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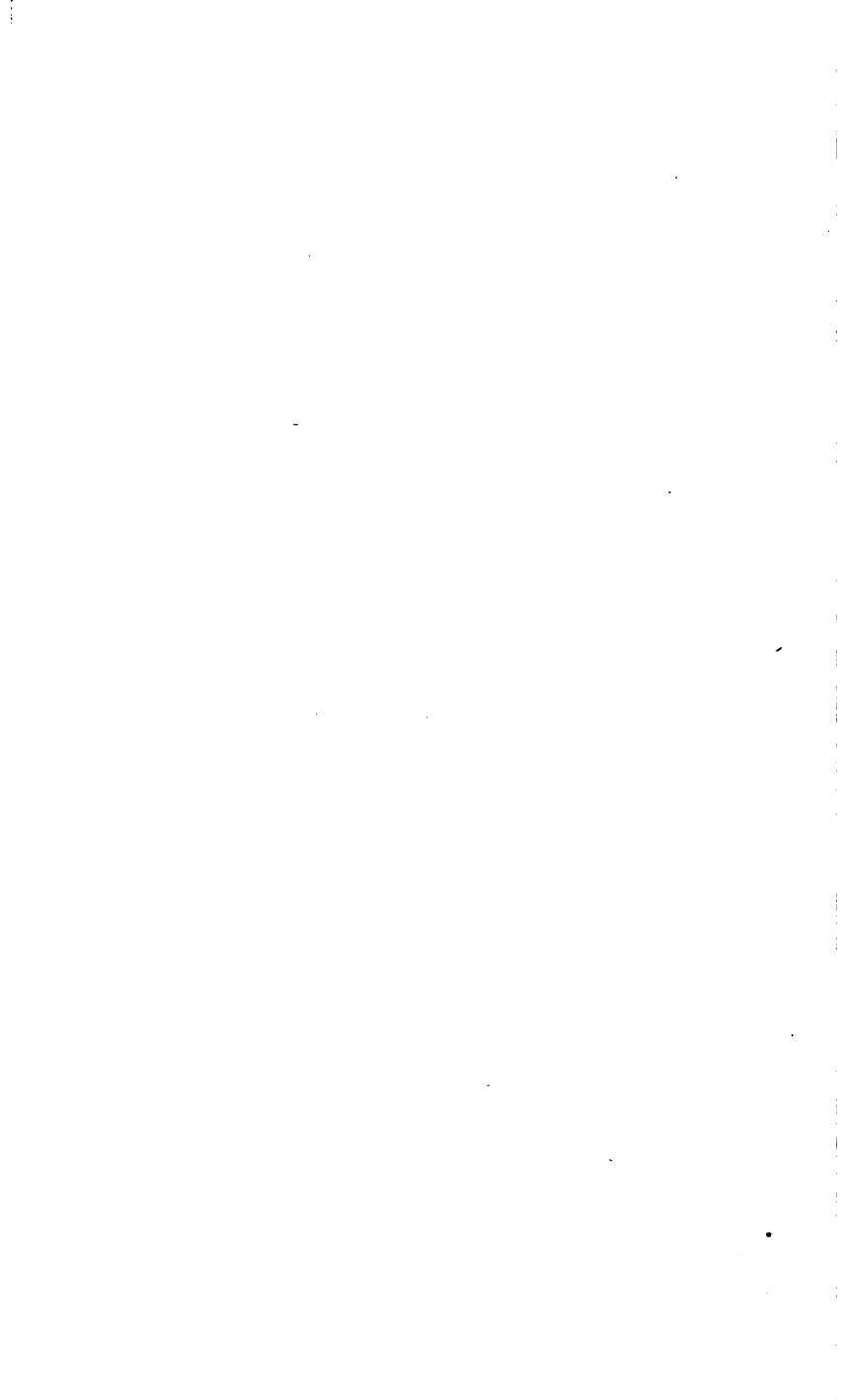
August 1840.







GREEK READER.



A
GREEK READER,
FOR THE USE OF SCHOOLS;
CONTAINING
SELECTIONS IN PROSE AND POETRY,
WITH
ENGLISH NOTES AND A LEXICON.

ADAPTED PARTICULARLY TO THE
GREEK GRAMMAR OF E. A. SOPHOCLES, A. M.

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PREFACE.

THE following pages have been compiled on a plan somewhat different from those of the Greek elementary books now used. The Editor has aimed to select such passages from the Greek classic writers, as should be at once easy, elegant, and interesting. He has endeavoured to make his selections such, that each should have a certain completeness and interest by itself; the method of putting together a great number of small scraps from thirty or forty authors of every degree of merit, not being, in his opinion, well adapted to promote the study of ancient literature, or to excite a lively interest in those great masterpieces of composition, which are the best teachers of simple and refined literary taste. He has therefore confined himself to a few authors. The Æsopic fables have been printed from Coray's excellent edition, and the best of them are here presented. Various reasons have induced the Editor to take more copiously from the Dialogues of Lucian, than has been usual heretofore. Lucian's style of humor and his turn of thought approach nearer to the spirit of modern wit, than those of any other ancient writer; and on this account he is more generally understood and more keenly relished by young students of the Greek language. It has been found by experience, that the passages chosen from this author are studied with more pleasure than any other portions of the common class books. His language is generally excellent, though he did not live until long after the best days of Attic litera-

ture were gone by. The Editor has therefore carefully selected from the whole range of Lucian's Dialogues as large a number as his limits would permit, confident that by so doing he has contributed something to the entertainment of his young friends who are still toiling in the elementary stages of their classical education.

The extracts from Xenophon are copious. They are taken from his three principal works, and will give the student a very complete idea of the manifold excellences of that author's style. In the judgment of the Editor, the works of Xenophon, whether considered in relation to their moral tone, or to their literary elegance and transparent simplicity, ought to be studied at an early period by all classical scholars much more than they are. Xenophon is an author peculiarly adapted to interest the young, by the graces of narrative, and the easy and natural flow of language, for which he is so greatly distinguished. Several of his entire works, such as the *Anabasis* and *Cyropædia*, would be admirable school-books; and it is hoped the time is coming when the standard of classical scholarship in the United States will require some such addition to the Greek preparatory course. But, as these books are not much studied in the schools at present, no doubt at all has been felt as to the expediency of inserting large extracts from them in the present work.

The paragraphs given from Thucydides's account of the Sicilian Expedition are taken directly from the second volume of Jacobs's *Elementarbuch der Griechischen Sprache*. It was impossible of course to give the whole narrative, speeches and all, which fill two books of Thucydides; in fact, it was impossible to find a long continuous passage that did not involve difficulties of style and construction, which would transcend the powers of the young stu-

dents, for whom the present work is designed ; and the Editor was therefore glad to find, upon looking into the *Elementarbuch*, that the most interesting narrative portions of the Sicilian Expedition had been selected and combined by so able a scholar as Jacobs. He has not hesitated to avail himself of this circumstance, and to insert those selections entire.

A single extract, of some length, is given from Herodotus, for the purpose of imparting to the scholar an idea of the beautiful Ionic dialect and the narrative powers of the Father of History.

The eloquence of the ancient Greeks has been too much neglected in American classical education. While an ample selection of the Orations of Cicero has been required for admission into our Colleges, Cicero's masters, the orators of Greece, have been entirely neglected. It may be doubted whether it would be well to put persons of immature minds, and imperfect knowledge of the elements of the Greek language, upon the study of so high and difficult and national an author as Demosthenes. His oratory is so intimately connected with the politics of his age, and requires so much knowledge of the party divisions of Greece to understand it fully, that it would be unreasonable to expect a schoolboy to study his great works with success. The Editor has therefore selected a piece from Lysias, belonging to a different branch of Greek eloquence, — the Funeral Oration, — to which these objections do not apply.

In making the poetical selections, it has been the Editor's aim to present an adequate specimen of each important branch of that department of Greek literature. He has therefore extended his plan to the dramatic, as well as the epic, lyric, and bucolic poetry ; and has taken passages,

which include both chorus and dialogue, and which, it is hoped, do not present difficulties incapable of being solved by the intelligent and studious scholar.

The editor has generally referred, in his Notes, to the Greek Grammar of Mr. Sophocles, because he is satisfied, that it is the Grammar best adapted to the wants of American classical schools. The clearness and precision of the rules, the excellence of the arrangement, and the felicitous selection of examples, place that work at the head of the numerous elementary Grammars of the Greek language that are at present used in the United States. Mr. Sophocles has that accurate knowledge of all the niceties of the Greek language, which can hardly be expected of any other than a native Greek; and, without disparagement to the valuable labors of other able scholars in this department, the preference is justly to be awarded to him.

It will be perceived, that one object of the Notes has been to give, in a few words, an account of each of the authors, from whose works selections have been made; a statement of the circumstances under which those works were produced; and a brief sketch of their character, and of their relations to the branch of literature to which they belong, and to Greek literature in general. It is hoped that these few outlines will not be found useless or uninteresting; that they will present some points from which the scholar may survey the whole range of Greek literature; and that they will excite in him a desire to study the entire works of those great masters, who will be objects of admiration so long as genius and taste shall be found among men, — so long as civilization itself shall endure.

C. C. F.

Cambridge, July, 1840.

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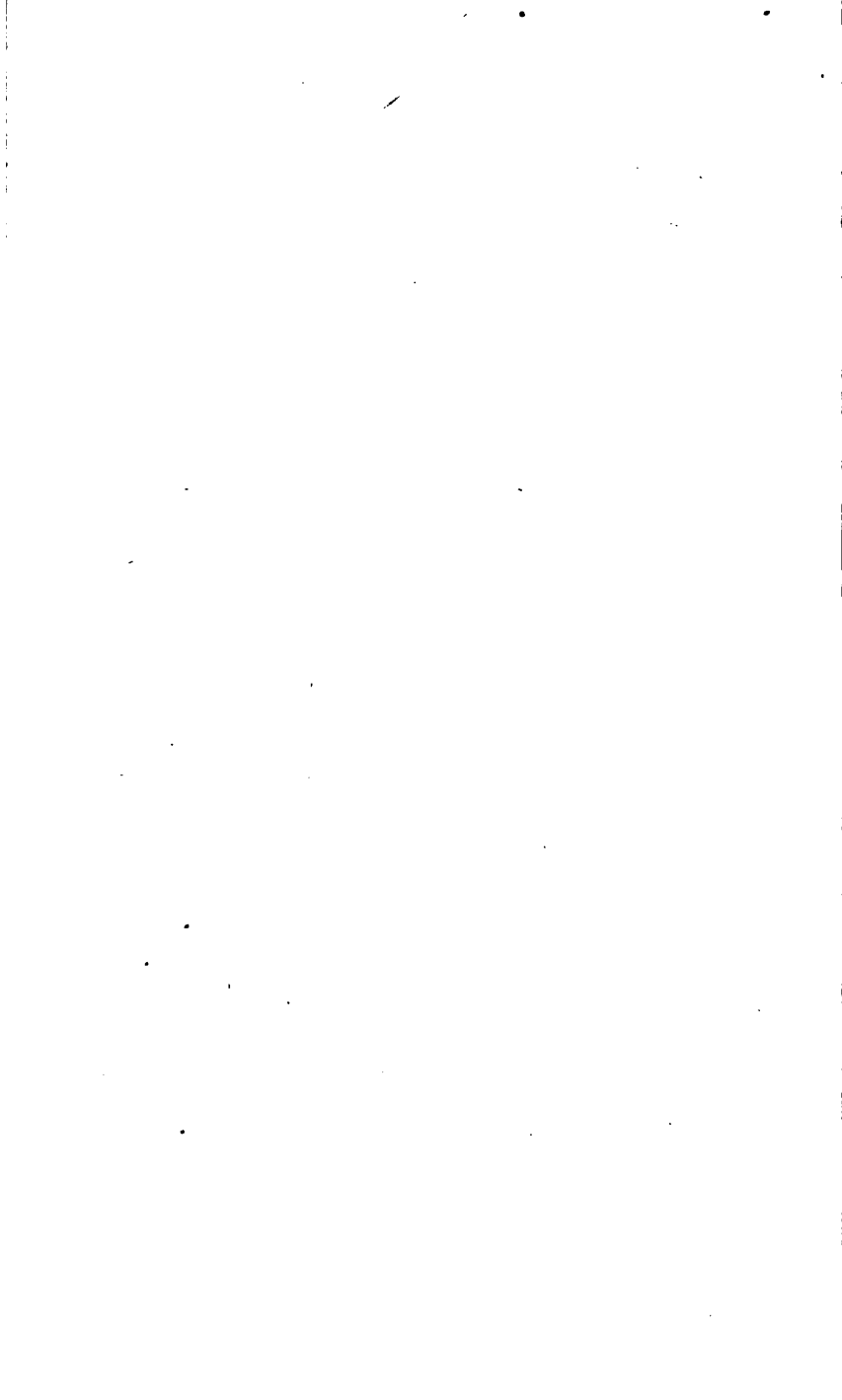
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FABLES OF ÆSOP.

1. THE FOX AND THE LION.

Ἀλώπηξ, μήπω θεασαμένη λέοντα, ἐπειδὴ κατὰ τινα τύχην αὐτῷ συνήντησε, τὸ μὲν πρῶτον οὕτως ἐφοβήθη, ὥς μικροῦ καὶ ἀποθανεῖν. Ἐπειτα τὸ δεύτερον θεασαμένη, ἐφοβήθη μὲν, οὐ μὴν ὥς τὸ πρότερον. Ἐκ τρίτου δὲ τοῦτον θεασαμένη, οὕτως
5 αὐτοῦ κατεθάρσυνεν, ὥς καὶ προσελθοῦσα διαλεχθῆναι.

2. THE FOXES.

Ἀλώπηξ, ἐν παγίδι ληφθεῖσα, καὶ ἀποκοπίσας τῆς οὐρᾶς διαδραῖσα, ἀβλήτων ὑπ' αἰσχύνῃς ἡγεῖτο τὸν βίον. Ἔγνω οὖν καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νοουθετῆσαι, ὥς ἂν τῷ κοινῷ πάθει τὸ ἴδιον συγκαλύψειεν αἰσχος. Καὶ δὴ πάσας ἀθροίσασα
10 παρήγει τὰς οὐρὰς ἀποκόπτειν, ὥς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὄν, ἀλλὰ καὶ περιττὸν βάρος προσηρητημένον. Ἐπολαβοῦσα δέ τις αὐτῶν εἶπεν· ὦ αὖτη, ἀλλ' εἰ οὐ σοὶ τοῦτο συνέφερον, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.

3. THE FOX AND THE CROCODILE.

Ἀλώπηξ καὶ κροκόδειλος ἡμφισβήτουν περὶ εὐγενείας. Πολ-
15 λὰ δὲ τοῦ κροκοδείλου ὑπερήφανα περὶ τῆς τῶν προγόνων διεξιόντος λαμπρότητος, ὥς γεγυμνασασαρχηκότων, ἥ ὁ ἀλώπηξ ὑπολαβοῦσα, ὦ τὰν, εἶπεν, ἀλλὰ καὶ μὴ σὺ λέγῃς, ἀλλ' ἀπὸ τοῦ δέρματός γε φαίνη, ὥς ἐκ παλαιῶν ἐτῶν εἴ γεγυμνασμένος.

4. THE COCKS AND THE PARTRIDGE.

Ἀλεκτρυόνας τις ἔχων ἐπὶ τῆς οἰκίας, πριάμενος καὶ πέρδικα, σὺν ἐκείνοις ἀφῆκε νέμεσθαι. Τῶν δὲ τυπτόντων καὶ ἀπελαυνόντων, ἐκεῖνος ἠθύμει σφόδρα, νομίζων ὡς ἀλλόφυλος ταῦτα πάσχειν ὑπὸ τῶν ἀλεκτρυόνων. Ὡς δὲ μετὰ μικρὸν ἀκείνους ἑώρακε μαχομένους, καὶ ἀλλήλους κόπτοντας, τῆς λύπης 5 ἀπολύθεις, εἶπεν· Ἀλλ' ἔγωγε ἀπὸ τοῦ νῦν οὐ λυπήσομαι, ὁρῶν καὶ αὐτοὺς μαχομένους ἀλλήλοις.

5. THE FARMER AND HIS SONS.

Γεωργός τις, μέλλων καταλύειν τὸν βίον, καὶ βουλόμενος τοὺς ἑαυτοῦ παῖδας πείραν λαβεῖν τῆς γεωργίας, προσκαλεσάμενος αὐτούς, ἔφη· Παῖδες ἐμοὶ, ἐγὼ μὲν ἤδη τοῦ βίου ὑ- 10 πέξειμι, ὑμεῖς δ', ὅπερ ἐν τῇ ἀμπέλῳ μοι κέκρυπται, ζητήσαντες, ἐυρήσετε πάντα. Οἱ μὲν οὖν, οἰηθέντες θησαυρὸν ἐκεῖ που κατορυγύχθαι, πᾶσαν τὴν τῆς ἀμπέλου γῆν μετὰ τὴν ἀποβίωσιν τοῦ πατρὸς κατέσκαψαν· καὶ θησαυρῷ μὲν οὐ περιέτυχον, ἣ δὲ ἄμπελος, καλῶς σκαφεῖσα, πολλαπλασίονα τὸν καρπὸν ἀνέδωκεν. 15

6. THE PHYSICIAN AND HIS PATIENT.

Ἰατρὸς νοσοῦντα ἐθεράπευε. Τοῦ δὲ νοσοῦντος ἀποθανόντος, ἐκεῖνος πρὸς τοὺς ἐκκομίζοντας ἔλεγεν· Οὗτος ὁ ἄνθρωπος, εἰ οἶνου ἀπείχετο, καὶ κλυστῆρσιν ἐχρῆτο, οὐκ ἂν ἐτεθνήκει. Τῶν δὲ παρόντων ὑπολαβὼν τις ἔφη· Ὡς βέλτιστε, οὐκ ἔδει σε ταῦτα νῦν λέγειν, ὅτε μηδὲν ὄφελός ἐστιν, ἀλλὰ τότε παραινεῖν ὅτε 20 τούτοις χρῆσθαι ἠδύνατο.

7. THE DOG AND THE WOLF.

Κύων πρὸ ἐπαυλείως τινος ἐκάθευδε. Λύκου δ' ἐπιδραμόντος, καὶ βρῶμα μέλλοντος θύσειν αὐτὸν, ἰδεῖτο, μὴ νῦν αὐτὸν καταθύσαι. Νῦν μὲν γάρ, φησὶ, λεπτός εἰμι, καὶ ἰσχνός· ἂν δὲ μικρὸν ἀναμείνῃς, μέλλουσιν οἱ ἐμοὶ δεσπότες ποιήσειν γάμους,

καὶ τῆνικαῦτα, πολλὰ φαγὼν, πιμελίστερος ἴσομαι, καὶ σοὶ
 ἡδύτερον βρῶμα γενήσομαι. Ὁ μὲν οὖν λύκος πεισθεὶς ἀπῆλθε·
 μεθ' ἡμέρας δ' ἐπανελθὼν εὔρεν ἄνω ἐπὶ τοῦ δώματος τὸν κύνα
 καθεύδοντα, καὶ σιὰς κάτωθεν πρὸς ἑαυτὸν ἐκάλει, ὑπομιμνήσκων
 5 αὐτὸν τῶν συνθηκῶν. Καὶ ὁ κύων· Ἄλλ', ὦ λύκε, εἰ τὸ ἀπὸ
 τοῦδε πρὸ τῆς ἐπαύλειός με ἴδοις καθεύδοντα, μηκέτι γάμους
 ἀναμείνῃς.

8. THE LION AND THE FROG.

Λέων, ἀκούσας ποτὲ βαιράχου μέγα βοῶντος, ἐπιστράφη πρὸς
 τὴν φωνήν, οἰόμενος μέγα τι ζῶον εἶναι. Προσμίνας δὲ μικρὸν,
 10 ὡς εἶδεν αὐτὸν προσελθόντα τῆς λίμνης, προσελθὼν αὐτὸν κατα-
 πάτησεν.

9. THE DIVINER.

Μάντις, ἐπ' ἀγορᾶς καθήμενος, διελέγετο. Ἐπιστάντος δὲ
 τινος αἰφνης, καὶ ἀπαγγέλλαντος, ὡς αἱ τῆς οἰκίας αὐτοῦ θυρίδες
 ἀναπεπταμέναι τε πᾶσαι εἶεν, καὶ πάντα τὰ ἔνδον ἀφηρημένα,
 15 ἀνεπήδησέ τε στενάξας, καὶ δρομαῖος ἦεν. Τρέχοντα δὲ τις αὐτὸν
 θεασάμενος, Ἦ οὗτος, εἶπεν, ὁ τ' ἀλλότριά πράγματα προειδέναι
 ἐπαγγελλόμενος, τὰ σαυτοῦ οὐ προσημαντεύου;

10. THE ASS AND THE GARDENER.

Ὄνος, ὑπηρετούμενος κηπωρῷ, ἐπειδὴ ὀλίγα μὲν ἤσθιε,
 πλεῖστα δ' ἐμόχθει, ἠϋξάτο τῷ Διὶ, ὥστε τοῦ κηπωροῦ ἀπαλλαγεῖς
 20 ἑτέρῳ ἀπεμπωληθῆναι δεσπότη. Τοῦ δὲ Διὸς ἐπακούσαντος, καὶ
 κτείνσαντος αὐτὸν κεραμεῖ πρᾶθῆναι, πάλιν ἐδυσφόρει, πλεόν
 ἢ πρότερον, ἀχθοφορῶν, καὶ τὸν τε πηλὸν καὶ τοὺς κεράμους
 κομίζων. Πάλιν οὖν ἀμείψαι τὸν δεσπότην ἰκέτευε, καὶ βυρσο-
 δέψῃ ἀπεμπωλεῖται. Εἰς χεῖρονα τὸν τῶν προτέρων δεσπότην
 25 ἐμπεσὼν, καὶ ὄρων τὰ παρ' αὐτοῦ πραιτόμενα, μετὰ στεναγμῶν
 ἔφη· Οἷμοι τῷ τάλαιπώρῳ· βέλτιον ἦν μοι, παρὰ τοῖς πρότεροις
 δεσπότηταις μένειν· οὗτος γὰρ, ὡς ὄρω, καὶ τὸ δέγμα μου κατε-
 γάσσεται.

11. THE MOLE.

Ὁ ἀσπάλαξ τυφλὸν ζῶόν ἐστι. Φησὶν οὖν ποτε τῇ μητρὶ·
 Συναμινέαν, μήτερ, ὄρω. Εἴτα αὐθὶς φησι· Λιβάνου ὀσμῆς πε-
 πλήρωμαι. Καὶ τρίτον πάλιν, Χαλκῆς, φησι, ψηφίδος κτύπον
 ἀκούω. Ἡ δὲ μήτηρ ὑπολαβοῦσα εἶπεν· Ὡς τέκνον, ὥς ἤδη κατα-
 मानθάνω, οὐ μόνον ὄψεως ἐστέρησαι, ἀλλὰ καὶ ἀκοῆς, καὶ ὁ
 ὁσφρήσεως.

12. THE FAWN.

Νεβρός ποτε πρὸς τὸν ἐλαφον εἶπε· Πάτερ, σὺ καὶ μεῶν,
 καὶ ταχύτερος κυνῶν πέφυκας, καὶ κέρατα πρὸς τούτοις ὑπερ-
 φυᾶ φέρεις πρὸς ἄμυναν· τί δὴ ποτ' οὖν οὕτω τούτους φοβῇ;
 Κάκεινος γελῶν εἶπεν· Ἀληθῆ μὲν ταῦτα φῆς, τέκνον· ἐν δ' οἶδα, 10
 ὥς, ἐπειδὴ κυνὸς ὑλακὴν ἀκούσω, αὐτίκα πρὸς φυγὴν, οὐκ οἶδ'
 ὅπως, ἐκφέρομαι.

13. THE HARES AND THE FROGS.

Οἱ λαγωοὶ ποτε συνελθόντες τὸν ἐαυτῶν πρὸς ἀλλήλους ἀπε-
 κλαλοντο βίον, ὥς ἐπισφαλῆς εἶη, καὶ δειλίας πλέως· καὶ γὰρ
 καὶ ὑπ' ἀνθρώπων, καὶ κυνῶν, καὶ ἀετῶν, καὶ ἄλλων πολλῶν 15
 ἀναλίσκονται. Βέλτιον οὖν εἶναι, θανεῖν ἅπας, ἢ διὰ βίου τρέ-
 μειν. Τοῦτο τοίνυν κυρώσαντες, ὥρμησαν κατὰ ταῦτόν εἰς τὴν
 λίμνην, ὥς εἰς αὐτὴν ἐμπεσοῦμενοι καὶ ἀποπνιγησόμενοι. Τῶν
 δὲ καθημένων κύκλῳ τῆς λίμνης βατράχων, ὥς τὸν τοῦ δρόμου
 κτύπον ἤσθοντο, εὐθύς εἰς ταύτην εἰσπηδησάντων, τῶν λαγῶν 20
 τις, ἀγχινοῦστερος εἶναι δοκῶν τῶν ἄλλων, ἔφη· Στήτε, ἐταῖροι,
 μηδὲν δεινὸν ὑμᾶς αὐτοὺς διαπράξεσθε· ἤδη ὥς ὄρατε, καὶ ἡμῶν
 ἕτερ' ἐστὶ ζῶα δειλιότερα.

14. THE TORTOISE AND THE EAGLE.

Χελώνη ἀετοῦ ἐδεῖτο, ἵπτασθαι αὐτὴν διδάσαι. Τοῦ δὲ
 παραινοῦντος, πόρρω τοῦτο τῆς φύσεως αὐτῆς εἶναι, ἐκείνη 25
 μᾶλλον τῇ δεήσει προσέειπε. Λαβὼν οὖν αὐτὴν τοῖς ὀνυξί, καὶ

εἰς ὕψος ἀνενεγκὼν, εἶτ' ἀφῆκεν. Ἡ δὲ, κατὰ πτερῶν πεισοῦσα, συνστρίβη.

15. THE WOMAN AND HER HUSBAND.

Γυνή τις ἄνδρα μέθυσον εἶχε· τοῦ δὲ πάθους αὐτὸν ἀπαλάξαι θέλουσα, τοιόνδε τι σοφίζεται. Κεκαρωμένον γὰρ αὐτὸν
 5 ὑπὸ τῆς μέθης παρατηρήσασα, καὶ νεκροῦ δίκην ἀναισθητοῦντα, ἐπ' ὤμων ἄρασα, ἐπὶ τὸ πολυάνδριον ἀπενεγκοῦσα κατέθετο, καὶ ἀπῆλθεν. Ἡνίκα δ' αὐτὸν ἤδη ἀνάνηφειν ἐτοχάσατο, προσελθοῦσα, τὴν θύραν ἔκοπτε τοῦ πολυανδρίου· ἐκείνου δὲ φήσαντος, Τίς ὁ τὴν θύραν κόπτων; ἡ γυνὴ ἀπεκρίνατο, Ὁ τοῖς
 10 νεκροῖς τὰ σιτία κομίζων, ἐγὼ πάρειμι. Κακέϊνος, Μή μοι φαγεῖν, ἀλλὰ πιεῖν, ὦ βέλτιστε, μᾶλλον προσένεγκε· λυπῆς γάρ με βρώσεως, ἀλλὰ μὴ πόσεως, μνημονεύων. Ἢ δὲ, τὸ σιτῆθος πατάξασα, Οἶμοι τῇ δυστήνῳ, φησὶν· οὐδὲν γάρ, οὐδὲ σοφισμένη, ὦνῃσα· σὺ γάρ, ἄνερ, οὐ μόνον οὐκ ἐπαιδεύθης, ἀλλὰ
 15 καὶ χεῖρων σαυτοῦ γέγονας, εἰς ἕξιν σοι καταστάντος τοῦ πάθους.

16. THE TRAVELLERS.

Δύο τινὲς κατὰ ταῦτὸν ὁδοιπόρουν, καὶ θατέρου πέλεκυν εὐρόντιος, ἄτερος, ὁ μὴ εὐρὼν, παρήγει αὐτῷ, μὴ λέγειν, Εὐρηκα, ἀλλ', Εὐρήκαμεν. Μετὰ μικρὸν δὲ ἐπελθόντων αὐτοῖς τῶν τὸν πέλεκυν ἀποβεβληκότων, ὁ ἔχων αὐτὸν, διωκόμενος, πρὸς
 20 τὸν μὴ εὐρόντα συνοδοιπόρον ἔλεγεν, Ἀπολώλαμεν. Ὁ δ' εἶπεν· Ἀπόλωλα, λέγε, οὐκ Ἀπολώλαμεν· καὶ γὰρ, ὅτε τὸν πέλεκυν εἶδες, Εὐρηκα, ἔλεγες, οὐχ Εὐρήκαμεν.

17. THE JACKDAW AND THE PIGEONS.

Κολοῖος, ἔν τινι περιστερεῶνι περιστεράς ἰδὼν καλῶς τροφόμενας, λευκάνας ἑαυτὸν, ἦλθεν, ὥς καὶ αὐτὸς τῆς αὐτῆς
 25 διαίτης μεταληψόμενος. Αἱ δὲ, μέχρι μὲν ἡσύχαζεν, οἰόμεναι περιστεράν αὐτὸν εἶναι, προσέεντο. Ἐπεὶ δὲ ποτε ἐκλαθόμενος ἐφθέγγατο, τηνικαῦτα τὴν αὐτοῦ γροῦσαι φύσιν, ἐξήλασαν παῖονσαι. Καὶ ὅς, ἀποτυχὼν τῆς ἐνταῦθα τροφῆς, ἐπαῆνκε πρὸς τοὺς

κολοιούς πάλιν. Κάκεινοι, διὰ τὸ χρώμα αὐτὸν οὐκ ἐπιγινόντας, τῆς μεθ' αὐτῶν διαίτης ἀπεΐρξαν, ὥστε δυοῖν ἐπιθυμήσαντες μηδετέρας τυχεῖν.

18. THE HARES.

Λαγωοὶ ποτε, πολεμοῦντες αἰετοῖς, παρεκάλουν εἰς συμ-
μαχίαν ἀλώπεκας. Αἱ δ' ἔφασαν· Ἐβοηθήσαμεν ἂν ὑμῖν, εἰ μὴ ὃ
ῥηδουμεν, τίνες ἐστέ, καὶ τίσι πολεμεῖτε.

19. THE ASS AND THE FOX.

Ὄνος καὶ ἀλώπηξ, κοινωνίαν συνθέμενοι πρὸς ἀλλήλους, ἐξῆλθον εἰς ἄγραν. Λέοντος δ' αὐτοῖς περιτυχόντος, ἡ ἀλώπηξ τὸν ἐπηρτημένον ὀρῶσα κίνδυνον, προσελθοῦσα τῷ λέοντι, παρα-
δώσειν αὐτῷ τὸν ὄνον ὑπέσχετο, ἐὰν αὐτῇ τὸ ἀκίνδυνον ἐπαγγέλ- 10
ληται. Τοῦ δὲ, ἀπολύσειν αὐτὴν φήσαντος, ἐκείνη, παραγαγοῦσα τὸν ὄνον, εἰς τινα πάγην ἐμπεσεῖν παρεσχεύασε. Καὶ ὁ λέων, ὀρῶν ἐκείνον φεύγειν μὴ δυνάμενον, πρώτην τὴν ἀλώπεκα συνέσχεν, εἶθ' οὕτως ἐπὶ τὸν ὄνον ἐγράπη.

20. THE HERDSMAN.

Βουκόλος, ἀγέλην ταύρων βόσκων, ἀπώλεσε μόσχον. Περι- 15
ελθὼν δὲ πᾶσαν τὴν ἔρημον, διέτριβεν ἐρευνῶν. Ὡς δὲ οὐδὲν εὗρεῖν ἠδυνήθη, ἠΰξατο τῷ Διὶ, ἂν τὸν λαβόντα τὸν μόσχον κλέπτῃν ὑποδείξῃ, ἔριφον εἰς θυσιαν προσάξειν. Καὶ δὴ ἐρχόμενος εἰς τινα δρυμῶνα, εὗρίσκει λέοντα κατεσθίοντα τὸν μόσχον. Ἐμ-
φοβος οὖν γενόμενος, καὶ μέγα δειλιάσας, ἐπάρας τὰς χεῖρας αὐ- 20
τοῦ εἰς τὸν οὐρανὸν, εἶπεν· Ὡ δέσποτα Ζεῦ, ἐπηγγειλάμην σοι ἔριφον θύσειν, ἐὰν τὸν κλέπτῃν εὗρῶ νῦν ταῦτόν σοι θύσειν ὑπισχνοῦμαι, ἐὰν τούτου τὰς χεῖρας ἐκφύγω.

21. THE HEN THAT LAID THE GOLDEN EGG.

Ὅρνιθὰ τις εἶχεν ὥὰ χρυσὰ τίκτουσαν καὶ νομίσας, ἔνδον αὐτῆς ὄγκον χρυσοῦ εἶναι, κτείνας εὗρηκεν ὁμοίαν τῶν λοιπῶν 25
ὀρνίθων. Ὁ δὲ, ἀθρόον πλοῦτον ἐλπίσας εὐρήσειν, καὶ τοῦ μικροῦ ἐστέρεται ἐκείνου.

22. THE WOLF AND THE CRANE.

Λύκου λαίμωϋ ὅστιόν ἐπεπήγει· ὁ δὲ γράντη μισθὸν παρῆξιν ἔπεν, εἰ τὴν κεφαλὴν αὐτῆς ἐπιβαλοῦσα, τὸ ὅσοῦν ἐκ τοῦ λαιμοῦ αὐτοῦ ἐκβάλῃ. Ἡ δὲ, τοῦτ' ἐκβαλοῦσα, δολιχόδειρος οὖσα, τὸν μισθὸν ἐπέζητει. Ὅστις γελάσας, καὶ τοὺς ὀδόντας θήξας,
 5 Ἀρκεῖ σοι μισθός, ἔφη, τοῦτο καὶ μόνον, ὅτι ἐκ λύκου στόματος καὶ ὀδόντων ἐξεῖλες κάραν σῶαν, καὶ μηδὲν παθοῦσαν.

23. THE FROGS.

Βάτραχοι, λυπούμενοι περὶ τῆς ἰαντῶν ἀναρχίας, πρίσβεις ἐπεμψαν πρὸς τὸν Δία, βασιλέα αὐτοῖς παρασχῆν. Ὁ δὲ, συνθὼν αὐτῶν τὴν εὐήθειαν, ξύλον εἰς τὴν λίμνην καθήκεν. Καὶ οἱ
 10 βάτραχοι, τὸ μὲν πρῶτον καταπλαγίντες τὸν φόφον, εἰς τὰ βάθη πῆς λίμνης ἔδυσαν· ὕστερον δὲ, ὡς ἀκίνητον ἦν τὸ ξύλον, ἀναδύντες εἰς τοσαῦτον καταφρονήσεως ἤλθον, ὡς καὶ ἐπιβαίνοντες αὐτῷ ἐπικαθέζεσθαι. Ἀναξιοπαθοῦντες δὲ τοιοῦτον ἔχειν βασιλέα, ἦκον ἐκ δευτέρου πρὸς τὸν Δία, καὶ τοῦτον παρεκάλουν
 15 ἀλλάξαι αὐτοῖς τὸν ἀρχηγόν· τὸν γὰρ πρῶτον λίαν εἶναι ταχελεῖ καὶ ἀδόκιμον. Ὁ δὲ Ζεὺς, ἀγανακτήσας κατ' αὐτῶν, ὕδρον αὐτοῖς ἐπέμψεν, ὅφ' οὗ συλλαμβανόμενοι κατησθίοντο.

24. THE DOG AND HIS MASTER.

Ἐχων τις κῦνα Μελιταῖον καὶ ὄνον, διετέλει τῷ κυνὶ προσπαῖζων. Καὶ εἴποτε ἔξω δεῖπνον εἶχεν, ἐκόμιζε τι αὐτῷ, καὶ
 20 προσιόντι παρέβαλλεν. Ὁ δὲ ὄνος, ζηλώσας, προέδραμεν αὐτόν, καὶ σκιρτῶν ἐλάκτισε τὸν δεσπότην. Καὶ οὕτως, ἀγανακτήσας, ἐκέλευσε παλόντας αὐτὸν ἀγαγεῖν πρὸς τὸν μυλῶνα, καὶ τούτῳ προσδῆσαι.

25. THE LION AND THE ASS.

Λέων καὶ ὄνος, κοινογίαν θέμενοι, ἐξῆλθον ἐπὶ θήραν. Γε-
 25 νομένων δὲ αὐτῶν κατὰ τι σπήλαιον, ἐν ᾧ αἶγες ἄγριαι, ὁ μὲν

λέων, πρὸ τοῦ στομίλου στὰς, ἐξιούσας τὰς αἴγας συνελάμβανεν· ὁ δὲ ὄνος, ἔνδον εἰσελθὼν, ἐνήλλετο αὐταῖς, καὶ ὠγκᾶτο, ἐκφοβεῖν βουλόμενος. Τοῦ δὲ λέοντος τὰς πλείστας συλλαβόντος, ἐξελθὼν ἐκεῖνος ἐπυνθάνετο αὐτοῦ, εἰ γενναίως ἠγωνίσαστο, καὶ τὰς αἴγας ἐξεδίωξεν. Ὁ δὲ εἶπεν, Ἄλλ' ἐν ἑσθι, ὅτι καὶ γὰρ ἂν σε ἐφο- 5 βήθην, εἰ μὴ ᾗδεις σε ὄνον ὄντα.

26. THE LION AND THE BULL.

Λέων, ταύρω παμμεγέθει ἐπιβουλεύων, ἡβουλήθη αὐτοῦ περιγενέσθαι. Διόπερ, πρόβατον τεθυκέναι φήσας, πρὸς ἐστίασιν αὐτὸν ἐκάλεσε, βουλόμενος κατακλιθέντα καταγωνίσαι. Ὁ δὲ, ἐλθὼν, ὡς ἐθεάσατο λέβητας καὶ ὀβελίσκους μεγάλους, τὸ δὲ 10 πρόβατον οὐδαμοῦ, μηδὲν εἰπὼν ἀπηλλάττετο. Τοῦ δὲ λέοντος αἰτιωμένου αὐτὸν, καὶ τὴν αἰτίαν πυνθανομένου, διὰ τί δεινοπαθὼν ἀλόγως ἀπῆι, ἔφη, Ἄλλ' ἔγωγε οὐ μάτην ποιῶ· ὁρῶ γὰρ κατασκευὴν οὐχ ὡς εἰς πρόβατον, ἀλλ' ὡς εἰς ταῦρον ἡτοιμασμένην. 15

27. THE YOUTH AND THE SWALLOW.

Νέος ἄσματος, καταφυγὼν τὰ πατρῷα, ἱματίου δὲ μόνου περιλειφθέντος, ὡς ἐθεάσατο χελιδόνα παρὰ καιρὸν ὀφθεῖσαν, οἰόμενος ἤδη θέρους εἶναι, ὡς μηκέτι δεόμενος ἱματίου, καὶ τοῦτο ἐπώλησεν. Ὑστερον δὲ, χειμῶνος ἐπιλαβομένου, καὶ σφοδροῦ γενομένου τοῦ αἵρος, ἐπειδὴ ἶδε τὴν χελιδόνα νεκρὰν κειμένην, 20 ἔφη πρὸς αὐτήν, ὦ αὖτις, σὺ καὶ μὲ ἀπώλεσας.

28. THE TRAVELLERS AND THE BEAR.

Δύο φίλοι τὴν αὐτὴν ὁδὸν ἐβάδιζον. Ἄρκτου δὲ αὐτοῖς ἐπιφανείσης, ὁ μὲν εἰς φθάσας ἀνέβη ἐπὶ τι δένδρον, καὶ ἐνταῦθα ἐκρύπτετο· ὁ δὲ ἕτερος, μέλλων περικατάληπτος γίνεσθαι, πασῶν ἐπὶ τοῦ ἰσθμοῦ, ἑαυτὸν νεκρὸν προσεποιεῖτο. Τῆς δὲ ἄρκτου 25 προσεγγικούσης αὐτῷ τὸ ῥύγχος, καὶ περισσφαινομένης, τὰς ἀναπνοὰς συνεῖχε. Φασὶ γὰρ νεκροῦ μὴ ἄπτεσθαι τὸ ζῶον.

Ἀπαλλαγείσης δὲ, ὃ ἀπὸ τοῦ δένδρου καταβὰς ἐπυνθάνετο τοῦ
ἐτέρου, τί ἢ ἄρκτος πρὸς τὸ οὐς εἰρήκει. Ὁ δὲ εἶπε, Τὸν λοιποῦ
τοιούτοις μὴ συνοδοιπορεῖν φίλοις, οἳ ἐν κινδύνοις οὐ παρα-
μένουσιν.

DIALOGUES OF LUCIAN.

1. PROMETHEUS, JUPITER.

6 ΠΡΟΜ. Λύσον με, ὦ Ζεῦ· δεινὰ γὰρ ἤδη πέπονθα.

ΖΕΥΣ. Λύσω σε φῆς, ὃν ἐχρῆν βαρυντέρας πείδας ἔχοντα, καὶ
τὸν Καύκασον ὅλον ὑπὲρ κεφαλῆς ἐπικείμενον, ὑπὸ ἐκκαίδεκα
γυπῶν μὴ μόνον κείρεσθαι τὸ ἥπαρ, ἀλλὰ καὶ τοὺς ὀφθαλμοὺς
ἐξορύττεσθαι, ἀνθ' ὧν ἡμῖν τοιαῦτα ζῶα, τοὺς ἀνθρώπους, ἔπλα-
10 σαι, καὶ τὸ πῦρ ἔκλεψας, καὶ τὰς γυναικας ἐδημιούργησας; Ἄ μὲν
γὰρ ἐμὲ ἐξηπάτησας ἐν τῇ διανομῇ τῶν κρεῶν, ὅστις πιμελῇ κακα-
λυμμένα μοι παραθεις, καὶ τὴν ἀμείνω τῶν μοιρῶν σισυτιᾷ φυλάτ-
των, τί χρὴ λέγεις;

ΠΡΟΜ. Οὐκοῦν ἱκανὴν ἤδη τὴν δίκην ἐκτέτικα τοσοῦτον
15 χρόνον τῷ Καυκάσῳ προσηλωμένος, τὸν κάκιστα ὀρνέων ἀπολού-
μενον αἰετὸν τρέφων τῷ ἥπατι;

ΖΕΥΣ. Οὐδὲ πολλοστημόριον τοῦτο ὧν σε δεῖ παθεῖν.

ΠΡΟΜ. Καὶ μὴν οὐκ ἀμισθί με λύσεις, ὦ Ζεῦ ἀλλά σοι
μηνύσω τι πάνυ ἀναγκαῖον.

20 ΖΕΥΣ. Κατασοφλῆ με, ὦ Προμηθεῦ.

ΠΡΟΜ. Καὶ τί πλέον ἔξω; οὐ γὰρ ἀγνοήσεις αὐτίς ἔνθα ὁ
Καυκάσος ἐστιν, οὐδ' ἀπορήσεις δεσμῶν ἣν τι τεχνάζων ἀλίσκα-
μαι.

ΖΕΥΣ. Εἰπὲ πρότερον ὃν τινα μισθὸν ἀποτίσεις ἀναγκαῖον
25 ἡμῖν ὄντα.

ΠΡΟΜ. Ἦν εἶπω ἐφ' ὃ, τι βαδίζεις νῦν ἀξιόπιστος ἔσομαί σοι
καὶ περὶ τῶν ὑπολοίπων μαντενόμενος;

ZETΣ. Πῶς γὰρ οὐ;

ΠΡΟΜ. Παρὰ τὴν Θέτιν συνεσόμενος αὐτῇ.

ZETΣ. Τουτὶ μὲν ἔγνωσ' τί δ' οὖν τὸ ἐπὶ τούτῳ; δοκεῖς γάρ τι ἀληθὲς ἐρεῖν.

ΠΡΟΜ. Μηδὲν, ὦ Ζεῦ, κοινωνήσης τῇ Νηρηίδι· ἣν γὰρ αὐτὴ 5
κυφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεται σε, οἷα καὶ σὺ ἐδρασας τὸν Κρόνον.

ZETΣ. Τοῦτο φῆς, ἐκπεσεῖσθαι με τῆς ἀρχῆς;

ΠΡΟΜ. Μὴ γένοιτο, ὦ Ζεῦ· πλὴν τοιοῦτό τι ἡ μῆξις αὐτῆς 10
ἀπειλεῖ.

ZETΣ. Χαιρέτω τοιγαροῦν ἡ Θέτις· σὲ δὲ ὁ Ἥφαιστος ἐπὶ τούτοις λυσάτω.

2. JUPITER, MERCURY.

ZETΣ. Τὴν τοῦ Ἰνάρχου παῖδα τὴν καλὴν οἶσθα, ὦ Ἑρμῇ;

ΕΡΜ. Ναί· τὴν Ἰὼ λέγεις.

ZETΣ. Οὐκ ἔτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις. 15

ΕΡΜ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

ZETΣ. Ζηλοτυπήσασα ἡ Ἥρα, μετέβαλεν αὐτήν. Ἀλλὰ καὶ 20
καινὸν ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον, Ἄργον τοῦνομα, ἐπέστησεν, ὃς νίμει τὴν δάμα-
λιν, ἄϋπρος ὢν.

ΕΡΜ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

ZETΣ. Καταπτάμενος ἐς τὴν Νέμεαν (ἐκεῖ δὲ πονεῖ ὁ Ἄργος 25
βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ, διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν πώλησον. Καὶ τοιοῦτον ἔστω θεὸς τοῖς ἐκεῖ· καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλείοντας.

3. APOLLO, VULCAN.

ΗΦΑΙ. Ἐώρακας, ὦ Ἀπόλλον, τὸ τῆς Μαίας βρέφος τὸ ἄρτι τεχθὲν, ὡς καλὸν τέ ἐστι, καὶ προσγεῖν πᾶσι, καὶ δηλοῖ τι ἥδη ὡς μέγα ἀγαθὸν ἀποβησόμενον;

ΑΠΟΛ. Ἐκεῖνό γε φῶ βρέφος, ὃ Ἦφαιστε, ἡ μέγα ἀγαθόν, δ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν, ὅσον ἐπὶ τῇ πανουργίᾳ;

ΗΦΑΙ. Καὶ τίνα ἂν ἀδικῆσαι δύναιτο ἀρτίτοκον ὄν;

ΑΠΟΛ. Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαينαν ἔκλεψεν· ἡ 5 τὸν Ἀρη· καὶ τούτου γὰρ ἐξέλλκυσε λαθὼν τοῦ κουλεοῦ τὸ ξίφος, ἵνα μὴ ἔμαντὸν λέγω, ὃν ἀφώπλισε τοῦ τόξου, καὶ τῶν βελῶν.

ΗΦΑΙ. Τὸ νεογνὸν ταῦτα, ὃ μόγις ἐκινεῖτο ἐν τοῖς σπαργάνοις;

ΑΠΟΛ. Ἐὔη, ὃ Ἦφαιστε, ἦν σοι προσέλθῃ μόνον.

ΗΦΑΙ. Καὶ μὴν προσῆλθεν ἦδη.

10 ΑΠΟΛ. Τί οὖν, πάντα ἔχεις τὰ ἐργαλεῖα, καὶ οὐδὲν ἀπόλωλεν αὐτῶν;

ΗΦΑΙ. Πάντα, ὃ Ἀπὸλλον.

ΑΠΟΛ. Ὅμως ἐπίσκεισαι ἀκριβῶς.

ΗΦΑΙ. Νὴ Δία, τὴν πυράγραν οὐχ ὀρῶ.

15 ΑΠΟΛ. Ἄλλ' ὅψει αὐτὴν που ἐν σπαργάνοις τοῦ βρέφους.

ΗΦΑΙ. Οὕτως ὀξύχειρ ἐστὶ, καθάπερ ἐν τῇ γαστρὶ ἐκμελετή-
σας τὴν κλεπτικὴν;

ΑΠΟΛ. Οὐ γὰρ ἤκουσας αὐτοῦ καὶ λαλοῦντος ἦδη στωμύλα, καὶ ἐπέτροχα. Ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. Χθές δὲ 20 προκαλεσάμενος τὸν Ἐρωτα κατεπάλαισεν εὐθύς, οὐκ οἶδ' ὅπως ὑφέλκων τῷ πόδε· εἶτα μεταξὺ ἐπαινούμενος, τῆς Ἀφροδίτης μὲν τὸν κεστὸν ἔκλεψε, προσπτυξαμένης αὐτὸν ἐπὶ τῇ νίκῃ· τοῦ Διὸς δὲ γελῶντος, τὸ σκῆπτρον· εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν, καὶ πολὺ τὸ πῦρ εἶχε, κακείνον ἂν ὑφέλλετο.

25 ΗΦΑΙ. Γοργόν τινα τὸν παῖδα φῆς.

ΑΠΟΛ. Οὐ μόνον, ἀλλ' ἦδη καὶ μουσικόν.

ΗΦΑΙ. Τῷ τούτῳ τεκμαίρεσθαι ἔχεις;

ΑΠΟΛ. Χελώνην που νεκρὰν εὐρών, ὄργανον ἀπ' αὐτῆς συνεπήξατο· πῆχεις γὰρ ἐναρμόσας, καὶ ζυγώσας, ἔπειτα κολ- 30 λάβους ἐμπήσας, καὶ μαγάδα ὑποθεῖς, καὶ ἐντεινόμενος ἐπὶ τὰ χορδὰς, ἐμελῶδει πάνν γλαφυρόν, ὃ Ἦφαιστε, καὶ ἐναρμόνιον, ὡς καὶ μὲ αὐτῷ φθονεῖν τὸν πάλαι κιθαρίζειν ἀσχοῦντα. Ἐλεγε δὲ ἡ Μαῖα, ὡς μηδὲ μένοι τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ' ὑπὸ περι-
εργίας ἄχρι τοῦ ἄδου κατίτοι, κλέψων τι κακείθεν δηλαδὴ. Ἐπό- 35 πτερος δ' ἐστὶ· καὶ φάβδον τινα πεποῖηται θαυμασίαν τὴν δύνα-
μιν, ἣ ψυχαγωγεῖ, καὶ κατὰγει τοὺς νεκρούς.

ΗΦΑΙ. Ἐγὼ ἐκείνην ἔδωκα αὐτῷ παλγνιον εἶναι.

ΑΠΟΛ. Τοιγαροῦν ἀπέδωκέ σοι τὸν μισθὸν τὴν πυράγραν.

ΗΦΑΙ. Εὖγε ὑπέμνησας· ὥστε βαδιουμαι ἀποληψόμενος αὐτὴν, εἴ που, ὡς φῆς, εὐρεθείη ἐν τοῖς σπαργάνοις.

4. VULCAN, JUPITER.

ΗΦΑΙ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἦκω γάρ, ὡς ἐκέλευσας, ἔχων 5 τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθον δέοι μιᾷ πληγῇ διακόψαι.

ΖΕΥΣ. Εὖγε, ὦ Ἥφαιστε· ἀλλὰ διελέ μου τὴν κεφαλὴν ἐς δύο κατενεγκών.

ΗΦΑΙ. Πειρᾷ μου; ἦ μέμνηας; πρῶστατε δ' οὖν τὰληθές, 10 ὅπερ θέλεις σοι γενέσθαι.

ΖΕΥΣ. Τοῦτ' αὐτὸ, διαιρεθῆναι μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου· ἀλλὰ χρὴ καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἱ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

ΗΦΑΙ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· δῆδες γὰρ ὁ 15 πέλεκυς ἐστί, καὶ οὐκ ἀναιμωτὶ, οὐδὲ κατὰ τὴν Εἰλεθυϊαν μαίωσεται σε.

ΖΕΥΣ. Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρόων· οἶδα γὰρ ἐγὼ τὸ συμφέρον.

ΗΦΑΙ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σοῦ κελεύ- 20 οντος; . . . Τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ἦπου στρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων· ἦ δὲ πηδᾷ, καὶ πυρφοιχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ 25 μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς· ὥστε, ὦ Ζεῦ, μαίω- τρά μοι ἀπόδος ἐγγυήσας ἤδη αὐτήν.

ΖΕΥΣ. Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος γὰρ αἰεὶ θέλει 30 μένειν· ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω.

ΗΦΑΙ. Τοῦτ' ἐβουλόμην· ἐμοὶ μελήσει τὰ λοιπά· καὶ ἤδη συναρπάσω αὐτήν.

ΖΕΥΣ. Εἴ σοι ῥάδιον, οὕτω ποίει· πλὴν οἶδα ὅτι ἀδυνάτων ἐρᾷς.

5. JUPITER, ÆSCULAPIUS, HERCULES.

ΖΕΥΣ. Παύσασθε, ὦ Ἀσκληπιεὶ καὶ Ἡράκλεις, ἐρχόμενοι πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπὴ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακία προκατα-
5 κλίνεσθαί μου.

ΑΣΚ. Νῆ Δία, καὶ ἀμείνων γὰρ εἰμι.

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραύνω-
σεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐτοῖς ἀθανασίας
μτελλήφας;

10 **ΑΣΚ.** Ἐπιλέλῃσαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἴτῃ κατα-
φλεγεις, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

ΗΡΑ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς μὲν υἱὸς
εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία κατα-
γωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος· σὺ δὲ
15 ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος
ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε
πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι,
τοῦ χιτῶνός, καὶ μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ εἰ καὶ μηδὲν
20 ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ, πορ-
φυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σαν-
δαλῷ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν
γυναῖκα.

ΗΡΑ. Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα μάλα εἴσῃ, ὥς
25 οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, ῥίψω ἐπὶ κεφα-
λὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαί σε, τὸ
κράνιον συντριβέντα.

ΖΕΥΣ. Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνο-
σίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ ξυμποσίου· καί τοι
30 εὐγνώμον, ὦ Ἡρακλῆς, προκατακλίνεσθαί σου τὸν Ἀσκληπιόν, ὅτε
καὶ πρότερον ἀποθανόντα.

6. MARS, MERCURY.

AP. Ἦκουσας, ὦ Ἑρμῇ, οἷα ἠπειλήσεν ἡμῖν ὁ Ζεὺς, ὡς ὑπεροπτικά καὶ ἀπίθανα; Ἦν ἐθελήσω, φησὶν, ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ' ἦν ἀποκρεμασθέντες κατασπῆν βιάζησθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθελκύνετε. Εἰ δὲ ἐγὼ θελήσωμαι ἀνελκύναι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα, 5 καὶ τὴν θάλατταν συναρτήσας μετεωριῶ. Καὶ τᾶλλα ὅσα καὶ σὺ ἀκήκοας. Ἐγὼ δὲ, ὅτι μὲν καθ' ἐν' ἀπάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν, οὐκ ἂν ἀρνηθῆην· ὁμοῦ δὲ τῶν τοσοῦτων ὑπερφέρειν ὡς μὴ καταβαρῆσεν αὐτόν, καὶ τὴν γῆν καὶ τὴν θάλασσαν προσλάβωμεν, οὐκ ἂν πεισθῆην. 10

ERM. Εὐφήμει, ὦ Ἄρες· οὐ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καὶ τι κακὸν ἀπολαύσωμεν τῆς φλυαρίας.

AP. Οἶμι γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ δὲ πρὸς μόνον σέ, ὃν ἐχεμυθεῖν ἠπιστάμην; Ὁ γοῦν μάλιστα γελοῖον ἔδοξε μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ ἂν δυναίμην σιωπῆσαι πρὸς 15 σέ· μέμνημαι γὰρ οὐ πρὸ πολλοῦ, ὅποτε ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ ἐπαναστάντες, ἐπεβούλευσαν ξυνδῆσαι αὐτόν λαβόντες, ὡς παντοῖος ἦν δεδιώς, καὶ ταῦτα τρεῖς ὄντας· καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρειον ἐκατόγχερα ὄντα, καὶν ἐδίδετο αὐτῷ κεραινῶ, καὶ βροντῇ. Ταῦτα λογιζομένῃ 20 ἐπῆρται μοι γελᾶν ἐπὶ τῇ καλλιρημοσύνῃ αὐτοῦ.

ERM. Σιώπα· εὐφήμει· οὐ γὰρ ἀσφαλὲς οὔτε σοὶ λέγειν, οὔτε ἐμοὶ ἀκούειν τὰ τοιαῦτα.

7. MERCURY, MAIA.

ERM. Ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ; 25

MAI. Μὴ λέγε, ὦ Ἑρμῇ, τοιοῦτον μηδέν.

ERM. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; Ἐωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ διαστρώσαντα τὴν κλισίαν, εἰτα εὐθιτήσαντα ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν 30 τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ

5. JUPITER, ÆSCULAPIUS, HERCULES.

ΖΕΥΣ. Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρχόμενοι πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπὴ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακία προκατα-
5 κλίνεσθαι μου.

ΑΣΚ. Νῆ Δία, καὶ ἀμείνων γὰρ εἰμι.

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεράνω-
σεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐτίς ἀθανασίας
μετείληφας;

10 **ΑΣΚ.** Ἐπιλέλῃσαι γὰρ καὶ σὺ, ὦ Ἡράκλεις, ἐν τῇ Οἴτῃ κατα-
φλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

ΗΡΑ. Οὐκ οὐκ ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς μὲν υἱὸς
εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία κατα-
γωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος· σὺ δὲ
15 ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἰσως ἀνθρώποις χρήσιμος
ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδυγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε
πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῇ σώματι,
τοῦ χιτῶνός, καὶ μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ εἰ καὶ μηδὲν
20 ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Αὐδίᾳ, πορ-
φυρίδα ἐνδεδυνώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σαν-
δάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν
γυναικα.

ΗΡΑ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, ἀντίκα μάλα εἶσθι, ὥς
25 οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, ῥίψω ἐπὶ κεφα-
λὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαι σε, τὸ
κράνιον συντριβέντα.

ΖΕΥΣ. Παύσασθί, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνο-
σίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ ξυμποσίου· καίτοι
30 εὐγνώμον, ὦ Ἡράκλεις, προκατακλίνεσθαι σου τὸν Ἀσκληπιόν, ἅτε
καὶ πρότερον ἀποθανόντα.

ZETΣ. Οὐκ ἦδεις, ὅσης ἰδεῖτο ἀκριβείας τὸ πρᾶγμα, καὶ ὥς, εἰ βραχύ τις ἐκβαίη τῆς ὁδοῦ, οἴχεται πάντα; Ἠγνόεις δὲ καὶ τῶν ἵππων τὸν θυμὸν, ὥς δεῖ ξυνέχειν ἀνάγκη τὸν χαλινόν· εἰ γὰρ ἐνδοῖη τις, ἀφηνιάζουσιν εὐθύς· ὥσπερ ἀμέλει καὶ τοῦτον ἐξηνεγκαν, ἄρτι μὲν ἐπὶ τὰ λαϊὰ, μετ' ὀλίγον δὲ ἐπὶ τὰ δεξιὰ, καὶ ἐς τὸ 5 ἐναντίον τοῦ δρόμου ἐνίσταται, καὶ ἄνω καὶ κάτω ὅλως ἔνθα ἐβούλοντο αὐτοί· ὁ δὲ οὐκ εἶχεν ὅ, τι χρήσαιτο αὐτοῖς.

ΗΛ. Ταῦτα μὲν πάντα ἡπιστάμην, καὶ διὰ τοῦτο ἀντεῖχον ἐπιπολὺν, καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἔλασιν· ἐπεὶ δὲ κατελιπάρησε δακρύων, καὶ ἡ μήτηρ Κλυμένη μετ' αὐτοῦ, ἀναβιβασάμενος 10 ἐπὶ τὸ ἄρμα ὑπεθέμην, ὅπως μὲν χρή βεβηκέναι αὐτόν, ἐφ' ὁπόσον δὲ ἐς τὸ ἄνω ἀφέντα ὑπερεντχθῆναι, εἴτα ἐς τὸ κάταντες αὐθις ἐπινεύειν, καὶ ὥς ἐγκρατὴ εἶναι τῶν ἡνίων, καὶ μὴ ἐφίεναι τῷ θυμῷ τῶν ἵππων· εἶπον δὲ καὶ ἡλίκος ὁ κίλδυνος, εἰ μὴ ὀρθὴν ἐλαύνοι· ὁ δὲ (παῖς γὰρ ἦν) ἐπιβὰς τοσούτου πυρὸς, καὶ ἐπικύψας ἐς βά- 15 θρος ἀχανές, ἐξεπλάγη, ὥς τὸ εἰκός· οἱ δὲ ἵπποι, ὥς ἥσθοντο οὐκ ὄντα ἐμὲ τὸν ἐπιβεβηκότα, καταφρονήσαντες τοῦ μειρακίου, ἐξετράποντο τῆς ὁδοῦ, καὶ τὰ δεινὰ ταῦτα ἐποίησαν. Ὁ δὲ τὰς ἡνίας ἀφείς, οἶμαι, δεδιώς, μὴ ἐκπέσῃ αὐτός, εἶχετο τῆς ἄντυγος. Ἀλλὰ ἐκεῖνός τε ἤδη ἔχει τὴν δίκην, καὶ μοι, ὦ Ζεῦ, ἱκανὸν τὸ πένθος. 20

ZETΣ. Ἰκανὸν λέγεις, τοιαῦτα τολμήσας; νῦν μὲν σὺν συγγνώμην ἀπονέμω σοι· ἐς δὲ τὸ λοιπὸν, ἦν τι ὅμοιον παρανομήσης, ἢ τινὰ τοιοῦτον σεαυτοῦ διάδοχον ἐκπέμψης, αὐτίκα εἶση, ὁπόσον τοῦ σοῦ πυρὸς ὁ κεραυνὸς πυρωδέστερος. Ὡς τ' ἐκεῖνον μὲν αἱ ἀδελφαὶ θαπτέτωσαν ἐπὶ τῷ Ἡριδανῷ, ἵνα περ ἔπεσεν ἐκδι- 25 φρευθεῖς, ἤλεκτρον ἐπ' αὐτῷ δακρύουσαι, καὶ αἵ γειροι γενέσθωσαν ἐπὶ τῷ πάθει· σὺ δὲ συμπηξάμενος τὸ ἄρμα (κατέαγε γὰρ καὶ ὁ φνυμὸς αὐτοῦ, καὶ ἄτερος τῶν τροχῶν συντέτριπται) ἔλαυνε, ὑπαγαγὼν τοὺς ἵππους· ἀλλὰ μέμνησο τούτων ἀπάντων.

9. APOLLO, MERCURY.

ΑΠΟΛ. Ἐχeis μοι εἰπεῖν, ὦ Ἑρμῇ, πότερος ὁ Κάστωρ ἐστὶ 30 τούτων, ἢ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν διακρίναιμι αὐτούς.

ΕΡΜ. Ὁ μὲν χθρὲς ἡμῖν ξυγγενόμενος, ἐκείτος Κάστωρ ἦν, οὗτος δὲ Πολυδεύκης.

ΑΠΟΛ. Πῶς διαγιγνώσκεις; ὅμοιοι γάρ.

ΕΡΜ. Ὅτι οὗτος μὲν, ὃ Ἀπὸλλον, ἔχει ἐπὶ τοῦ προσώπου τὰ
5 ἔχνη τῶν τραυμάτων, ἃ ἔλαβε παρὰ τῶν ἀνταγωνιστῶν πυκτεύων,
καὶ μάλιστα, ὅποσα ὑπὸ τοῦ Βίβρυκος Ἀμύκου ἐτρώθη, τῷ Ἰάσονι
συμπλέων· ἄτερος δὲ οὐδὲν τοιοῦτον ἐμφαίνει, ἀλλὰ καθαρὸς ἐστί,
καὶ ἀπαθὴς τὸ πρόσωπον.

ΑΠΟΛ. Ὡνησας, δεῖξας τὰ γνωρίσματα· ἐπεὶ τάγε ἅλλα πάντα
10 ἔσα, τοῦ ὧν τὸ ἡμίτομον, καὶ ἀστήρ ὑπεράνω, καὶ ἀκόντιον ἐν
τῇ χειρὶ, καὶ ἵππος ἐκατέρῳ λευκός· ὥστε πολλάκις ἐγὼ τὸν μὲν
προσεῖπον Κάστωρα, Πολυδεύκην ὄντα· τὸν δὲ τῷ τοῦ Πολυδεύ-
κους ὀνόματι. Ἀτὰρ εἰπέ μοι καὶ τόδε, τί δήποτε οὐκ ἄμφω ξύνει-
σιν ἡμῖν, ἀλλ' ἐξ ἡμισείας ἄρτι μὲν νεκρός, ἄρτι δὲ θεός ἐστιν
15 ἄτερος αὐτῶν.

ΕΡΜ. Ἐπὶ φιλαδελφίας τοῦτο ποιοῦσιν· ἐπεὶ γὰρ ἔδει ἓνα
μὲν τεθνάναι τῶν Ἀήδας υἱῶν, ἓνα δὲ ἀθάνατον εἶναι, ἐνείμαντο
οὕτως αὐτοὶ τὴν ἀθανασίαν.

ΑΠΟΛ. Οὐ ξυνετήν, ὃ Ἑρμῇ, τὴν νομήν· οἷγε οὐδ' ὄψονται οὐ-
20 τως ἀλλήλους, ὅπερ ἐπόθουν, οἶμαι, μάλιστα· πῶς γὰρ ὁ μὲν παρὰ
θεοῖς, ὁ δὲ παρὰ τοῖς φθιτοῖς ὢν; Πλὴν ἀλλὰ, ὥσπερ ἐγὼ μαν-
τεύομαι, ὁ δὲ Ἀσκληπιὸς ἰᾶται, σὺ δὲ παλαεῖν διδάσκεις, παιδο-
τρίβης ἄριστος ὢν, ἥ δὲ Ἄρτεμις μαιεύεται, καὶ τῶν ἄλλων ἕκαστος
ἔχει τινὰ τέχνην, ἥ θεοῖς ἥ ἀνθρώποις χρησίμην, οὗτοι δὲ τί
25 ποιήσουσιν ἡμῖν; ἥ ἀργοὶ εὐωχῆσονται, τηλικοῦτοι ὄντες;

ΕΡΜ. Οὐδαμῶς, ἀλλὰ προστέτακται αὐτοῖς ὑπηρετεῖν τῷ Πο-
σειδῶνι, καὶ καθιππεύειν δὴ τὸ πῆλαγος, καὶ ἐάν που ναύτας
χειμαζομένους ἴδωσιν, ἐπικαθίσαντας ἐπὶ τὸ πλοῖον, σῶζειν τοὺς
ἐμπλέοντας.

30 ΑΠΟΛ. Ἀγαθὴν, ὃ Ἑρμῇ, καὶ σωτήριον λέγεις τὴν τέχνην.

10. CYCLOPS, NEPTUNE.

ΚΥΚ. ὦ πάτερ, οἶα πέπονθα ὑπὸ τοῦ καταράτιον ξένου, ὃς
μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὃ Πολύφημος;

ΚΤΚ. Τὸ μὲν πρῶτον Οὔτιν ταυτὸν ἀπεκάλει· ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.

ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλλου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσῆς ὢν;

ΚΤΚ. Κατέλαβον ἐν τῷ ἄνθρωπῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, 5 πολλοὺς τινας, ἐπιβουλευόντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος ὃ ἔφερεν δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον ληστὰς ὄντας. Ἐνταῦθα 10 ὃ πανουργότατος ἐκείνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσι μοι πιεῖν φάρμακόν τι ἐγχεας, ἡδὺ μὲν, καὶ εὖοσμον, ἐπιβουλότατον δὲ καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθύς ἐδόκει μοι περιφέρεσθαι πiónτι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, καὶ οὐκ ἔτι ὅλως ἐν ἑμαντῷ ἤμην· τέλος δὲ ἐς ὕπνον κατεσπιάσθην. Ὁ δὲ, ἀποξύσας 15 τὸν μοχλὸν, καὶ πυρώσας προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυφλὸς εἰμι σοι, ὦ Πόσειδον.

ΠΟΣ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δὲ οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ 20 ἂν εὖ οἶδ' ὅτι ἐδυνήθη ἀποκινήσαι τὴν πέτραν ἀπὸ τῆς θύρας.

ΚΤΚ. Ἀλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξίοντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων, τὰς χεῖρας ἐκπετάσας, μόνα παρῆς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῷ, ὅποσα 25 ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

ΠΟΣ. Μανθάνω, ὕπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξεληθὼν σε· 30 ἀλλὰ τοὺς ἄλλους γε Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

ΚΤΚ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύσαντος τοῦνομα, καγὼ ἔφην ὅτι Οὔτις ἐστὶ, μελαγχολῶν οἰηθέντες με, ὥχοντο ἀπίοντες. Οὔτω κατεσοφίσάτό με ἃ καταρά- 35 τος τῷ ὀνόματι· καὶ ὃ μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ 30 τὴν συμφορὰν, Οὐδὲ ὁ πατήρ, φησιν, ὁ Ποσειδῶν ἰάσεται σε.

ΠΟΣ. Θάρβει, ὦ τέκνον, ἀμνησθῆναι γὰρ αὐτόν, ὥς μάθῃ, ὅτι, εἰ καὶ πῆρωσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων, τὸ σῶζειν αὐτοὺς καὶ ἀπολλύναι, ἐπ' ἐμοὶ πρόσεστι· 36 πλεῖ δὲ ἔτι.

11. MENELAUS, PROTEUS.

MEN. Ἄλλὰ ὕδαρ μὲν σε γίγνεσθαι, ὦ Πρωτεῦ, οὐκ ἀπίθανον, ἐνάλιόν γε ὄντα· καὶ δένδρον, ἔτι φορητόν· καὶ ἐς λίσσιν αἶπως ἀλλαγείης, ὅμως οὐδὲ τοῦτο ἔξω πίστεως. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατόν ἐν τῇ θαλάττῃ οἰκοῦντί σε, τοῦτο πάνυ θαυ-

5 μάζω, καὶ ἀπιστῶ.

ΠΡΩΤ. Μὴ θαυμάσης, ὦ Μενέλαε· γίγνομαι γάρ.

MEN. Εἶδον καὶ αὐτός· ἀλλὰ μοι δοκεῖς, (εἰρήσεται γὰρ πρὸς σέ,) γοητείαν τινα προσάγειν τῷ πράγματι, καὶ τοὺς ὀφθαλμοὺς ἐξαπατᾶν τῶν ὁρώντων, αὐτὸς οὐδὲν τοιοῦτόν τι γιγνώμενος.

10 ΠΡΩΤ. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν γένοιτο; οὐκ ἀνεωγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μεταποίησα ἐμαυτόν; Εἰ δὲ ἀπιστεῖς, καὶ τὸ πρᾶγμα σοι ψευδὲς εἶναι δοκεῖ, καὶ φαντασία τις πρὸ τῶν ὀφθαλμῶν ἵσταμένη, ἐπειδὴν πῦρ γίνωμαι, προσένεγκάι μοι, ὦ γενναιότατε, τὴν χεῖρα· εἴη γάρ, εἰ

15 ὀρώμαι μόνον, ἢ καὶ τὸ κάειν τότε μοι πρὸςεστιν.

MEN. Οὐκ ἀσφαλὲς ἡ πεῖρα, ὦ Πρωτεῦ.

ΠΡΩΤ. Σὺ δέ μοι, ὦ Μενέλαε, δοκεῖς οὐδὲ πολὺ πονεῖν ἰωρακί-
ναι πώποτε, οὐδὲ, ἃ πάσχει ὁ ἰχθύς οὗτος εἰδέναι.

MEN. Ἀλλὰ τὸν μὲν πολὺ πονεῖν εἶδον· ἃ δὲ πάσχει, ἡδέως ἂν

20 μάθοιμι παρὰ σοῦ.

ΠΡΩΤ. Ὅποιᾳ ἂν πέτρα προσελθὼν ἀρμόσῃ τὰς κοτύ-
λας, καὶ προσφύς ἔχηται κατὰ τὰς πλεκτάνας, ἐκείνη ὅμοιον ἀπερ-
γάζεται αὐτόν, καὶ μεταβάλλει τὴν χροάν, μιμούμενος τὴν πέτραν,
ὥς ἂν λάθῃ τοὺς ἀλίεας, μὴ διαλλάττων, μηδὲ φανερός ὢν διὰ

25 τοῦτο, ἀλλ' εἰκὼς τῷ λίθῳ.

MEN. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεῦ.

ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τί νι ἂν ἄλλῳ πιστεύσειας, τοῖς
σεαυτοῦ ὀφθαλμοῖς ἀπιστῶν;

30 MEN. Ἰδὼν εἶδον· ἀλλὰ τὸ πρᾶγμα τεράστιον, τὸν αὐτὸν πῦρ
καὶ ὕδαρ γίγνεσθαι.

12. NEPTUNE, THE DOLPHINS.

ΠΟΣ. Εὖγε, ὦ Δελφῖνες, ὅτι αἰεὶ φιλόανθρωποι ἐστε· καὶ πάλαι μὲν τὸ τῆς Ἰνουῦ παιδίον ἐπὶ τὸν Ἰσθμὸν ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν· καὶ νῦν σὺ τὸν κιθαρωδὸν τουτονὶ τὸν ἐκ Μηθύμνης ἀναλαβὼν, ἐξηγήσω ἐς Ταίναρον αὐτῇ σκευῇ καὶ κιθάρα· οὐδὲ περιεΐδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον.

ΔΕΛΦ. Μὴ θαυμάσῃς, ὦ Πρόσειδον, εἰ τοὺς ἀνθρώπους εὖ ποιοῦμεν, ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι.

ΠΟΣ. Καὶ μέφομαί γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχίας μετέβαλε, δεόν χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγά- 10 γετο. Πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο, ὦ Δελφίν;

ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, καὶ πολλὰ ἐδωρήσατο. Ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε, πλεύσας οἴκαδε ἐς τὴν 15 Μήθυμναν, ἐπιδείξασθαι τὸν πλοῦτον· καὶ ἐπιβὰς πορθμείου τινὸς κακούργων ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένοντο, ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται· ὁ δὲ, (ἠκροώμενη γὰρ ἅπαντα παρανέων τῷ σκάφει,) Ἐπεὶ ταῦτα ὑμῖν δέδοκται, ἔφη, ἀλλὰ τὴν σκευὴν ἀναλαβόντα με, 20 καὶ ἄσαντα θρηγόν τινὰ ἐπ' ἑμαυτῷ, ἐκόντα ἐάσατε ὄψαι ἐμὰν τόν. Ἐπέτρεψαν οἱ ναῦται, καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ λιγυρόν· καὶ ἔπεσεν ἐς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀποθανούμενος. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναθήμενος αὐτὸν, ἐξηγηξάμην ἔχων εἰς Ταίναρον. 25

ΠΟΣ. Ἐπαινῶ σε τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ ἀκροάσεως.

13. XANTHUS, THE SEA.

ΞΑΝΘ. Δεῖξαι με, ὦ θάλαττα, δεινὰ πεπονθότα, καὶ κατὰσβέσόν μου τὰ τραύματα.

ΘΑΛ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν;

ΞΑΝΘ. Ὁ Ἥφαιστος. Ἄλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζῶ.

ΘΑΛ. Διὰ τί δέ σοι ἐνέβαλε τὸ πῦρ;

ΞΑΝΘ. Διὰ τὸν υἱὸν τῆς Θετιδος· ἐπεὶ γὰρ φονεύοντα τοὺς
5 Φρύγας ἰκέτευσα, ὃδ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νε-
κρῶν ἀπέφραττε μοι τὸν φοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον,
ἐπικλύσαι θέλων, ὥς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα
ὁ Ἥφαιστος, (ἔτυχε γάρ που πλησίον,) πᾶν, οἶμαι, ὅσον ἐν τῇ
καμίνῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτῃ, καὶ εἰποθι ἄλλοθι, φέρον
10 ἐπῆλθέ μοι· καὶ κατέκασσε μὲν τὰς πτελίας, καὶ μυρτίκας· ὥπτη-
σε δὲ καὶ τοὺς κακοδαίμονας ἰχθυῖς, καὶ τὰς ἐγχείλεις· αὐτὸν δὲ
ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργασται.
'Ορᾷς δ' οὖν, ὅπως διακείμαι ὑπὸ τῶν ἐγκανυμάτων.

ΘΑΛ. Θολερὸς, ὦ Ξάνθε, καὶ θερμοὺς, ὥς εἰκός· τὸ αἷμα μὲν
15 ἀπὸ τῶν νεκρῶν· ἡ θέρμη δὲ, ὥς φῆς, ἀπὸ τοῦ πυρός. Καὶ
εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν ὤφθησας, οὐκ αἰδισθεὶς
ὅτι Νηρηίδος υἱὸς ἦν.

ΞΑΝΘ. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

ΘΑΛ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θετιδος υἱὸν ὄντα
20 τὸν Ἀχιλλεῖα.

14. ZEPHYRUS, NOTUS.

ΖΕΦ. Οὐ πάποτε πομπὴν ἐγὼ μεγαλοπρεπιστέραν εἶδον ἐν
τῇ θαλάττῃ, ἀφ' οὗ γέ εἰμι καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ
Νότε;

NOT. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἡ τίνας οἱ
25 πέμποντες ἦσαν;

ΖΕΦ. Ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις
ἔτι.

NOT. Παρὰ τὴν Ἐρυθρὰν γὰρ θάλατταν εἰργαζόμεν· ἐπέ-
πνευσα δὲ καὶ μέρος τι τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐ-
30 δὲν οὖν οἶδα, ὣν λέγεις.

ΖΕΦ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

NOT. Ναί· τὸν τῆς Εὐρώπης πατέρα. Τί μήν;

ΖΕΦ. Περὶ αὐτῆς ἐκείνης διηγῆσομαι σοι.

NOT. Μῶν ὅτι ὁ Ζεὺς ἐραστὴς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

ΖΕΦ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δέ, ταύρω εἰκάσας ἑαυτὸν, 5 συνέπαιξεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπής, καὶ τὸ βλέμμα ἡμερος. Ἐσπρίετα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνας, καὶ ἐμυκάτο ἡδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλατταν φέρων αὐτήν, καὶ 10 ἐνήχετο ἐμπεσών· ἡ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὥς μὴ ἀπολλῆσθαι· τῇ ἐτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον ξυνεῖχε.

NOT. Ἦδὺν τοῦτο θέαμα εἶδες, ὦ Ζέφυρε, καὶ ἐρωτικόν, νηχόμενον τὸν Δία, φέροντα τὴν ἀγαπωμένην. 15

ΖΕΦ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδῶ παραπολὺ, ὦ Νότα· ἡ τε γὰρ θάλαττα εὐθύς ἀκύμων ἐγένετο, καὶ τὴν γαλήνην ἐπισπασαμένη λείαν παρτίχεν ἑαυτήν. Ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες, οὐδὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγνομένων, παρηκολουθοῦμεν· ἔρωτες δὲ παραπετωμένοι μικρὸν ὑπὲρ τὴν θάλατταν, ὥς ἐνλοτε 20 ἄκροις τοῖς ποσὶν ἐπιφανύειν τοῦ ὕδατος, ἡμμένας τὰς δᾶδας φέροντες, ἥδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδύσαι παρίππευον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί. Τό, τε τῶν Τριτῶνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερόν ἰδεῖν τῶν θαλαττίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν 25 ἐπιβεβηκὼς ἄρματος, παροχουμένην τε καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθὼς, προσδοιπορῶν νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρη τῆς Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος οὐκ 30 ἔτι ἐφαίνετο· Ἡμεῖς δ' ἐμπεσόντες, ἄλλος ἄλλο τοῦ πελάγους μέρος διεκνυμάλομεν.

NOT. Ὡ μακάριε Ζέφυρε τῆς θεάς. Ἐγὼ δὲ γούπας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων.

15. DIOGENES, POLLUX.

ΔΙΟΓ. ὦ Πολύδευκες, ἐντέλλομαι σοι, ἐπειδὴν τῶχιστα ἀνέλ-
θης (σὸν γὰρ ἐστίν, οἶμαι, τὸ ἀναβιῶναι αὖριον), ἦν που ἴδης
Μένιππον τὸν κύνα (εὖροις δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ
Κράνειον, ἢ ἐν Λυκείῳ, τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων
5 καταγελῶντα), εἰπεῖν πρὸς αὐτὸν, ὅτι σοι, ὦ Μένιππε, κελύει δ
Διογένης, εἴ σοι ἱκανῶς τὰ ὑπὲρ γῆς καταγεγέλασται, ἤκειν ἐν-
θάδε πολλῶ πλείω ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῃ σοι
ἔτι ὁ γέλως ἦν, καὶ πολὺ τὸ, τίς γὰρ ὧς οἶδε τὰ μετὰ τὸν βίον,
ἐνταῦθα δὲ οὐ παύσῃ βεβαίως γελῶν, καθάπερ ἐγὼ νῦν· καὶ
10 μάλιστα ἐπειδὴν ὄρῃς τοὺς πλουσίους, καὶ σατράπας, καὶ τυράν-
νους οὕτω ταπεινοὺς καὶ ἀσήμους, ἐκ μόνης οἰμωγῆς διαγινωσκο-
μένους· καὶ ὅτι μαλθακοὶ καὶ ἀγενεῖς εἰσι, μεμνημένοι τῶν ἄνω.
Ταῦτα λέγε αὐτῷ· καὶ προσέτι, ἐμπλησάμενον τὴν πῆραν ἤκειν
θέρμων τε πολλῶν, καὶ εἴ που εὖροι ἐν τῇ τριόδῳ Ἑκάτης δεῖπνον
15 κείμενον, ἢ ὧν ἐκ καθαρσίου, ἢ τι τοιοῦτον.

ΠΟΛ. Ἄλλ' ἀπαγγελῶ ταῦτα, ὦ Διόγενης· ὅπως δὲ εἰδῶ μά-
λιστα, ὁποῖός τις ἐστί τὴν ὄψιν;

ΔΙΟΓ. Γέρων, φαλακρὸς, τριβώνιον ἔχων πολύθυρον, ἅπαντι
ἀνέμῳ ἀναπεπταμένον, καὶ ταῖς ἐπιπτυχαῖς τῶν θανάτων ποικίλον·
20 γελᾷ δ' αἰεὶ, καὶ ταπολλὰ τοὺς ἀλαζόνας τούτους φιλοσόφους
ἐπισκώπτει.

ΠΟΛ. Ῥάδιον εὐρεῖν ἀπὸ γε τούτων.

ΔΙΟΓ. Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντέλλωμαι τι τοὺς
φιλοσόφους;

25 **ΠΟΛ.** Λέγε· οὐ βαρὺ γὰρ οὐδὲ τοῦτο.

ΔΙΟΓ. Τὸ μὲν ὅλον, παύσασθαι αὐτοῖς παρεγγύα ληροῦσι, καὶ
περὶ τῶν ὅλων ἐρίζουσι, καὶ κέρατα φύουσιν ἀλλήλοις, καὶ κροκο-
δείλους ποιοῦσι, καὶ τοιαῦτα ἄπορα ἐρωτᾶν διδάσκουσι τὸν
νοῦν.

30 **ΠΟΛ.** Ἄλλ' ἐμὲ ἀμαθῇ καὶ ἀπαίδευτον εἶναι φήσουσι, κατη-
γοροῦντα τῆς σοφίας αὐτῶν.

ΔΙΟΓ. Σὺ δὲ οἰμῶζειν αὐτοῖς παρ' ἐμοῦ λέγε.

ΠΟΛ. Καὶ ταῦτα, ὦ Διόγενης, ἀπαγγελῶ.

ΔΙΟΓ. Τοῖς πλουσίοις δέ, ὧ φίλιaton Πολυθεύκιον, ἀπάγγελε ταῦτα παρ' ἡμῶν· Τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς τόκους, καὶ τάλαντα ἐπὶ τάλαντοις συντιθέντες, οὓς χρὴ ἓνα ὀβολὸν ἔχοντας ἥκειν μετ' ὄλιγον;

5

ΠΟΛ. Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.

ΔΙΟΓ. Ἄλλὰ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μιγίλλω τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ τῷ παλαιστῇ, ὅτι παρ' ἡμῖν οὔτε ἡ ξανθὴ κόμη, οὔτε τὰ χαροπὰ, ἢ μέλανα ὄμματα, ἢ ἐρύθημα ἐπὶ τοῦ προσώπου ἐτι ἐστίν, ἢ νεῦρα εὐτονα, ἢ ὥμοι καρτεροί· ἀλλὰ 10 πάντα μία ἡμῖν κόνις, φασὶ, κρανία γυμνὰ τοῦ κάλλους.

ΠΟΛ. Οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς καὶ ἰσχυροὺς.

ΔΙΟΓ. Καὶ τοῖς πένησιν, ὧ Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰκτιέροντες τὴν ἀπορίαν,) λέγε μήτε 15 δακρύειν, μήτ' οἰμῶζειν, διηγησάμενος τὴν ἐνταῦθα ἰσοτιμίαν· καὶ ὅτι ὄψονται τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνους αὐτῶν. Καὶ Λακεδαιμονίοις δὲ τοῖς σοῖς ταῦτα, εἰ δοκεῖ, παρ' ἐμοῦ ἐπιτίμησον, λέγων ἐκλείψθαι αὐτούς.

ΠΟΛ. Μηδὲν, ὦ Διόγετες, περὶ Λακεδαιμονίων λέγε· οὐ γὰρ 20 ἀπείδομαι γε· ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα, ἀπαγγελῶ.

ΔΙΟΓ. Ἐάσωμεν τούτους, ἐπεὶ σοι δοκεῖ· σὺ δὲ οἷς προσῆκον ἀπένεγκαι παρ' ἐμοῦ τοὺς λόγους.

16. PLUTO, MENIPPUS, MIDAS, SARDANAPALUS, CRÆSUS.

ΚΡΟΙΣ. Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα· ὥστε ἡ ἐκείνόν ποι κατάστησον, ἢ ἡμεῖς μετοική- 25 σομεν εἰς ἕτερον τόπον.

ΠΛΟΤΤ. Τίδ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρος ὧν;

ΚΡΟΙΣ. Ἐπειδὴν ἡμεῖς οἰμῶζομεν, καὶ στένομεν, ἐκείνων μεμνημένοι τῶν ἄνω, Μίδας μὲν οὐτοσί, τοῦ χρυσοῦ, Σαρδανάπα- 30 λος δὲ, τῆς πολλῆς τρυφῆς, ἐγὼ δὲ, Κρεῖσος, τῶν θησαυρῶν, ἐπιγελά; καὶ ἔξονειδίξει, ἀνδράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν· ἐνίοτε δὲ καὶ ἄδων ἐπιταράττει ἡμῶν τὰς οἰμωγὰς· καὶ ὄλωσ, λυπηρὸς ἐστι.

ΠΛΟΤΤ. Τί ταῦτα φασίν, ὦ Μίνιππε;

MEN. Ἀληθῆ, ὦ Πλούτων. Μισῶ γάρ αὐτούς ἀγενεῖς καὶ ὀλεθρίους ὄντας· οἷς οὐκ ἀπέχρησε βιώναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται, καὶ περιέχονται τῶν ἄνω. Χαίρει τοιγαρὶς
5 οὖν ἀνίων αὐτούς.

ΠΛΟΤΤ. Ἀλλ' οὐ χρεὶ· λυποῦνται γὰρ οὐ μικρῶν στερούμενοι.

MEN. Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὢν τοῖς τούτων στεναγμοῖς;

10 ΠΛΟΤΤ. Οὐδαμῶς. Ἀλλ' οὐκ ἂν ἐθελήσαιμι στασιάζειν ὑμᾶς.

MEN. Καὶ μὴν, ὦ κάκιστοι Ἀνδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκειτε, ὥς οὐδὲ παυσσομένου μου· ἔνθα γὰρ ἂν ἦτε, ἀκολουθήσω ἀνίων, καὶ κατὰδων, καὶ καταγελῶν.

15 ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις;

MEN. Οὐκ· ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιούντες, καὶ ἐλευθέρους ἀνδράσιν ἐντροφῶντες, καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες. Τοιγαροῦν οἰμώζετε, πάντων ἐκείνων ἀφρηγήμενοι.

20 ΚΡΟΙΣ. Πολλῶν γε, ὦ θεοὶ, καὶ μεγάλων κτημάτων.

ΜΙΔ. Ὅσον μὲν ἐγὼ χρυσοῦ.

ΣΑΡΔ. Ὅσης δ' ἐγὼ τρυφῆς.

MEN. Εὖγε οὕτω ποιεῖτε· ὁδύρεσθε μὲν ὑμεῖς. Ἐγὼ δέ, τὸ
ΓΙΝΩΘΙ ΣΑΤΤΟΝ πολλάκις συνείρων, ἐπάσσομαι ὑμῖν. Πρέποι
25 γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπαδόμενον.

17. MERCURY, CHARON.

ERM. Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὅποσα μοι ὀφείλεις ἤδη, ὅπως μὴ αὐτίς ἐρίζωμέν τι περὶ αὐτῶν.

ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῇ· ἄμεινον γὰρ ὀρίσθαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον.

30 ERM. Ἀγκυραν ἐντειλαμένου ἐκόμεσα πάντα δραχμῶν.

ΧΑΡ. Πολλοῦ λέγεις.

ERM. Νῆ τὸν Αἰδωνεία, τῶν πάντα ὠνησάμην, καὶ τροπωτήρα δύο ὀβολῶν.

ΧΑΡ. Τίθει πέντε δραχμάς, καὶ ὀβολοὺς δύο.

ΕΡΜ. Καὶ ἀκίστραν ὑπὲρ τοῦ ἱστίου· πέντε ὀβολοὺς ἐγὼ κατέβαλον.

ΧΑΡ. Καὶ τούτους προστίθει.

ΕΡΜ. Καὶ κηρὸν ὡς ἐπιπλάσαι τοῦ σκαφιδίου τὰ ἀνεργότα, 5 καὶ ἧλους δέ, καὶ καλώδιον, ἀφ' οὗ τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα.

ΧΑΡ. Εὖγε, καὶ ἄξια ταῦτα ὠνήσω.

ΕΡΜ. Ταῦτά ἐστιν, εἰ μὴ τι ἄλλο ἡμᾶς διελάθην ἐν τῷ λογισμῷ. Πότε δ' οὖν ταῦτ' ἀποδώσειν φῆς; 10

ΧΑΡ. Νῦν μὲν, ὡς Ἑρμῇ, ἀδύνατον. Ἦν δέ λοιμός τις, ἡ πόλεμος καταπέμψη ἀθρόους τινας, ἐνέσται τότε ἀποκερδάναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθμία.

ΕΡΜ. Νῦν οὖν ἐγὼ καθιδοῦμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολαύοιμι. 15

ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὡς Ἑρμῇ. Νῦν δ' ὀλίγοι, ὡς ὄρεας, ἀφικνουῦνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜ. Ἄμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοί, ὡς Χάρων, εἶσθα οἷοι παρεγγίγοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεω, καὶ τραυματίαι 20 οἱ πολλοί· νῦν δὲ ἡ φαρμάκῃ τις ὑπὸ τοῦ παιδὸς ἀποθανὼν, ἡ ὑπὸ τῆς γυναικὸς, ἡ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα, καὶ τὰ σκέλη· ὥχροι γὰρ ἅπαντες, καὶ ἀγεννεῖς, οὐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἤκουσιν ἐπιβουλεύοντες ἀλλήλοις, ὡς εἰκάσι. 25

ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

ΕΡΜ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἁμαρτάνειν, πικρῶς ἀπαίτων τὰ ἀφειλόμενα παρὰ σοῦ.

18. PLUTO, MERCURY.

ΠΛΟΥΤ. Τὸν γέροντα ὁλοθα, τὸν πάνυ γεγενηκότα λέγω, τὸν πλούσιον Εὐκράτην, ᾧ παῖδες μὲν οὐκ εἰσὶν, οἱ τὸν κλῆρον δὲ θυ- 30 ρῶντες, πεντακισμύριοι;

ΕΡΜ. Ναί, τὸν Σικυώνιον φῆς. Τί οὖν;

ΠΛΟΥΤ. Ἐκείνον μὲν, ὡς Ἑρμῇ, ζῆν ἔασον ἐπὶ τοῖς ἐγγενήκοτα

ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα, εἴγε οἶόν τε ἦν, καὶ ἐτι πλείω. Τοὺς δὲ γε κόλακας αὐτοῦ, Χαρίεν τον νῖον, καὶ Δάμωνα, καὶ τοὺς ἄλλους, κατέσπασον ἐφαξῆς ἅπαντας.

ΕΡΜ. Ἄτιοπον ἂν δόξαι τὸ τοιοῦτον.

5 ΠΛΟΤΤ. Οὐμενον, ἀλλὰ δικαιοτάτον. Τί γὰρ ἐκείνοι παθόντες εὐχονται ἀποθανεῖν ἐκείνον; ἢ τῶν χρημάτων ἀντιποιούνται οὐδὲν προσήκοιτες; Ὁ δὲ πάντων ἐστὶ μιαιφύλακτον, ὅτι καὶ τοιαῦτα εὐχόμενοι ὅμως θεραπεύουσιν, ἔν γε τῷ φανερό· καὶ νοσοῦντος, ἃ μὲν βουλευόμεναι, πᾶσι πρόδηλα· θύσαν δὲ ὅμως
10 ὑπὸ σπινθύνονται, ἣν φάσιν· καὶ ὅλως, ποικίλη τις ἡ κόλασις τῶν ἀνδρῶν. Διὰ ταῦτα ὁ μὲν ἴστω ἀθάνατος· οἱ δὲ προσιπύωσαν αὐτοῦ μάτην ἐπιχανάντες.

ΕΡΜ. Ἰελοῖα πείσονται, παροῦργοι ὄντες· πολλὰ κἀκείνος εὖ μάλα διαβουκολεῖ αὐτούς, καὶ ἐκείπιζει· καὶ ὅλως, αἰεὶ θανόντι
15 ἑοικῶς ἔρρωται πολὺ μᾶλλον τῶν νῖων. Οἱ δὲ ἤδη τὸν κληρὸν ἐν σφίσι διηρημένοι βόσκονται, ζῶν μακαρίαν πρὸς ἑαυτούς τιθέντες.

ΠΛΟΤΤ. Οὐκοῦν ὁ μὲν ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλεως, ἀνηβησάτω· οἱ δ' ἀπὸ μίσεων τῶν ἐλπίδων, τὸν ὄνειροπολη-
20 θέντα πλοῦτον ἀπολιπόντες, ἡκέτωςαν ἤδη κακοὶ κακῶς ἀποθάνοντες.

ΕΡΜ. Ἀμίλησον, ὦ Πλούτων· μετελύσομαι γὰρ σοι ἥδη αὐτοὺς καθ' ἓνα ἐξῆς· ἐπιτὰ δὲ, οἷμαί, εἰσι.

ΠΛΟΤΤ. Κατάσπα· ὁ δὲ παραπέμψει ἕκαστον, ἀντὶ γέροντος
25 αὐθις πρωθήβης γενόμενος.

19. ALEXANDER, HANNIBAL, MINOS, SCIPIO.

ΑΛΕΞ. Ἐμὲ δεῖ προκεκρίσθαι σου, ὦ Ἄβν· ἀμείνων γὰρ εἰμι.

ΑΝ. Οὐμενον, ἀλλ' ἐμέ.

ΑΛΕΞ. Οὐκοῦν ὁ Μίνως δικασάτω.

30 ΜΙΝ. Τίνες δ' ἐστέ;

ΑΛΕΞ. Οὗτος μὲν Ἀνρίβας ὁ Καρχηδόσιος· ἐγὼ δὲ Ἀλέξανδρος ὁ Φιλίππου.

MIN. *Νῆ Δία ἔνδοξοί γε ἀμφοτέροι· ἀλλὰ περὶ τίνος ὑμῖν ἡ ἔρις;*

ΑΛΕΞ. *Περὶ προεδρίας· φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ. Ἐγὼ δέ, ὥσπερ ἅπαντες ἴσασιν, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημί διενεγκεῖν τὰ πολέμια.* 5

MIN. *Οὐκοῦν ἐν μέρει ἐκάτερος εἰπάτω. Σὺ δὲ πρῶτος ὁ Αἰβυς λέγε.*

ΑΝ. *Ἐν μὲν τούτῳ, ὦ Μένως, ὠνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτῃ πλείον οὗτος ἐνέγκαιτό μου. Φημί δὲ τούτους μάλιστα ἐπαινῶ ἀξιολογῶντας εἶναι· ὅσοι τὸ 10 μηδὲν ἐξ ἀρχῆς ὄντες ὁμῶς ἐπὶ μέγα προεχώρησαν, δι' αὐτῶν δύνανται τε περιβαλλόμενοι, καὶ ἄξιοι δόξαντες ἀρχῆς· ἐγὼ γοῦν μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον ὑπαρχὸς ὢν τῷ ἀδελφῷ, μεγίστων ἡξιώθην, ἄριστος κριθεὶς· καὶ τοὺς γε Κελτίβηρας εἶλον, καὶ Γαλατῶν ἐκράτησα τῶν Ἑσπερίων, καὶ τὰ μεγάλα ἔρη 15 ὑπερβύς, τὰ περὶ τὸν Ἡριδανὸν ἅπαντα κατέδραμον, καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις, καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προαστείων τῆς προῦχούσης πόλεως ἦλθον· καὶ τοσούτους ἀπέκτεινα μιᾷς ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν μεθίμνοις ἀπομετρήσαι, καὶ τοὺς ποταμούς γεφυρῶσαι 20 κροῖς. Καὶ ταῦτα πάντα ἔπραξα, οὔτε Ἀμμωνος υἱὸς ὀνομαζόμενος, οὔτε Θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιῶν, ἀλλ' ἀνθρώπος εἶναι ὁμολογῶν, στρατηγὸς τε τοῖς συνετατώτατοις ἀντεξεταζόμενος, καὶ στρατιωταῖς τοῖς μαχιμωτάτοις συμπλεκόμενος· οὐ Μήδους καὶ Ἀρμενίου καταγωνιζόμενος ὑπο- 25 φεύγοντας πρὶν διώκειν τινὰ, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺς τὴν νίκην. Ἀλέξανδρος δὲ πατρώαν ἀρχὴν παραλαβὼν ἠϋέησε, καὶ παραπολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὁρμῇ. Ἐπεὶ δ' οὖν ἐνίκησέ τε, καὶ τὸν ὄλεθρον ἐκείνον, Δαρεῖον, ἐν Ἰσσοῦ τε καὶ Ἀρβήλοις ἐκράτησεν, ἀποστάς τῶν πατρῶων προ- 30 κυνεῖσθαι ἤξλου, καὶ ἐς διάιταν τὴν Μηδικὴν μετεδίητησεν ἑαυτὸν, καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις τοὺς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης τῆς πατρίδος, καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Λιβύῃ, ταχέως ὑπήκουσα, καὶ ἰδιώτην ἑμαυτὸν παρέσχον, καὶ 35 καταδικασθεὶς ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ'*

ἔκραξα βάρβαρος ὦν, καὶ ἀπαιδευτος παιδείας τῆς Ἑλληνικῆς· καὶ οὔτε Ὅμηρον, ὡσπερ οὔτος, φαψαδῶν, οὔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνη δὲ τῇ φύσει ἀγαθῇ χρῆσάμενος. Ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρου ἀμείνων φημι εἶναι. Εἰ δ' ἔστι 5 καλλίων οὔτως, διότι διαδήματι τὴν κεφαλὴν διδίδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνά· οὐ μὴν διὰ τοῦτ' ἀμείνων δόξαιεν ἂν γενναίου καὶ στρατηγικοῦ ἀνδρός, τῇ γνώμῃ πλέον ἢ περὶ τῇ τύχῃ περημένον.

MIN. Ὁ μὲν εἶρηκεν οὐκ ἄγων ἢ τὸν λόγον, οὐδὲ ὡς Αἰβρον 10 εἰκὸς ἦν, ὑπὲρ αὐτοῦ. Σὺ δέ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῆς;

ALEX. Ἐρχῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα οὕτω θρασὺν· ἱκανὴ γὰρ ἡ φήμῃ διδάσαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ οὔτος ληστής ἐγένετο· ὅμως δὲ ὄρα, εἰ κατ' ὀλίγον αὐτοῦ διήνεγκα· ὅς, νέος ὦν ἔτι, παρελθὼν ἐπὶ τὰ πράγματα, καὶ τὴν 15 ἀρχὴν τεταραγμένην κατέσχεον, καὶ τοὺς φονίας τοῦ πατρὸς μετήλθον, καταφροβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ, στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, οὐκ ἤβλωσα τὴν Μακεδόνων ἀρχὴν περιέπων ἀγαπᾶν ἄρχειν ὁπόσων ὁ πατὴρ κατέλιπεν, ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὰν ἡγησάμενος, εἰ μὴ ἀπάντων κρατή- 20 σαιμι, ὀλίγους ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν· καὶ ἐπὶ τε Γρανικῷ ἐκράτησα μεγάλην μάχην· καὶ τὴν Ἀνθίαν λαβὼν, καὶ Ἰωνίαν καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσὶν αἰεὶ χειρούμενος ἦλθον ἐπὶ Ἰσσοῦν, ἔνθα Δαρεῖος ὑπέμεινε μυριάδας πολλὰς στρατοῦ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὦ Μίνως, ὑμεῖς ἔστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾷς 25 ἡμέρας κατέπεμψα. Φησὶ γοῦν ὁ πορθόμενός μὴ διαφείσσει αὐτοῖς τότε τὸ σκάφος, ἀλλὰ σχεδὸν διαπηξάμενους τοὺς πολλοὺς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνεύων, καὶ τιτρώσκεσθαι ἄξιων. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διηγῆσωμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, 30 καὶ τὸν Ὠκεανὸν ὄρον ἐποίησάμην τῆς ἀρχῆς, καὶ τοὺς ἐλίφαντας αὐτῶν εἶλον, καὶ Πῶρον ἐχειρωσάμην· καὶ Σκύθας δὲ, οὐκ εὐκαταφρονήτους ἄνδρας, ὑπερβὰς τὸν Τάναϊν, ἐνίκησα μεγάλην ἱππομαχίαν· καὶ τοὺς φίλους εὖ ἐποίησα, καὶ τοὺς ἐχθροὺς ἡμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκουν τοῖς ἀνθρώποις, συγγνωστοὶ 35 ἐκείνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων καὶ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ. Τὸ δ' οὖν τελευταῖον, ἐγὼ μὲν βασιλεύων

ἀπέθανον, οὗτος δὲ ἐν φυγῇ ὢν παρὰ Προυσίᾳ τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν πανουργότατον, καὶ ὠμότατον ὄντα· ὡς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν, ὅτι οὐκ ἰσχύι, ἀλλὰ πονηρίᾳ, καὶ ἀπιστίᾳ, καὶ δόλοις· νόμιμον δέ, ἥ προφανές οὐδέν. Ἐπεὶ δέ μοι ὠνειδίσε τὴν τρυφήν, ἐκλελῆσθαι μοι δοκεῖ, οἷα ἐποίει ἐν 5 Καπύῃ, ἱταίραις συνών, καὶ τοὺς τοῦ πολέμου καιροὺς ὁ θανυμάσιος καθηδυπαθῶν. Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ Ἑσπερία δοξας, ἐπὶ τὴν ἔω μᾶλλον ὤρμησα, τί ἂν μέγα ἔπραξα, Ἰταλίαν ἀναιμωτὶ λαβὼν, καὶ Λιβύην, καὶ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' οὐκ ἀξιόμαχα ἔδοξε μοι ἐκείνα, ὑποπτήσσοντα ἤδη, καὶ δεσπότην 10 ὁμολογοῦντα. Εἴρηκα. Σὺ δέ, ὦ Μίνως, δίκαιζε. Ἰκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα.

ΣΚΗΠ. Μὴ πρότερον, ἢ μὴ καὶ ἐμοῦ ἀκούσης.

ΜΙΝ. Τίς γὰρ εἴ, ὦ βέλτιστε; ἢ πόθεν ὥκ ἐρεῖς;

ΣΚΗΠ. Ἰταλιώτης Σκηπίων, στρατηγός, ὁ καθ' ἑλὼν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλας μάχαις.

ΜΙΝ. Τί οὖν καὶ σὺ ἐρεῖς;

ΣΚΗΠ. Ἀλέξανδρου μὲν ἥτιων εἶναι, τοῦ δ' Ἀννίβου ἀμείνων· ὃς ἐδίωξα νικήσας αὐτόν, καὶ φυγεῖν καταναγκάσας αἰέτως. Πῶς οὖν οὐκ ἀναισχυντος οὗτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται, ᾧ 20 οὐδὲ Σκηπίων ἐγὼ, ὁ νεκρικῶς αὐτόν, παραβύλλεσθαι ἀξιῶ;

ΜΙΝ. Νῆ Δί' εὐγνώμονα φῆς, ὦ Σκηπίων· ὥστε πρῶτος μὲν κεκρίσθω Ἀλέξανδρος, μετ' αὐτόν δέ, σὺ· εἴτα, εἰ δοκεῖ, τρίτος Ἀννίβας, οὐδὲ οὗτος εὐκαταφρόνητος ὢν.

20. DIOGENES, ALEXANDER.

ΔΙΟΓ. Τί τοῦτο, ὦ Ἀλέξανδρε; τέθνηκας καὶ σὺ, ὥσπερ καὶ 25 ἡμεῖς ἅπαντες;

ΑΛΕΞ. Ὅρας, ὦ Διόγενης· οὐ παρ' αὐδοξον δέ, εἰ ἀνθρωπος ὢν ἀπέθανον.

ΔΙΟΓ. Οὐκοῦν ὁ Ἄμμων ἐψεύδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἄρα ἦσθα;

ΑΛΕΞ. Φιλίππου δηλαδὴ· οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος 30 ὢν.

ΔΙΟΓ. Καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια εἰλόντο,

δράκοντα ὁμιλεῖν αὐτῇ, καὶ βλέπεισθαι ἐν τῇ ἐννῇ· εἶτα οὕτω σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξηπατησθαι, οἰόμενον πατέρα σου εἶναι.

ΑΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον, ὥσπερ σύ· νῦν δὲ ὁρῶ, ὅτι οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ, οὔτε οἱ τῶν Ἀμμωνίων προφηταὶ ἔλεγον.

ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα γένηται· πολλοὶ γὰρ ὑπέπιθυσον θεὸν εἶναι σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τίς τὴν τοσαύτην ἀρχὴν καταλέ-
10 λους;

ΑΛΕΞ. Οὐκ εἶδα, ὦ Διόγενες· οὐ γὰρ ἔφθασα ἐπισκεῖσθαι τι περὶ αὐτῆς· ἡ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκας τὸν δακτύλιον ἐπέδωκα. Πλὴν ἄλλὰ τί γελᾷς, ὦ Διόγενες;

ΔΙΟΓ. Τί γὰρ ἄλλο, ἢ ἀνεμνήσθην, οἷα ἐποίει ἡ Ἑλλὰς, ἄρτι σε
15 παρειληφότα τὴν ἀρχὴν κολακεύοντες, καὶ προστάτην αἰρουμένοι, καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους· ἐνιοὶ δὲ καὶ τοῖς δώδεκα θεοῖς προστιθέντες, καὶ νεὼς οἰκοδομοῦμενοι, καὶ θύοντες ὡς δράκοντος νόῳ. Ἀλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν;

ΑΛΕΞ. Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ἡμέραν ταύτην· ὑπὸ
20 σκηνῇται δὲ Πτολεμαῖος ὁ ὑπασπιστὴς, ἦν ποτε ἀγύγη σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσὶν, ἐς Αἴγυπτον ἀπαγαγὼν με θάψειν ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἰγυπτίων θεῶν.

ΔΙΟΓ. Μὴ γέλασω, ὦ Ἀλέξανδρε, ὁρῶν καὶ ἐν ᾧ δου εἶσε μο-
ραίνοντα, καὶ ἐλπίζοντα Ἄνουβιν, ἢ Ὅσιριν γεγέσθαι; πλὴν ἄλλὰ
25 ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσης· οὐ γὰρ θέμις ἀνελθεῖν τινα τῶν ἅπας διαπλευσάντων τὴν λίμνην, καὶ ἐς τὸ εἶσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελής ὁ Αἰακὸς, οὐδ' ὁ Κέρβερος ἐκκαταφρόνητος. Ἐκεῖνο δὲ γε ἡδίως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις, ὅποι' ἂν ἐννοήσῃς, ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν
30 ἀφίξαι, σωματοφύλακας, καὶ ὑπασπιστάς, καὶ σατράπας, καὶ χρυσὸν τοσοῦτον, καὶ ἔθνη προσκυνούντα· καὶ Βαβυλῶνα, καὶ Βάκτρα, καὶ τὰ μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν· καὶ τὸ ἐπίσημον εἶναι ἐξελαύνοντα, διαδεδομένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορημένον· οὐ λυπεῖ ταυτὰ σε ὑπὸ τὴν μνήμην
35 ἴοντα; τί δακρύεις, ὦ μάταιε; οὐδὲ ταυτὰ σε ὁ σοφὸς Ἀριστατέλης ἐπαίδευσε μὴ οἶσθαι βίβαια εἶναι, τὰ παρὰ τῆς τέχης;

ΔΔΕΞ. Ὁ σοφός ; ἀπάντων ἐκείνος κολάκων ἐπιτριπτότατος ὢν ; ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἦτησε παρ' ἐμοῦ, οἷα δὲ ἐπίστελλεν, ὥς δὲ κατεχρητό μου τῇ περὶ παιδείαν φιλοτιμίᾳ θωπεύων, καὶ ἐπαινῶν ἄρτι μὲν ἐς τὸ κάλλος, ὥς καὶ τοῦτο μέρος ὃν τὰγαθοῦ, ἄρτι δ' ἐς τὰς πράξεις, καὶ τὸν ὁ πλοῦτον. Καὶ γὰρ αὐτὸ καὶ τοῦτ' ἀγαθὸν ἡγεῖται εἶναι, ὥς μὴ αἰσχύνονται καὶ αὐτοὶ λαμβάνων. Γῆς, ὧς Διόγενες, ἄνθρωπος, καὶ τεχνίτης. Πλὴν ἀλλὰ τοῦτό γε ἀπολέλανκα αὐτοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὥς ἐπὶ μεγίστοις ἀγαθοῖς ἐκείνους, ἃ κατηρτίσθησαν μικρῷ γε ἔμπροσθεν. 10

ΔΙΟΓ. Ἄλλ' οἶσθα ὁ δράσεις ; ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνταῦθά γε ἐλλέβορος οὐ φύτεται, σὺ δὲ κἄν τὸ Ἀθήης ὕδωρ χανδὸν ἐπισπασάμενος πίε· καὶ αὐτίς πίε, καὶ πολλάκις. Οὕτω γὰρ ἂν παύσαιτο ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιόνμενος. Καὶ γὰρ καὶ Κλεῖτον ἐκείνον ὄρω, καὶ Καλλισθένη, καὶ ἄλλους 15 πολλοὺς ἐπὶ σὲ ὁρμώντας, ὥς διασπάσαιτο, καὶ ἀμύναντό σε, ὡς ἔδρασας αὐτούς. Ὡστε τὴν ἐτίραν σὺ ταύτην βιάδιζε, καὶ πίνα πολλάκις, ὥς ἔφην.

21. DIOGENES, HERCULES.

ΔΙΟΓ. Οὐχ Ἡρακλῆς οὗτός ἐστιν ; οὔμενον ἄλλος, μὰ τὸν Ἡρακλίαν· τὸ τόξον, τὸ ῥόπαλον, ἡ λειοντῆ, τὸ μέγεθος, ὅλος Ἡρακλῆς ἐστιν. Εἴτα τέθνηκε Διὸς υἱὸς ὢν ; Εἰπέ μοι, ὦ Καλλίνικε, νεκρὸς εἶ ; ἐγὼ γάρ σοι ἔθνον ὑπὲρ γῆς ὡς θεῶν.

ΗΡΑ. Καὶ ὀρθῶς ἔθνες. Αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς ἐν οὐρανῷ τοῖς θεοῖς σύνεστι, καὶ ἔχει καλλίσφυρον Ἡβην· ἐγὼ δ' εἰδωλον εἰμὶ αὐτοῦ. 25

ΔΙΟΓ. Πῶς λέγεις ; εἰδωλον τοῦ θεοῦ ; καὶ δυνατόν ἐξ ἡμισείας μὲν τινα θεὸν εἶναι, τεθνάναι δὲ τῷ ἡμίσει ;

ΗΡΑ. Ναί· οὐ γὰρ ἐκείνος τέθνηκεν, ἀλλ' ἐγὼ ἡ εἰκὼν αὐτοῦ.

ΔΙΟΓ. Μανθάνω· ἀντανδρόν σε τῷ Πλούτῳ παρέδωκεν ἀνθ' ἑαυτοῦ· καὶ σὺ νῦν ἀντ' ἐκείνου νεκρὸς εἶ. 30

ΗΡΑ. Τοιοῦτό τι.

ΔΙΟΓ. Πῶς οὖν ἀκριβῆς ὢν ὁ Δίακος οὐκ ἔγνω σε μὴ ὄντα ἐκείνον, ἀλλὰ παρεδέξατο ὑποβολιμαῖον Ἡρακλίαν παρόντα ;

δράκοντα ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἴτα οὕτω σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξηπατήσθαι, οἰόμενον πατέρα σου εἶναι.

ΑΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον, ὥσπερ σύ· νῦν δὲ ὁρῶ, ὅτι
5 οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ, οὔτε οἱ τῶν Ἀμμωνίων προφηταὶ
ἔλεγον.

ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε,
πρὸς τὰ πράγματα ἐγένετα· πολλοὶ γὰρ ὑπέπτησσαν θεὸν εἶναι
σε νομίζοντες. Αἰτάρ εἰπέ μοι, τίς τὴν τοσαύτην ἀρχὴν καταλάβ-
10 λοιπας;

ΑΛΕΞ. Οὐκ εἶδα, ὦ Διόγενες· οὐ γὰρ ἔφθασα ἐπισκῆψαι τι
περὶ αὐτῆς· ἡ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκας τὸν δε-
κτύλιον ἐπέθωκα. Πλὴν ἄλλὰ τί γελᾷς, ὦ Διόγενες;

ΔΙΟΓ. Τί γὰρ ἄλλο, ἢ ἀνεμνήσθην, οἷα ἐποίει ἡ Ἑλλάς, ἄρτι σε
15 παρελληφῶτα τὴν ἀρχὴν κολακεύοντες, καὶ προστάτην αἰρούμενοι,
καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους· ἔνιοι δὲ καὶ τοῖς δαΐδασι
θεοῖς προστιθέντες, καὶ νεῶς οἰκοδομοῦμενοι, καὶ θύοντες ὡς
δράκοντος νύμφῃ. Ἀλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν;

ΑΛΕΞ. Ἐτι ἐν Βαβυλῶνι κεῖμαι τρίτην ἡμέραν ταύτην· ὑπὲρ
20 σπνῆται δὲ Πτολεμαῖος ὁ ὑπασπιστής, ἦν ποτε ἀγύγῃ σχολὴν ἀπὸ
τῶν θορύβων τῶν ἐν ποσὶν, ἐς Αἴγυπτον ἀπαγαγὼν με θάψειν
ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἰγυπτίων θεῶν.

ΔΙΟΓ. Μὴ γελάσῃς, ὦ Ἀλέξανδρε, ὁρῶν καὶ ἐν ᾧδου ἔτι σε μω-
ραίνοντα, καὶ ἐλπίζοντα Ἄνουβιν, ἢ Ὅσιριν γενέσθαι; πλὴν ἄλλα
25 ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσης· οὐ γὰρ θέμις ἀνελθεῖν τινα
τῶν ἄπαξ διαπλευσάντων τὴν λίμνην, καὶ ἐς τὸ εἶσω τοῦ στομίου
παρελθόντων· οὐ γὰρ ἀμελής ὁ Αἰακὸς, οὐδ' ὁ Κέρβερος εὐκα-
ταφρόνητος. Ἐκεῖνο δὲ γε ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς
φέρεις, ὅπῃ ἂν ἐργοῦμαι, ὅσῃν εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν
30 ἀφίξαι, σωματοφύλακας, καὶ ὑπασπιστάς, καὶ σατράπας, καὶ χρυ-
σὸν τοσοῦτον, καὶ ἔθρη προσκυνοῦντα· καὶ Βαβυλῶνα, καὶ Βά-
κτρα, καὶ τὰ μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν· καὶ τὸ ἐπίσημον
εἶναι ἐξελαύνοντα, διαδεδομένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορ-
φυρίδα ἐμπεπορημένον· οὐ λυπεῖ ταυτὰ σε ὑπὸ τὴν μνήμην
35 ἰόντα; τί δακρύεις, ὦ μάταιε; οὐδὲ ταυτὰ σε ὁ σοφὸς Ἀριστο-
τέλης ἐπαίδευσε μὴ οἶεσθαι βίβαια εἶναι, τὰ παρὰ τῆς τέχης;

ΔΙΟΓ. Διογένοους τοῦ Σινωπέως εἰδῶλον. Αὐτὸς δὲ οὐ μὰ Δία μετ' ἀθανάτοισι θεοῖσιν, ἀλλὰ τοῖς βελτίστοις τῶν νεκρῶν σύνειμι, Ὀμήρου, καὶ τῆς τοσαύτης ψυχρολογίας καταγελαῶν.

22. MENIPPUS, TANTALUS.

MEN. Τί κλέεις, ὦ Τάνταλε; ἢ τί σταντὸν ὀδύρη, ἐπὶ τῇ λίμνῃ ἐστώς; 5

TAN. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.

MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν, ἢ καὶ νῆ Δία γε ἀρυσάμενος κοίλῃ τῇ χειρὶ;

TAN. Οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὴν προσιόντα αὖθιγται με· ἦν δὲ ποτε καὶ ἀρύσσωμαι, καὶ 10 προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαφύγειν οὐκ οἶδ' ὅπως αὐθις ἀπολείπει ξηρὰν τὴν χεῖρά μου.

MEN. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ εἰπέ μοι, τί γὰρ καὶ δέη τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις· ἀλλ' ἐκείνο μὲν ἐν 15 Αὐδίᾳ που τέθαιπται, ὅπερ καὶ πεινῇν καὶ διψῇν ἐδύνατο. Σὺ δὲ ἡ ψυχὴ πῶς ἂν ἔτι ἡ διψῆς, ἢ πίνεις;

TAN. Τοῦτ' αὐτὸ ἡ κόλασίς ἐστι, τὸ διψῇν μου τὴν ψυχὴν ὥς σῶμα οὖσαν.

MEN. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύσομεν, ἐπεὶ φῆς τῷ δίψει 20 κολάζεσθαι. Τί δ' οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιας, μὴ ἐνδείξ τοῦ ποτοῦ ἀποθάνης; Οὐχ ὁρῶ γὰρ ἄλλον μετὰ τοῦτον ἔθην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον.

TAN. Ὁρθῶς μὲν λέγεις. Καὶ τοῦτο δ' οὖν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν μηδὲν δεόμενον. 25

MEN. Ἀηρεῖς, ὦ Τάνταλε, καὶ ὥς ἀληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἑλλεβόρου νῆ Δία, ὅστις τούναντιον τοῖς ὑπὸ τῶν λυττώωντων κυνῶν δεδηγμένοις πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.

TAN. Οὐδὲ τὸν ἑλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν, γέ- 30 νοιτό μοι μόνον.

MEN. Θάρρει, ὦ Τάνταλε, ὥς οὔτε σὺ, οὔτε ἄλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ· καίτοι οὐ πάντες, ὥσπερ σὺ, ἐκ καταδίκης διψῶσι τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντες.

ΗΡΑ. Ὅτι ἐφίκειν ἀκριβῶς.

ΔΙΟΓ. Ἀληθῆ λέγεις· ἀκριβῶς γάρ, ὥστε αὐτὸς ἐκείνος εἶναι.
 Ὅρα γοῦν μὴ τὸ ἐναντίον ἐστὶ, καὶ σὺ μὲν εἰ ὁ Ἡρακλῆς, τὸ δὲ

5 ΗΡΑ. Θρασὺς εἶ, καὶ λάλος· καὶ εἰ μὴ παύσῃ σκώπτων ἐς
 ἐμὲ, εἴσῃ αὐτίκα, οἷον θεοῦ εἰδωλὸν εἰμι.

ΔΙΟΓ. Τὸ μὲν τόξον γυμνὸν, καὶ πρόχειρον· ἐγὼ δὲ τί ἂν ἔτι
 φοβοίμην σε, ἄπαξ τεθνηὼς; Αἰὰρ εἰπέ μοι, πρὸς τοῦ σοῦ Ἡρα-
 κλείους, ὅποτε ἐκείνος ἔξη, συνῆς αὐτῷ καὶ τότε εἰδωλον ὦν; ἢ εἰς
 10 μὲν ἦτε παρὰ τὸν βλον· ἐπεὶ δ' ἀπεθάνετε, διαιρεθέντες, ὁ μὲν ἐς
 θεοὺς ἀπέπτατο, σὺ δὲ τὸ εἰδωλον, ὥσπερ εἰκὸς ἦν, εἰς ᾧδον
 παρῇ;

ΗΡΑ. Ἐφθῆν μὲν μὴδ' ἀποκρίνεσθαι πρὸς ἄνδρα ἐπίτηδες
 ἐρεσχeloῦντα· ὅμως δ' οὖν καὶ τοῦτ' ἄκουσον· ὅπόσον μὲν Ἀμ-
 15 φιτρώωνος ἐν τῷ Ἡρακλεῖ ἦν, τοῦτο τέθνηκε, καὶ εἰμὶ ἐγὼ ἐκείνο
 πᾶν· ὃ δὲ ἦν τοῦ Διὸς, ἐν οὐρανῷ σύνεστι τοῖς θεοῖς.

ΔΙΟΓ. Σαφῶς νῦν μανθάνω· δύο γάρ, φῆς, ἔτεκεν ἡ Ἀλκμήνη
 κατὰ τὸ αὐτὸ Ἡρακλέας, τὸν μὲν ὑπ' Ἀμφιτρώωνι, τὸν δὲ παρὰ
 τοῦ Διὸς· ὥστε ἐλελήθητε δίδυμοι ὄντες ὁμομήτριοι.

20 ΗΡΑ. Οὐκ, ὦ μάταια· ὁ γὰρ αὐτὸς ἄμφω ἤμεν.

ΔΙΟΓ. Οὐκ ἔστι μαθεῖν τοῦτο ῥᾷδιον, συνθέτους δὲ ὄντας
 Ἡρακλέας, ἐκτὸς εἰ μὴ ὥσπερ ἵπποκένταυρός τις ἦτε, ἐς ἐν συμπα-
 φνκότες, ἄνθρωπος καὶ θεός.

ΗΡΑ. Οὐ γὰρ καὶ πάντες οὕτω σοι δοκοῦσι συγκεῖσθαι ἐκ
 25 δυοῖν, ψυχῆς τε καὶ σώματος; ὥστε τί τὸ κωλύον ἐστὶ, τὴν μὲν
 ψυχὴν ἐν οὐρανῷ εἶναι, ἥπερ ἦν ἐκ Διὸς, τὸ δὲ θνητὸν ἐμὲ παρὰ
 τοῖς νεκροῖς;

ΔΙΟΓ. Ἄλλ', ὃ βέλτιστε Ἀμφιτρωωνιάδῃ, καλῶς ἂν ταῦτ' ἔλεγες,
 εἰ σῶμα ἦσθα· νῦν δὲ ἀσώματον εἰδωλον εἶ· ὥστε κινδυνεύεις
 30 τριπλοῦν ἤδη ποιῆσαι τὸν Ἡρακλεῖα.

ΗΡΑ. Πῶς τριπλοῦν;

ΔΙΟΓ. Ὡδὲ πως· εἰ γὰρ ὁ μὲν τις ἐν οὐρανῷ, ὁ δὲ παρ' ἡμῖν
 σὺ τὸ εἰδωλον, τὸ δὲ σῶμα ἐν Οἴτῃ ἐλύθη κόνις ἡδὴ γενόμενον,
 τρία δὴ ταῦτα γίνεται. Καὶ σκόπει, ὅν τινα τὸν τρίτον πατέρα
 35 ἐπινοήσεις τῷ σώματι.

ΗΡΑ. Θρασὺς τις εἶ, καὶ σοφιστῆς· τίς δὲ καὶ ὦν τυγχάνεις;

ΠΤΘ. Δὸς μόνον· ἄλλα παρὰ νεκροῖς δόγματα. Ἐμαθον γὰρ, ὡς οὐδὲν ἴσον κύαμοι, καὶ κεφαλαὶ τοκήων ἐνθάδε.

ΑΙΑΚ. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου, καὶ Θαλῆς ἐκεῖνος· καὶ παρ' αὐτοῦς, Πιττακὸς καὶ οἱ ἄλλοι· ἐπὶ τὰ δὲ πάντες εἰσὶν ὡς ὄρεῖς.

5

ΜΕΝ. Ἄνθρωποι, ὦ Αἰακέ, οὗτοι μόνοι καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδοῦ ἀνάπλεως, ὥσπερ ἐγκρυφίας ἄρτος, ὁ ταῖς φλυπταῖναις ὅλος ἐξηγηθῆκός, τίς ἐστιν;

ΑΙΑΚ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμέτερος ἀπὸ τῆς Αἰτνης παρών.

10

ΜΕΝ. Ὡ χαλκόπου βέλτιστε, τί παθῶν σπαντὸν ἐς τοὺς κρατήρας ἐνέβαλες;

ΕΜΠ. Μελαγχόλλα τίς, ὦ Μένιππε.

ΜΕΝ. Οὐ μὰ Δί', ἀλλὰ κενοδοξία, καὶ τύφος, καὶ πολλὴ κόρυζα· ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν οὐκ ἀνάξιον ὄντα. Πλὴν ἄλλ' οὐδὲν σε τὸ σόφισμα ὤνησεν· ἐφωράθης γὰρ τεθνεώς. Ὁ Σωκράτης δὲ, ὦ Αἰακέ, ποῦ ποτε ἄρᾳ ἐστιν;

ΑΙΑΚ. Μετὰ Νέστορος καὶ Παλαμήδους ἐκεῖνος ληρεῖ τὰ πολλά.

ΜΕΝ. Ὅμως ἐβουλόμην ἰδεῖν αὐτὸν, εἶπου ἐνθάδε ἐστίν.

20

ΑΙΑΚ. Ὅρεῖς τὸν φαλακρόν;

ΜΕΝ. Ἀπαντες φαλακροὶ εἰσιν· ὥστε πάντων ἂν εἴη τοῦτο τὸ γνώρισμα.

ΑΙΑΚ. Τὸν σιμὸν λέγω.

ΜΕΝ. Καὶ τοῦθ' ὅμοιον· σιμοὶ γὰρ ἅπαντες.

25

ΣΩΚ. Ἐμὲ ζητεῖς, ὦ Μένιππε;

ΜΕΝ. Καὶ μάλα, ὦ Σώκρατες.

ΣΩΚ. Τί τὰ ἐν Ἀθήναις;

ΜΕΝ. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τάγε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄνθρωποι φιλόσοφοι.

30

ΣΩΚ. Μάλα πολλοὺς εἶδρακα.

ΜΕΝ. Ἀλλὰ εἶδρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀρίστιππος, καὶ Πλάτων αὐτός. Ὁ μὲν ἀποπνέων μύρον· ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθαίν.

ΣΩΚ. Περὶ ἐμοῦ δὲ τι φρονοῦσιν;

35

ΜΕΝ. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἰ τάγε τοιαῦτα.

23. MENIPPUS, ÆACUS, CERTAIN PHILOSOPHERS.

MEN. Πρὸς τοῦ Ηλούτωνος, ὦ Δίακὲ, περιήγησάι μοι τὰ ἐν ἄδου πάντα.

ΔΙΑΚ. Οὐ ῥάδιον, ὦ Μένιππε, ἅπαντα. "Όσα μὲν τοι κεφαλαιώδη, μάθανε· οὗτοι μὲν, ὅτι Κέρβερός ἐστιν, οἴσθα. Καὶ τὸν πορθμέα τοῦτον, ὃς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυριφλεγέθοντα ἤδη ἰώρακας εἰσίων.

MEN. Οἶδα ταῦτα, καὶ σέ, ὅτι πυλωρεῖς· καὶ τὸν βασιλεῖα εἶδον, καὶ τὰς Ἑριννῦς· τοὺς δ' ἀνθρώπους μοι τοὺς πάλαι δεῖξον, καὶ μάλιστα τοὺς ἐπισήμους αὐτῶν.

ΔΙΑΚ. Οὗτος μὲν Ἀγαμέμνων, οὗτος δ' Ἀχιλλεύς, οὗτος δὲ Ἴδομενεὺς πλησίον, ἔπειτα Ὀδυσσεὺς, εἶτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἑλλήνων.

MEN. Βαβαί, ὦ Ὅμηρε, οἶά σοι τῶν ῥαψωδιῶν τὰ κεφάλαια χαμαὶ ἔρξινται ἄγνωστα, καὶ ἄμορφα, κύνεις πάντα, καὶ λῆρος πολλὺς, ἀμενῆνὰ ὡς ἀληθῶς κήρυγα. Οὗτος δὲ, ὦ Δίακὲ, τίς ἐστι;

ΔΙΑΚ. Κυρὸς ἐστιν. Οὗτος δὲ Κροῖσος, καὶ ὁ παρ' αὐτῷ Σαρδανάπαλος· ὁ δ' ὑπὲρ αὐτὸν, Μίδας· ἐκεῖνος δὲ Ξέρξης.

MEN. Εἶτα σέ, ὦ κάθαρμα, ἥ Ἑλλάς ἔφροितτε ζευγνῦντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντα; οἷος δὲ καὶ ὁ Κροῖσός ἐστι· τὸν Σαρδανάπαλον δὲ, ὦ Δίακὲ, πατάξαι μοι κατὰ κόρης ἐπιτρέψον.

ΔΙΑΚ. Μηδαμῶς· διαθρύψεις γὰρ αὐτοῦ τὸ κρανίον γυναικεῖον ὄν.

MEN. Οὐκοῦν ἀλλὰ προσπύξομαί γε πάντως ἀνδρογύνῃ ὄντι.

ΔΙΑΚ. Βούλει σοὶ ἐπιδείξω καὶ τοὺς σοφούς;

MEN. Νῆ Δία γε.

ΔΙΑΚ. Πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.

MEN. Χαῖρε, ὦ Εὐφορβε, ἢ Ἀπολλων, ἢ ὅ, τι ἂν ἐθέλοις.

ΠΤΘ. Νῆ καὶ σύ γε, ὦ Μένιππε.

MEN. Οὐκ ἔτι χρυσοῦς ὁ μηρός ἐστί σοι;

ΠΤΘ. Οὐ γάρ. Ἀλλὰ φέρε ἴδω εἰ τί σοι ἐδώδιμον ἢ πῆρα ἔχει.

MEN. Κυάμους, ὦ γαθή· ὥστε οὐ τοῦτό σοι ἐδώδιμον.

νοιτο ἀπὸ τοῦ Θεραίου κρανίου, ὅτι εὐθρυπτον τὸ σόν· ἀλαπα-
δὸν γὰρ αὐτὸ, καὶ οὐκ ἀνδρωῶδες ἔχεις.

NIP. Καὶ μὴν ἔρου Ὅμηρον, ὁποῖος ἦν, ὁπότε συνεστράτευσεν
τοῖς Ἀχαιοῖς.

MEN. Ὀνειρατά μοι λέγεις· ἐγὼ δὲ ἂν βλέπω, καὶ νῦν ἔχεις· 5
ἐκεῖνα δὲ οἱ τότε ἴσασιν.

NIP. Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὢ Μένιππε;

MEN. Οὔτε σὺ, οὔτε ἄλλος εὐμορφος· ἰσοτιμία γὰρ ἐν ᾧδου,
καὶ ὅμοιοι ἅπαντες.

ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

10

25. MENIPPUS, CHIRON.

MEN. Ἦκουσα, ὢ Χείρων, ὡς θεὸς ὢν ἐπιθυμήσῃς ἀπεθ-
νῆν.

ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκουσας, ὢ Μένιππε· καὶ τέθνηκα, ὡς
ὀρθῶς, ἀθάνατος εἶναι δυνάμενος.

MEN. Τίς δέ σε τοῦ θανάτου ἔρωσ ἔσχεν, ἀνεράστου τοῖς πολ- 15
λοῖς χρήματος;

ΧΕΙΡ. Ἐρῶ πρὸς σὲ οὐκ ἀσύνητον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπο-
λαύειν τῆς ἀθανασίας.

MEN. Οὐχ ἡδὺ ἦν, ζῶντα ὀρθῶς τὸ φῶς;

ΧΕΙΡ. Οὐκ, ὢ Μένιππε· τὸ γὰρ ἡδὺ ἔγωγε ποιῶντων τε καὶ 20
οὐχ ἀπλοῦν ἡγοῦμαι εἶναι· ἐγὼ δὲ ἔζων αἰεὶ, καὶ ἀπέλαυον τῶν
ὁμοίων, ἡλίου, φωτὸς, τροφῆς· αἱ ὥραι δὲ αἱ αὐταὶ, καὶ τὰ
γιγνόμενα ἅπαντα ἐξῆς ἑκάστον, ὥσπερ ἀκολουθοῦντα θάτερον
θατέρῳ· ἐνεπλήσθη γοῦν αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ αἰεὶ, ἀλλὰ
καὶ ἐν τῷ μετασχεῖν ὅλως τὸ τερπνὸν ἦν.

25

MEN. Εὖ λέγεις, ὢ Χείρων· τὰ ἐν ᾧδου δὲ πῶς φέρεις, ἀφ'
οὗ προελόμενος αὐτὰ ἦκεις;

ΧΕΙΡ. Οὐκ ἀηδῶς, ὢ Μένιππε· ἡ γὰρ ἰσοτιμία πάντῃ δημο-
τικόν, καὶ τὸ πρᾶγμα οὐδὲν ἔχει τὸ διάφορον, ἐν φωτὶ εἶναι, ἢ
καὶ ἐν σκότῳ· ἄλλως τε οὐδὲ διψῆν, ὥσπερ ἄνω, οὔτε πεινῆν 30
δεῖ, ἀλλ' ἀτελεῖς τούτων ἀπάντων ἐσμέν.

MEN. Ὅρα, ὢ Χείρων, μὴ περιπίπτῃς σεαυτῷ, καὶ ἐς τὸ αὐτό
σοι ὁ λόγος περιστῇ.

ΧΕΙΡ. Πῶς τοῦτο φής ;

ΜΕΝ. Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὁμοιον αἰεὶ καὶ ταὐτὸν ἐγένετό σοι προσπορὸς, καὶ ἐνταῦθα ὁμοια ὄντα προσπορῇ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν σε ζητεῖν τινα καὶ ἐντεῦθεν εἰς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον.

ΧΕΙΡ. Τί οὖν ἂν πείθοι τις, ὦ Μένιππε ;

ΜΕΝ. Ὅπερ, εἶμαι, καὶ φασὶ, συντετὸν ὄντα ἀφίστασθαι καὶ ἀγαπᾶν τοῖς παρούσιν, καὶ μηδὲν αὐτῶν ἀφόρητον εἶσθαι.

26. MINOS, SOSTRATUS.

ΜΙΝ. Ὁ μὲν ληστής οὐτοσὶ, Σώστρατος, εἰς τὸν Περιφλεγέ-
10 θοντα ἐμβεβλήσθω · ὁ δὲ ἱερόσουλός ὑπὸ τῆς Χιμαίρας διασπα-
σθήτω · ὁ δὲ τύραννος, ὦ Ἐρμῇ, παρὰ τὸν Τίτυόν ἀποσταθὲς,
ὑπὸ τῶν γυνῶν καὶ αὐτὸς κειρέσθω τὸ ἥπαρ · ὑμεῖς δὲ οἱ ἀγα-
θοὶ, ἅπτετε κατὰ τάχος εἰς τὸ Ἥλύσιον πεδίον, καὶ τὰς μακάρων
νῆσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον.

15 ΣΩΣΤ. Ἀκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξα λίγειν.

ΜΙΝ. Νῦν ἀκούσω αὐτίς ; οὐ γάρ ἐξηλέγεσαι, ὦ Σώστρατε,
πονηρὸς ὢν, καὶ τοσοῦτους ἀπεκτονεῖς ;

ΣΩΣΤ. Ἐλέλεγμαι μὲν · ἀλλ' ὄρα, εἰ καὶ δικαίως κολασθή-
σομαι.

20 ΜΙΝ. Καὶ πάνυ, εἴγε ἀποτίνειν τὴν ἀξίαν δίκαιον.

ΣΩΣΤ. Ὅμως ἀπόκριναι μοι, ὦ Μίνως · βραχὺ γάρ τι ἐρήσο-
μαί σε.

ΜΙΝ. Λίγε, μὴ μακρὰ μόνον, ὥς καὶ τοὺς ἄλλους διακρίνομεν
ἤδη.

25 ΣΩΣΤ. Ὅποσα ἔπραττον ἐν τῷ βίῳ, πόταρα ἐκὼν ἔπραττον,
ἢ ἐπικέκλωστό μοι ὑπὸ τῆς Μοίρας ;

ΜΙΝ. Ὑπὸ τῆς Μοίρας δηλαδὴ.

ΣΩΣΤ. Οὐχ οὖν καὶ οἱ χρηστοὶ ἅπαντες, καὶ οἱ πονηροὶ δο-
κοῦντες ἡμεῖς, ἐκείνη ὑπηρετοῦντες, ταῦτα δρῶμεν.

30 ΜΙΝ. Ναί, τῇ Κλωθοῖ, ἢ ἐκαστῷ ἐπίταξι γεννηθέντι τὰ
πρακτεία.

ΣΩΣΤ. Εἰ τοίνυν ἀναγκασθεὶς τις ὑπ' ἄλλου φονεύσειέ τινα,
οὐ δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος, αἶον δῆμιος, ἢ δορυ-

φόρος, ὁ μὲν δικαστῇ πεισθίεις, ὁ δὲ τυράννῳ, τίνα αἰτιάσῃ τοῦ φόνου ;

ΜΙΝ. Δῆλον ὡς τὸν δικαστὴν, ἢ τὸν τυράννον· ἐπεὶ οὐδὲ τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ τοῦτο, ὄργανον ὃν πρὸς τὸν θυμὸν, τῷ πρώτῳ παρασχόντι τὴν αἰτίαν. 5

ΣΩΣΤ. Εὖγε, ὦ Μίνως, ὅτι καὶ ἐπιδαφιλεύῃ τῷ παραδειγματι. Ἦν δέ τις, ἀποστελλαντος τοῦ δεσπότου, ἤκη αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τί· τὴν χάριν ἰστίον, ἢ τίνα εὐεργέτην ἀναγραπτέον ;

ΜΙΝ. Τὸν πέμπαντα, ὦ Σώστρατε· διάκονος γὰρ ὁ κομίσας ἦν. 10

ΣΩΣΤ. Οὐκοῦν ὀρθῶς, πῶς ἄδिका ποιεῖς κολάζων ἡμᾶς ὑπηρε-
τας γενομένους, ὧν ἡ Κλωθὴ προσέταττε, καὶ τούτους τιμῶν τοὺς
διακονησαμένους ἄλλοις ἀγαθοῖς ; σὺ γὰρ δὴ ἐκείνῳ γε εἶπεν
ἔχει τις ἄν, ὡς ἀντιλέγειν δυνατόν ἦν τοῖς μετὰ πάσης ἀνάγκης
προσுτεταγμένοις. 15

ΜΙΝ. ὦ Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα οὐ κατὰ λόγον
γινόμενα, εἰ ἀκριβῶς ἐξετάζοις. Πλὴν ἄλλα σὺ τοῦτο ἀπολαύσεις
τῆς ἐπερωτήσεως, διότι οὐ ληστής μόνον, ἀλλὰ καὶ σοφιστής τις
εἶναι δοκεῖς. Ἀπόλυσον αὐτόν, ὦ Ἑρμῇ, καὶ μηκέτι κολάζεσθω.
"Ορα δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς ἐρωτᾷν τὰ ὅμοια διδάξης. 20

27. JUPITER, MERCURY, MOMUS.

ΖΕΥΣ. Μηκέτι τονθορίζετε, ὦ θεοί, μηδὲ κατὰ γωνίας συστρε-
φόμενοι, πρὸς τὸ οὐς ἀλλήλοις κοινολογεῖσθε, ἀγανακτοῦντες, εἰ
πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ συμποσίου. Ἄλλ' ἐπέπερ
ἀποδίδεται περὶ τούτων ἐκκλησίᾳ, λεγέτω ἕκαστος ἐς τὸ φανερόν
τὰ δοκοῦντά θεί, καὶ κατηγορεῖτω. Σὺ δὲ κήρυττε, ὦ Ἑρμῇ, τὸ 25
κήρυγμα τὸ ἐκ τοῦ νόμου.

ΕΡΜ. Ἄκουε, σίγα· τίς ἀγορεύειν βούλεται τῶν τελείων θεῶν,
οἷς ἔξεστιν ; ἢ δὲ σκέψις περὶ τῶν μετοίκων καὶ ξένων.

ΜΩΜ. Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἰ μοι ἐπιτρέψῃς εἰπεῖν.

ΖΕΥΣ. Τὸ κήρυγμα ἤδη ἐφίησιν· ὥστε οὐδὲν ἐμοῦ δεήσει. 30

ΜΩΜ. Φημὶ τοίνυν δεινὰ ποιεῖν ἐν τοῖς ἡμῶν, οἷς οὐκ ἀπόχρη
θεοὺς ἐξ ἀνθρώπων αὐτοὺς γεγενῆσθαι, ἀλλ', εἰ μὴ καὶ τοὺς ἀκο-
λούθους, καὶ θεράποντας αὐτῶν ἰσοτίμους ἡμῖν ἀποφανοῦσιν,

οὐδὲν μέγα, οὐδὲ νεανικὸν οἶονται εὐργάσθαι. Ἄξιόν δέ, ὦ Ζεῦ, μετὰ παφῆρσι μοι δοῦναι εἰπεῖν· οὐδὲ γὰρ ἂν ἄλλως δυναίμην· ἀλλὰ πάντες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ οὐδὲν ἂν κατασιωπήσαιμι τῶν οὐ καλῶς γιγνομένων. Διαλέγγω γὰρ ὅ ἅπαντα, καὶ λέγω τὰ δοκούντά μοι ἐς τὸ φανερόν, οὔτε διδούς τινα, οὔτε ὑπ' αἰδοῦς ἐπικαλύπτων τὴν γνώμην· ὥστε καὶ ἐπαχθῆς δοκῶ τοῖς πολλοῖς, καὶ σκυφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐπέπερ ἔξοστι, καὶ κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, δίδως μετ' ἔξουσίας εἰπεῖν, οὐδὲν 19 ὑποσπειλάμενος ἐρῶ. Πολλοὶ γάρ, φημί, οὐκ ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνειδρίων, καὶ εὐνοχοῦνται ἐπίσης, καὶ ταῦτα θνητοὶ ἐξ ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑψηλτάς, καὶ διασώτας τοὺς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανόν, καὶ παρενέγραψαν, καὶ νῦν ἐπίσης διανομὰς τε νέρονται, καὶ θυνσιῶν μετέχουσιν, 20 οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον.

ZETΣ. Μηδὲν αἰνιγματωδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς καὶ διαφῆρσιν λέγε, προστιθεὶς καὶ τοῦνομα. Νῦν γὰρ ἐς τὸ μέσον ἀπέφριπται σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παφῆρσιαστὴν ὄντα, μηδὲν ὀκνεῖν 20 λέγειν.

MΩΜ. Ἐγὼ, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παφῆρσιν, ποιεῖς γὰρ τοῦτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον, ὥστε καὶ ἐρῶ τοῦνομα. Ὁ γάρτοι γενναιότατος οὗτος Διόνυσος, ἡμιάνθρωπος ὢν, οὐδὲ Ἑλλήν μητρόθεν, ἀλλὰ Συροφοινικὸς τινος 25 ἐμπόρου, τοῦ Κάδμου, θυγατρίδους, ἐπέπερ ἡξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν, οὐ λέγω, οὔτε τὴν μέτραν, οὔτε τὴν μέθην, οὔτε τὸ βῆδισμα. Πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς καὶ γυναικεῖος τὴν φύσιν, ἡμιμανῆς, ἀκράτου ἔωθεν ἀποπνέων. Ὁ δὲ καὶ ὅλην φρατρίαν ἐσεποίησεν ἡμῖν, καὶ τὸν χορὸν ἐπαγόμενος πάρεστι, καὶ θεοὺς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σειληνόν, 30 καὶ Σατύρους, ἀγροίκους τινας, καὶ αἰπόλους τοὺς πολλοὺς, σκιρτητικούς ἀνθρώπους, καὶ τὰς μορφὰς ἄλλοκότους· ὃν ὁ μὲν κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἰοικώς, καὶ γένειον βαθὺ καθειμένος, ὀλίγον τράγου διαφέρων ἐστίν· ὁ δὲ 35 φαλακρὸς γέρον, σιμὸς τὴν φῖνα, ἐπὶ ὄνου τὰ πολλὰ ὀχούμενος, Ἀυδὸς οὗτος· οἱ δὲ Σάτυροι, ὅξεις τὰ ὦτα, καὶ αὐτοὶ φαλακροί,

κεράσται, οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατ' ὑποφύεται, Φρύγες τινὲς ὄντες. ἔχουσι δὲ καὶ οὐράς ἅπαντες. Ὁραῖτε οἷους ἡμῖν θεοὺς ποιεῖ ὁ γεννάδας; Εἰτα θαυμάζομεν, εἰ καταφρονοῦσιν ἡμῶν οἱ ἄνθρωποι, ὁρῶντες οὕτω γελοιούς θεοὺς καὶ τεραστίους; Ἐὼ γὰρ λέγειν, ἅτε καὶ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐρωμένην οὖσαν αὐτοῦ, τὴν Ἀριάδην, ἧς καὶ τὸν στέφανον ἐγκατέλεξε τῷ τῶν ἀστέρων χορῷ· τὴν δὲ Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. Καὶ ὁ πάντων γελοιότατον, ὦ θεοί, καὶ τὸν κύνα τῆς Ἥριγόνης, καὶ τοῦτον ἀνήγαγεν, ὥς μὴ ἀνιῶτο ἡ παῖς, εἰ μὴ ἔξει ἐν τῷ οὐρανῷ τὸ εὐνηθες ἐκείνο, καὶ ὅπερ ἡγάπα κυνίδιον. Ταῦτα οὐχ ὕβρις ὑμῖν δοκεῖ, καὶ παροιμία, καὶ γέλως; ἀκούσατε δ' οὖν καὶ ἄλλους.

ΖΕΤΣ. Μηδέν, ὦ Μῶμε, εἴπης, μήτε περὶ Ἀσκληπιοῦ, μήτε περὶ Ἡρακλέους· ὁρῶ γὰρ οἱ φέρη τῷ λόγῳ. Οὗτοι γὰρ, ὃ μὲν αὐτῶν ἰαῖται, καὶ ἀνίστησιν ἐκ τῶν νόσων, καὶ ἔστι πολλῶν ἀντάξιός 15 ἄλλων· ὁ δὲ Ἡρακλῆς, υἱὸς ὦν ἐμὸς, οὐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν, ὥστε μὴ κατηγορεῖ αὐτῶν.

ΜΩΜ. Σιωπήσομαι, ὦ Ζεῦ, διὰ σέ, πολλὰ εἰπεῖν ἔχων. Καί-
τοι εἰ μηδέν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. Εἰ δὲ ἔξῃν καὶ πρὸς αὐτόν σε τῇ παρόρῳα χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν. 20

ΖΕΤΣ. Καὶ μὴν πρὸς ἐμέ ἔξεστι μάλιστα. Μῶν δ' οὖν καμὲ ξενίας διώκεις;

ΜΩΜ. Ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκοῦσαι ἔστιν, ἀλλὰ καὶ ἄλλο τι περὶ σοῦ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν· ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι, οὔτε Ἀχαιῶν Αἰγιεῦσιν, ὑποβολιμαῖόν σε εἶναι 25 φάσκουσιν. Ἄ δὲ μάλιστα ἐλεγχθῆναι δεῖν ἡγοῦμαι, ταῦτα ἐρῶ. Τὴν γάρτοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν τὸ ξυνέδριον, σὺ, ὦ Ζεῦ, παρέσχες, θνηταῖς ἐπιμυγνύμενος, καὶ κατιῶν παρ' αὐτὰς, ἐν ἄλλοτε ἄλλῳ σχήματι· ὥστε ἡμᾶς δεδιέναι, μὴ σε καταθύσῃ τις ξυλλαβὼν, ὅπότ' ἂν ταῦ- 30 ρος ἦς, ἢ τῶν χρυσοχῶν τις κατεργάσῃται χρυσὸν ὄντα, καὶ ἀντὶ Διὸς, ἢ ὄρμος, ἢ ψέλλιον, ἢ ἐλλόβιον ἡμῖν γένη. Πλὴν ἀλλὰ ἐμπέ-
πληχάς γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων· οὐ γὰρ ἂν ἄλλως εἴποιμι. Καὶ τὸ πρᾶγμα γελοιότατόν ἐστιν, ὅπότ' ἂν τις ἄφρων ἀκού-
σῃ ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη· ὁ δὲ Εὐρύσταυος, ὃς ἐπέτατ- 35
τεν αὐτῷ, τέθνηκε, καὶ πλησίον Ἡρακλέους νεῶς, οἰκέτου ὄντος, καὶ

οὐδὲν μέγα, οὐδὲ νεανικὸν οἶονται εἰργάσθαι. Ἄξιόν δέ, ὦ Ζεῦ, μετὰ παφῆστίας μοι δοῦναι εἰπεῖν· οὐδὲ γὰρ ἂν ἄλλως δυναίμην· ἀλλὰ πάντες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ οὐδὲν ἂν κατασιωπήσαιοι τῶν οὐ καλῶς γιγνομένων. Διελέγω γάρ
5 ἅπαντα, καὶ λέγω τὰ δοκοῦντά μοι ἐς τὸ φανερόν, οὔτε διδούς τινα, οὔτε ὑπ' αἰδοῦς ἐπιζαλύπτων τὴν γνώμην· ὥστε καὶ ἐπαχθὴς δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἄλλ' ἐπείπερ ἔξεστι, καὶ κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, δίδως μετ' ἐξουσίας εἰπεῖν, οὐδὲν
10 ὑποστειλάμενος ἐρῶ. Πολλοὶ γάρ, φημι, οὐκ ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνηδρίων, καὶ εὖωχονται ἐπίσης, καὶ ταῦτα θνητοὶ ἐξ ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑπερέτας, καὶ θιασώτας τοὺς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανόν, καὶ παρενέγραψαν, καὶ νῦν ἐπίσης διανομὰς τε νέμονται, καὶ θυσιῶν μετέχουσιν,
15 οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον.

ZETΣ. Μηδὲν αἰνιγματωδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς καὶ διαφ-
ρήδην λέγε, προστιθεὶς καὶ τοῦνομα. Νῦν γὰρ ἐς τὸ μέσον ἀπέφ-
ριπται σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐπαρμόζειν ἄλλοτε
ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παφῆστιαστήν ὄντα, μηδὲν ὀκνεῖν
20 λέγειν.

MΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παφ-
ρήσθαι, ποιεῖς γὰρ τοῦτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγαλόφρον,
ᾧστε καὶ ἐρῶ τοῦνομα. Ὁ γάρτοι γενναϊότατος οὗτος Διόνυσος,
ἡμιάνθρωπος ὢν, οὐδὲ Ἕλλην μητρόθεν, ἀλλὰ Συροφοινικός τινος
25 ἐμπόρου, τοῦ Κάδμου, θυγατρειδοῦς, ἐπείπερ ἡξιώθη τῆς ἀθανα-
σίας, οἷος μὲν αὐτός ἐστιν, οὐ λέγω, οὔτε τὴν μητέρα, οὔτε τὴν
μέθην, οὔτε τὸ βᾶδισμα. Πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς
καὶ γυναικεῖος τὴν φύσιν, ἡμιμανῆς, ἀκράτου ἔωθεν ἀποπνέων.
Ὁ δὲ καὶ ὄλην φρατρίαν ἐσεποίησεν ἡμῖν, καὶ τὸν χορὸν ἐπαγό-
30 μενος πάριστι, καὶ θεοὺς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σειληνόν,
καὶ Σατύρους, ἄγροίκους τινας, καὶ αἰπόλους τοὺς πολλοὺς, σκιρ-
τητικοὺς ἀνθρώπους, καὶ τὰς μορφὰς ἄλλοκότους· ὢν ὁ μὲν
κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἰοικώς, καὶ
γένειον βαθὺ κατειμένον, ὀλίγον τράγου διαφέρων ἐστίν· ὁ δὲ
35 φαλακρὸς γέρον, σιμὸς τὴν φῖνα, ἐπὶ ὄνου τὰ πολλὰ ὀχούμενος,
Ἀνδρὸς οὗτος· οἱ δὲ Σάτυροι, ὀξείς τὰ ὦτα, καὶ αὐτοὶ φαλακροί,

ZETΣ. Ἐα, φημί, τὰ περὶ τῶν Αἰγυπτίων· ἄλλοτε γὰρ περὶ τούτων ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τοῖς ἄλλους λέγε.

ΜΩΜ. Τὸν Τροφώνιον, ὃ Ζεῦ, καὶ ὁ μάλιστα με ἀποκνήγει τὸν Ἀμφίλοχον, ὃς ἐναγοὺς ἀνθρώπου καὶ μητράλοιο υἱὸς ὦν, θεοπιωδεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ, καὶ γοη- 5 τέων τοῖν δυοῖν ὀβολοῖν ἕνεκα. Τοιγαροῦν οὐκ ἔτι σὺ, ὦ Ἀπολλων, εὐδουκιμῆς, ἀλλὰ ἤδη πᾶς Μῖθος καὶ πᾶς βωμὸς χρησμοῦδεϊ, ὃς ἂν ἐλαίῳ περιχυθῇ, καὶ στεφάνους ἔχη, καὶ γόητος ἀνδρὸς εὐπορήσῃ, οἷοι πολλοὶ εἰσιν. Ἥδη καὶ ὁ Πολυδάμαντος τοῦ ἀθλη- τοῦ ἀνδριᾶς ἱάται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεαγένης 10 ἐν Θάσῳ, καὶ Ἐκτορι θύουσιν ἐν Ἰλίῳ, καὶ Πρωτεσιλάῳ καταπικρὺ ἐν Χερρόνῳ. Ἀφ' οὗ δ' οὖν τοσοῦτοι γεγόναμεν, ἐπιδιδώκε μᾶλλον ἢ ἐπιτοκία, καὶ ἱεροσυλία, καὶ ὅλως καταπεφρονηκασιν ἡμῶν, εὐ ποιοῦντες. Καὶ ταῦτα μὲν περὶ τῶν τόδων, καὶ πα- 15 ρεγγράπτων. Ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκούων, οὔτε ὄντων τινῶν παρ' ἡμῖν, οὔτε συστήναι ὅλως δυναμένων, πάντῃ, ὦ Ζεῦ, καὶ ἐπὶ τούτοις γελῶ. Ἡ ποῦ γάρ ἐστιν ἡ πολυθρύλλητος ἀρετὴ, καὶ φύσις, καὶ εἰμαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πραγμάτων ὀνόματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπι- 20 νοηθέιντα; Καὶ ὅμως αὐτοσχέδια ὄντα, οὕτω τοὺς ἀνοήτους πέπει- κεν, ὥστε οὐδεὶς ἡμῶν οὐδὲ θύειν βούλεται, εἰδὼς ὅτι κἂν μυριάς ἐκατόμβας παραστήσῃ, ὅμως τὴν τύχην πράξουσιν τὰ μεμοιρα- μένα, καὶ ἃ ἐξ ἀρχῆς ἐκάστω ἐπεκλώσθη. Ἡδέως ἂν οὖν ἐροίμην σε, ὦ Ζεῦ, εἴ που εἶδες ἡ ἀρετὴν, ἡ φύσιν, ἡ εἰμαρμένην; ὅτι μὲν γὰρ καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, εἰ μὴ 25 καὶ κωφός τις εἴ, ὡς βωόντων αὐτῶν, μὴ ἐπαῖειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὅρῳ γοῦν τοὺς πολλοὺς ἀχθομέ- νους μοι λέγοντι, καὶ συρίττοντας· ἐκείνους μάλιστα, ὧν καθήψα- το ἡ παρῆρησία τῶν λόγων. Πέρας γοῦν εἰ ἐθέλεις, ὦ Ζεῦ, ψήφι- σμά τι περὶ τούτων ἀναγνώσσομαι ἤδη συγγεγραμμένον. 30

ZETΣ. Ἀνάγνωθι· οὐ πάντα γὰρ ἀλόγως ἡτήσας· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ ἐπὶ πλεῖον ἂν γίγνηται.

Ψ Η Φ Ι Σ Μ Α .

ΑΓΛΘΗ ΤΤΧΗ.

Ἐκκλησίας ἐννόμου ἀγομένης, ἐβδόμη ἱσταμένου, ὁ Ζεὺς ἐπρυ-

τάνευε, καὶ προήδρευε Ποσειδῶν, ἐπιστάται Ἀπόλλων, ἰγρομμά-
 τευε Μῶμος Νυκτός, καὶ ὁ Ἵπνος τὴν γνῶμην εἶπεν. Ἐπειδὴ
 πολλοὶ τῶν ξένων, οὐ μόνον Ἕλληνες, ἀλλὰ καὶ βάρβαροι, οὐδα-
 μῶς ἄξιοι ὄντες κοινωνεῖν ἡμῖν τῆς πολιτείας παρεγγραφεῖντες, οὐκ
 5 οἶδ' ὅπως, καὶ θεοὶ δόξαντες, ἐμπεπλήκασιν μὲν τὸν οὐρανόν, ὥς
 μεστὸν εἶναι τὸ συμπόσιον ὄχλου ταραχώδους, πολυχλόσων τινῶν
 καὶ ξυγκλύδων · ἐπιλείοιπε δὲ ἡ ἄμβροσις, καὶ τὸ νέκταρ, ὥστε
 μνάς ἤδη τὴν κοτύλην εἶναι, διὰ τὸ πληθὺς τῶν πινόντων · οἱ δὲ
 ὑπὸ αὐθαδείας παρωσάμενοι τοὺς παλαιούς τε καὶ ἀληθεῖς θεοὺς,
 10 προεδρίας ἡξιώκασιν ἑαυτοὺς παρὰ πάντα τὰ πάτρια, καὶ ἐν τῇ
 γῇ προτιμάσθαι θέλουσι · Δεδόχθω τῇ βουλῇ, καὶ τῷ δήμῳ
 ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ τροπᾶς χειμερινᾶς,
 ἐλεῖσθαι δὲ ἐπιγνώμονας τελείους θεοὺς ἑπτὰ, τρεῖς μὲν ἐκ τῆς
 παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν
 15 αὐτοῖς τὸν Δία. Τούτους δὲ τοὺς ἐπιγνώμονας αὐτοὺς μὲν καθέ-
 ζεσθαι ὁμόσαντας τὸν νόμιμον ὄρκον, τὴν Στύγα · τὸν Ἑρμῆν δὲ
 κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἄξιοὺσι ξυντελεῖν εἰς τὸ συνέ-
 δριον · τοὺς δὲ ἦκειν μάρτυρας ἐπαγομένους ἐνωμότους, καὶ ἀπο-
 δεῖξεις τοῦ γένους. Τούττεῦθ' ἐν δὲ οἱ μὲν παρήλυσαν καθ' ἕνα,
 20 οἱ δὲ ἐπιγνώμονες ἐξετάζοντες, ἡ θεοὺς εἶναι ἀποφανοῦνται, ἡ
 καταπέμψουσιν ἐπὶ τὰ σφέτερα ἡρία, καὶ τὰς θήκας τὰς προγο-
 νικάς. Ἦν δὲ τις ἁλῶ τῶν ἀδοκίμων, καὶ ἅπαξ ὑπὸ τῶν ἐπιγνώ-
 μόνων ἐκκριθέντων, ἐπιβαίνων τοῦ οὐρανοῦ, εἰς τὸν Τάρταρον
 ἐμπεσεῖν τοῦτον. Ἐργάζεσθαι δὲ τὰ αὐτοῦ ἕκαστον. Καὶ μήτε
 25 τὴν Ἀθηνᾶν ἰᾶσθαι, μήτε τὸν Ἀσκληπιὸν χρησμοθεῖν. Μήτε
 τὸν Ἀπόλλων σουαῦτα μόνον ποιεῖν, ἀλλ' ἐν τι ἐπιλεξάμενον,
 μάντιν, ἢ κιθαρωδόν, ἢ ἱατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προει-
 πεῖν, μὴ ἀναπλάττειν κενὰ ὀνόματα, μηδὲ ληρεῖν περὶ ὧν οὐκ
 ἴσασιν. Ὅποσοι δὲ ἤδη νῶν ἢ θνυσίῳ ἡξιώθησαν, ἐκείνων μὲν
 30 καθαιρεθῆναι τὰ ἀγάλματα, ἐντεθῆναι δὲ ἡ Διὸς, ἡ Ἥρας, ἡ
 Ἀπόλλωνος, ἡ τῶν ἄλλων τινός · ἐκείνοις δὲ τάφον χῶσαι τὴν
 πόλιν, καὶ στήλην ἐπιστήσαι ἀντὶ βωμοῦ. Ἦν δὲ τις παρακούσῃ
 τοῦ κηρύγματος, καὶ μὴ ἐθελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν,
 ἐρήμην αὐτοῦ καταδικαιησάντων. Τοῦτο μὲν ἡμῖν τὸ ψήφισμα.
 35 ΣΕΥΣ. Δικαιοτάτον, ὦ Μῶμε, καὶ ὅτε δοκεῖ, ἀναιτινάτω τὴν
 χεῖρα · μᾶλλον δὲ οὕτω γιγνέσθω. Πλείους γὰρ οἶδ' ὅτι ἔσονται

οἱ μὴ χειροτονησόντες. Ἀλλὰ νῦν μὲν ἄπιτε· ῥόπταν δὲ κηρύττει ὁ Ἑρμῆς, ἥκετε, κομίζοντες ἕκαστος ἑναργῇ τὰ γνωρίσματα, καὶ σαφεῖς τὰς ἀποδείξεις, πατὴρ ὄνομα, καὶ μητὴρ, καὶ ὅθεν καὶ ὅπως θεὸς ἐγένετο, καὶ φυλὴν, καὶ φράτορας. Ὡς ὅστις ἂν μὴ ταῦτα παράσχηται, οὐδὲν μελήσει τοῖς ἐπιγνώμοσιν, εἰ νεῶν τις δ μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι θεὸν αὐτὸν εἶναι νομίζουσιν.

EXTRACTS FROM XENOPHON.

CYROPÆDIA.

Καὶ οἱ μὲν ἀμφὶ τὸν Κῦρον, δειπνοποιησάμενοι καὶ φύλακας καταστησάμενοι, ὥσπερ ἔδει, ἐκοιμήθησαν. Κροῖσος μέντοι εὐθύς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι· τὰ δ' ἄλλα φύλα ὅποι ἐδύνατο προσωιτάτω ἐν τῇ νυκτὶ τῆς ἐκ' οἴκον ὁδοῦ ἕκαστος ἀπεχώρει. Ἐπεὶ δὲ ἡμέρα ἐγένετο, εὐθύς ἐπὶ Σάρδεϊς ἦγεν ὁ Κῦρος. Ὡς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεϊσι, τὰς τε μηχανὰς ἀνίστη, ὡς προσβαλὼν πρὸς τὸ τεῖχος, καὶ κλίμακας παρεσκευάζετο. Ταῦτα δὲ ποιῶν, κατὰ τὰ ἀποτομώτατα δοκοῦν- 15 τα εἶναι τοῦ Σαρδιανῶν ἐρύματος τῆς ἐπιούσης νυκτὸς ἀναβιβάζει Χαλδαίους τε καὶ Πέρσας. Ἠγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης, δοῦλος γεγεννημένος τῶν ἐν τῇ ἀκροπόλει τινὲς φρονεῶν, καὶ καταμειμαθηκὼς κατάβασιν εἰς τὸν ποταμὸν καὶ ἀνάβασιν τὴν αὐτήν. Ὡς δὲ ἐγένετο τοῦτο δῆλον, ὅτι εἶχετο τὰ ἄκρα, πάντες δὲ ἔφευγον 20 οἱ Λυδοὶ ἀπὸ τῶν τειχῶν, ὅπη ἡδύνατο ἕκαστος τῆς πόλεως. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῆει εἰς τὴν πόλιν, καὶ παρήγγειλεν, ἐκ τῆς τάξεως μηδὲνα κινεῖσθαι. Ὁ δὲ Κροῖσος, κατακλεισάμενος ἐν τοῖς βασιλείοις, Κῦρον ἐβόα· ὁ δὲ Κῦρος τοῦ μὲν Κροίσου φύλακας κατέλειπεν, αὐτὸς δὲ ἀπαγαγὼν πρὸς τὴν ἐχομένην ἄκραν, ὡς 25 εἶδε τοὺς μὲν Πέρσας φυλάσσοντας τὴν ἄκραν, ὥσπερ ἔδει, τὰ δὲ

- τῶν Χαλδαίων ὄπλα ἔρημα, (καταδιδραμήκεισαν γὰρ ἀρπασόμενοι τὰ ἐκ τῶν οἰκιῶν) εὐθύς συνεκάλεσεν αὐτῶν τοὺς ἄρχοντας, καὶ εἶπεν αὐτοῖς, ἀπιέναι ἐκ τοῦ στρατεύματος ὡς τέχιστα. Οὐ γὰρ ἂν, ἔφη, ἀνασχοίμην πλεονεκτοῦντας ὁρῶν τοὺς ἀτακτοῦντας.
- 6 Καὶ εὐ μὲν, ἔφη, ἐπίστασθε, ὅτι παρεσκευαζόμενην ἐγὼ ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις μακαριστοὺς ποιήσω· νῦν δ', ἔφη, μὴ θαυμάζετε, ἣν τις καὶ ἀπιοῦσιν ὑμῖν κριῖττον ἐντύχη. Ἀκούσαντες ταῦτα οἱ Χαλδαῖοι ἰδειςάν τε καὶ ἰστένον παύσασθαι ὀργιζόμενον, καὶ τὰ χρήματα πάντα ἀποδώσειν ἔφασαν. Ὁ
- 10 δὲ εἶπεν, ὅτι οὐδὲν αὐτῶν δέοιτο. Ἄλλ' εἰ με, ἔφη, βούλεισθε παύσασθαι ἀχθόμενον, ἀπόδοτε πάντα, ὅσα ἑλάβετε, τοῖς διαφυλάξαι τὴν ἄκρην. Ἦν γὰρ αἰσθωνταὶ οἱ ἄλλοι στρατιῶται, ὅτι πλεονεκτοῦσιν οἱ εὐτακτοὶ γενόμενοι, πάντα μοι καλῶς ἔξι. Οἱ μὲν δὲ Χαλδαῖοι οὕτως ἐποίησαν, ὡς ἐκέλευεν ὁ Κύρος· καὶ ἑλθον οἱ
- 15 πειθόμενοι πολλὰ καὶ παντοῖα χρήματα. Ὁ δὲ Κύρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, ὅπου ἐδόκει ἐπιτηδειότατον εἶναι τῆς πόλεως, μένειν ἐπὶ τοῖς ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.
- Ταῦτα διαπραξάμενος, ἀγαγεῖν ἐκέλευεν αὐτῷ τὸν Κροῖσον. Ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κύρον, Χαῖρε, ὦ δέσποτα, ἔφη· τοῦτο
- 20 γὰρ ἡ τύχη καὶ ἔχειν τὰ ἀπὸ τοῦδε δίδωσί σοι, καὶ ἐμοί, προσγεγεύειν. Καὶ σὺ γε, ἔφη, ὦ Κροῖσε· ἐπεὶ περ ἄνθρωποι ἰσμεν ἀμφοτέροι. Ἀπάρ, ἔφη, ὦ Κροῖσε, ἅρ' ἂν τί μοι ἐθέλῃσαι συμβουλεύσαι; Καὶ βουλομένην γ' ἂν, ἔφη, ὦ Κύρε, ἀγαθὸν τί σοι εἰρεῖν· τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν κάμοι γενέσθαι. Ἀνεσσω
- 25 τοίνυν, ἔφη, ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πονηρότητας, καὶ πολλὰ κεκινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τῆς πλουσιωτάτης τῶν ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιοῦσθαι τοὺς στρατιώτας. Γινώσκω γὰρ, ἔφη, ὅτι, εἰ μὴ τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολὺν
- 30 χρόνον πειθομένους ἔχειν. Διαρπάσαι μὲν οὖν αὐτοῖς ἐφαῖναι τὴν πόλιν οὐ βούλομαι· τὴν τε γὰρ πόλιν νομίζω ἂν διαφθαρεῖναι, ἔν τε τῇ ἀρπαγῇ εὐ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτήσισιαν ἂν. Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, Ἄλλ' ἐμὲ, ἔφη, ἔασον λίσσai, πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐθέλω, ὅτι διαπέπραγμαί παρὰ σοῦ μὴ ποιῆσαι
- 35 ἀρπαγὴν, μηδὲ ἔσσαι ἀφανισθῆναι παῖδας καὶ γυναῖκας· ὑπεσχόμεν δέ σοι ἀντὶ τούτων, ἥ μὴν παρ' ἐνότῳ Λυδῶν ἔσεσθαι πάν,

ὃ τι καλὸν καγαθὸν ἐστὶν ἐν Σάρδεσιν. Ἦν γὰρ ταῦτα ἀκούσων, οἶδ' ὅτι ἤξει σοι πᾶν, ὃ τι ἐστὶν ἐνθάδε καλὸν κτῆμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πληθῆς ἢ πόλις ἔσται. Ἦν δὲ διαρπάσης, καὶ αἱ τέχναι σοι, αἷς πηγὰς φασὶ τῶν καλῶν εἶναι, διεφθαρμέναι ἔσονται. Ἐξέσται δὲ σοι 5 ἰδόντι ταῦτα ἐλθόντα ἔτι καὶ περὶ τῆς ἀρπαγῆς βουλευσασθαι. Πρῶτον δέ, ἔφη, ἐπὶ τοὺς ἐμούς θησαυροὺς πέμπε, καὶ παραλαμβάνέτωσαν οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων. Ταῦτα μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ Κύρος, ὥσπερ ἔλεξεν ὁ Κροῖσος. 10

Τὰδε δέ μοι, ἔφη, πάντως, ὦ Κροῖσε, λέξον, πῶς σοι ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου· σοὶ γὰρ δὴ λέγεται πᾶν τεθεραπεῦσθαι ὁ Ἀπόλλων, καὶ σὲ πάντα ἐκείνῳ πειθόμενον πράττειν. Ἐβουλόμην γ' ἂν, ὦ Κύρε, οὕτως ἔχειν· νῦν δὲ πάντα τὰναντία εὐθὺς ἐξ ἀρχῆς πράττων προσηνέχθην τῷ Ἀπόλλωνι. Πῶς δέ; 15 ἔφη ὁ Κύρος, δίδασκε· πᾶν γὰρ παράδοξα λέγεις. Ὅτι πρῶτον μὲν, ἔφη, ἀμελήσας ἐρωτᾷν τὸν Θεόν, εἴ τι ἐδεόμην, ἀπεπειρώμην αὐτοῦ, εἰ δύναιτο ἀληθεύειν. Τοῦτο δὲ μὴ ὅτι ὁ Θεός, ἔφη, ἀλλὰ καὶ ἄνθρωποι καλοὶ καγαθοί, ἐπειδὴν γινώσκιν ἀπιστοῦμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας. Ἐπεὶ μέντοι ἔγνω καὶ μάλα 20 ἄτοπα ἐμοῦ ποιοῦντος, καὶ πρόσω Δελφῶν ἀπέχοντος, οὕτω δὴ πέμπω περὶ παιδων. Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο· ἐπεὶ δ' ἐγὼ πολλὰ μὲν πέμπων ἀναθήματα χρυσᾶ, πολλὰ δ' ἀργυρᾶ, πάμπολλα δὲ θύων, ἐξίλασάμην ποτὲ αὐτόν, ὡς ἐδόκουν, τότε δὴ μοι ἀποκρίνεται ἐρωτῶντι, τί ἂν μοι ποιήσαντι παῖδες γένοιτο· 25 ὁ δὲ εἶπεν, ὅτι ἔσοιντο. Καὶ ἐγένοντο μὲν (οὐ γὰρ οὐδὲ τοῦτο ἐψεύσατο) γενόμενοι δὲ οὐδὲν ὥνησαν. Ὁ μὲν γὰρ κωφὸς ὢν διατελεῖ· ὁ δέ, ἄριστος γενόμενος, ἐν ἀκμῇ τοῦ βίου ἀπώλετο. Πιεζόμενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς, πάλιν πέμπω, καὶ ἐπερωτῶ τὸν Θεόν, τί ἂν ποιῶν τὸν λοιπὸν βίον εὐδαιμονέ- 30 στατα διατελέσαιμι· ὁ δὲ μὲν ἀπεκρίνατο,

Σαυτὸν γινώσκων, εὐδαίμων, Κροῖσε, περάσεις. Ἐγὼ δὲ ἀκούσας τὴν μαντείαν ἥσθην· ἐνόμιζον γὰρ, τό γε ῥᾶστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν διδόναι. Ἄλλους μὲν γὰρ γινώσκειν τοὺς μὲν οἶόν τ' εἶναι, τοὺς δ' οὐ· ἑαυτὸν δέ, ὅστις 35 ἐστὶ, πάντα τινὰ ἐνόμιζον ἄνθρωπον εἰδέναι. Καὶ τὸν μετὰ

ταῦτα δὴ χρόνον, ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνικαίλων μετα-
 τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις. Ἐπειδὴ δὲ ἀναπεισθῆν ὑπὸ
 τοῦ Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα κίνδυνον ἦλθον·
 ἐσώθῃν μέντοι οὐδὲν κακὸν λαβών. Οὐκ αἰτιῶμαι δὲ οὐδὲ τάδε
 5 τὸν θεόν. Ἐπεὶ γὰρ ἔγνω ἑμαυτὸν μὴ ἱκανὸν ὑμῖν μάχεσθαι,
 ἀσφαλῶς σὺν τῷ θεῷ ἀπῆλθον, καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. Νῦν
 δ' αὖ· πάλιν ὑπὸ τε πλούτου τοῦ παρόντος διαθροπτόμενος, καὶ
 ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι, καὶ ὑπὸ τῶν δώρων,
 ὧν ἐδίδουσάν μοι, καὶ ὑπ' ἀνθρώπων, οἱ με κολακεύοντες ἔλεγον,
 10 ὥς, εἰ ἐγὼ ἐθέλοιμι ἄρχειν, πάντες ἂν ἐμοὶ παῖθοιντο, καὶ μέγι-
 στος ἂν εἶην ἀνθρώπων· ὑπὸ τοιούτων δὴ λόγων ἀναφυσώμενος,
 ὑπέδεδάμην τὴν στρατηγίαν, ὥς ἱκανὸς ὢν μέγιστος γενέσθαι·
 ἄγνων ἄρα ἑμαυτὸν, ὅτι σοι ἀντιπολεμεῖν ἱκανὸς ἔμην εἶναι,
 15 πρῶτον μὲν ἐκ θεῶν γεγονότι, ἔπειτα δὲ διὰ βασιλείων πεφυκότι,
 ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσκοῦντι· τῶν δ' ἐμῶν προγόνων
 ἀκούω τὸν πρῶτον βασιλεύσαντα ἅμα τε βασιλεῖα καὶ ἐλεύθερον
 γενέσθαι. Ταῦτ' οὖν ἀγνοήσας, δικαίως, ἔφη, ἔχω τὴν δίκην.
 Ἀλλὰ νῦν γὰρ, ἔφη, ὃ Κῦρε, γιγνώσκω μὲν ἑμαυτὸν· σὺ δ', ἔφη,
 20 δοκεῖς ἐτι ἀληθεύσεις τὸν Ἀπόλλω, ὥς εὐδαιμων ἔσομαι γιγνώσκων
 ἑμαυτόν; Σὲ δ' ἐρωτῶ διὰ τοῦτο, ὅτι ἄριστ' ἂν μοι δοκεῖς εἰκάσαι
 τοῦτο ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι.

Καὶ ὁ Κῦρος εἶπε, Βουλὴν μοι δὸς περὶ τούτου, ὃ Κροῖσε·
 ἐγὼ γὰρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν, οἰκτεῖρω τέ σε, καὶ
 25 ἀποδίδωμι ἤδη γυναικῶν τε ἔχειν, ἣν ἔχεις, καὶ τὰς θυγατέρας,
 (ἀκούω γὰρ σοι εἶναι) καὶ τοὺς φίλους, καὶ τοὺς θεράποντας, καὶ
 τράπεζαν, σὺν οἵαπερ ἐξῆτε· μάχας δὲ σοι καὶ πολέμους ἀφαιρῶ.
 Μὰ Δία μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἐτι βουλευέου ἀπο-
 κρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοι λέγω, ἣν
 30 ταῦτά μοι ποιήσης, ἃ σὺ λέγεις, ὅτι, ἣν ἄλλοι τε μακαριωτάτην
 ἐνόμιζον εἶναι βιοτήν, καὶ ἐγὼ συνεγίγνωσκον αὐτοῖς, ταύτην καὶ
 ἐγὼ νῦν ἔχω διαξῶ. Καὶ ὁ Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην
 τὴν μακαρίαν βιοτήν; Ἡ ἐμὴ γυνή, εἶπεν, ὃ Κῦρε· ἐκείνη γὰρ
 τῶν μὲν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πᾶσων ἐμοὶ τὸ
 35 ἕσον μετεῖχε· φροντίζων δὲ, ὅπως ταῦτα ἔσται, καὶ πολέμου καὶ
 μάχης οὐ μετὴν αὐτῇ. Οὕτω δὴ καὶ σὺ δοκεῖς ἐμέ κατασκευάζειν,

ὥσπερ ἐγὼ, ἣν ἐφίλουν μάλιστα ἀνθρώπων· ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια ὀφειλήσειν. Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ, ἐθαύμασε μὲν τὴν εὐθυμίαν· ἤγετο δὲ τὸ λοιπὸν, ὅποι καὶ αὐτὸς πορεύοιτο· εἴτ' ἄρα καὶ χρήσιμόν τι νομίζων αὐτὸν εἶναι, εἴτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

Καὶ τότε μὲν οὕτως ἐκοιμήθησαν. Τῇ δ' ὑστεραία καλέσας ὁ Κῦρος τοὺς φίλους καὶ τοὺς ἡγεμόνας τοῦ στρατεύματος, τοὺς μὲν αὐτῶν ἔταξε τοὺς θησαυροὺς παραλαμβάνειν, τοὺς δ' ἐκέλευσεν, ὅποσα παραδοίῃ Κροΐσος χρήματα, πρῶτον μὲν τοῖς θεοῖς ἐξελεῖν, ὅποια ἂν οἱ μάγοι ἐξηγῶνται, ἔπειτα τὰ ἄλλα χρήματα παραδεχομένους, ἐν ζυγάζστοις στήσαντας ἐφ' ὁμαξῶν ἐπισκευάσαι καὶ διαλαχόντας τὰς ἁμάξας κομίζειν, ὅποιπερ ἂν αὐτοὶ πορεύωνται· ἵνα, ὅπῃ καιρὸς εἴη, διαλαμβάνοιεν ἕκαστοι τὰ ἄξια. Οἱ μὲν δὴ ταῦτ' ἐποίησαν.

Ὁ δὲ Κῦρος, καλέσας τινὰς τῶν παρόντων ὑπηρετῶν, Εἰπατέ μοι, ἔφη, ἰώρακέ τις ὑμῶν Ἀβραδάταν; Θανμάζω γάρ, ἔφη, ὅτι, πρόσθεν θαμίζων ἐφ' ἡμᾶς, νῦν οὐδαμοῦ φαίνεται. Τῶν οὖν ὑπηρετῶν τις ἀπεκρίνατο, ὅτι, ὡ δέσποτα, οὐ ζῇ, ἀλλ' ἐν τῇ μάχῃ ἀπέθανεν, ἐμβαλὼν τὸ ἄρμα εἰς τοὺς Αἰγυπτίους· οἱ δ' ἄλλοι, πλην τῶν ἐταίρων αὐτοῦ, ἐξέκλιναν, ὡς φασιν, ἐπὶ τὸ στίφος εἶδον τὸ τῶν Αἰγυπτίων. Καὶ νῦν γε, ἔφη, λέγεται αὐτοῦ ἡ γυνή, ἀγελομένη τὸν νεκρὸν, καὶ ἐνθεμένη εἰς τὴν ἁρμάμαξαν, ἐν ἧπερ αὐτὴ ὤχεϊτο, προσκεκοιμέναι αὐτὸν ἐνθάδε πη πρὸς τὸν Παικτωλὸν παταμόν. Καὶ τοὺς μὲν εὐνούχους καὶ τοὺς θεράποντας αὐτοῦ ὀρύττειν φασιν ἐπὶ λόφου τινὸς θήκην τῷ τελευτήσαντι· τὴν δὲ θύγατρίκα λέγουσιν, ὡς κάθηται χαμαὶ, κεκοσμηκυῖα, οἷς εἶχε, τὸν ἄνδρα, τὴν κεφαλὴν αὐτοῦ ἔχουσα ἐπὶ τοῖς γόνασι. Ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρόν, καὶ εὐθύς ἀναπηδήσας ἐπὶ τὸν ἵππον, λαβὼν χιλλοὺς ἱππέας ἤλαυνεν ἐπὶ τὸ πάθος. Γαδάταν δὲ καὶ Γωβρῦαν ἐκέλευσεν, ὅ τι δύναιτο λαβόντας καλὸν κόσμημα ἀνδρὶ φίλῳ καὶ ἀγαθῷ τετελευτηκότῃ μεταδιώκειν· καὶ ὅστις εἶχε τὰς ἐπομένας ἀγέλας, καὶ βοῦς καὶ ἵππους εἶπε τοῦτω καὶ ἄλλα πρόβατα πολλὰ ἐλαύνειν, ὅπῃ ἂν αὐτὸν πυνθάνηται ὄντα, ὡς ἐπισφαγείῃ τῷ Ἀβραδάτῃ.

Ἐπεὶ δὲ εἶδε τὴν θύγατρίκα χαμαὶ καθημένην καὶ τὸν νεκρὸν κείμενον, ἐδάκρυσέ τε ἐπὶ τῷ πάθει, καὶ εἶπε, Φεῦ, ὦ ἀγαθὴ καὶ

πιστὴ ψυχῇ, οἷα δὲ ἀπολιπὼν ἡμᾶς; καὶ ἅμα ἐδιξιούτο αὐτὸν, καὶ ἡ χεὶρ τοῦ νεκροῦ ἐπηκολούθησεν· ἀπεκίκοπτο γὰρ κοπίδι ὑπὸ τῶν Αἰγυπτίων. Ὁ δὲ, ἰδὼν, πολὺ ἔτι μᾶλλον ἤλγησε· καὶ ἡ γυνὴ δὲ ἀνωδύρατο, καὶ δεξαμένη τὴν χεῖρα παρὰ τοῦ Κῦρου

5 ἐφίλησέ τε καὶ πάλιν, ὡς οἷόν τ' ἦν, προσήρμοσε. Καὶ εἶπε, Καὶ τᾶλλα τοι, ὦ Κῦρε, οὕτως ἔχει· ἀλλὰ τί δεῖ σε ὄρεσθαι; Καὶ ταῦτ', ἔφη, οἶδ', ὅτι δι' ἐμὲ οὐχ ἥμισυ ἐπαθες, ἴσως δὲ καὶ διὰ σέ, ὦ Κῦρε, οὐδὲν ἦτορ. Ἐγὼ τε γὰρ ἡ μωρὰ πολλὰ διεκλεινόμενην αὐτῷ οὕτω ποιεῖν, ὅπως σοι φίλος ἄξιός λόγου φανείη· αὐτὸς τε

10 οἶδ' ὅτι οὗτος οὐ τοῦτο ἐνενόει, ὃ τι πείσοιτο, ἀλλὰ τί ἂν ποιήσας σοι χαρίσοιτο. Καὶ γὰρ οὖν, ἔφη, αὐτὸς μὲν ἀμέμπτως τετελεύτηκεν, ἐγὼ δ' ἡ παρακλεινομένη, ζῶσα παρακάθημαι. Καὶ ὁ Κῦρος χρόνον μὲν τινα σιωπῇ κατεδάκρυσεν, ἔπειτα δὲ ἐφθίγγατο· Ἀλλ' οὗτος μὲν δὴ, ὦ γύναι, ἔχει τὸ κάλλιστον τέλος· νικῶν γὰρ

15 τετελεύτηκε· σὺ δὲ λαβοῦσα τοῖσδε ἐπικόσμαι αὐτὸν τοῖς παρ' ἐμοῦ· (παρῇν δὲ ὁ Γωβρύας καὶ ὁ Γαδάτας πολὺν καὶ καλὸν κόσμον φέροντες)· ἔπειτα δ', ἔφη, ἴσθι, ὅτι οὐδὲ τὰ ἄλλα ἄτιμος ἔσται, ἀλλὰ καὶ τὸ μνημα πολλοὶ χώσουσιν ἀξίως ὑμῶν, καὶ ἐπισφαγήσεται αὐτῷ, ὅσα εἰκὸς ἀνδρὶ ἀγαθῷ. Καὶ σὺ δὲ, ἔφη, σὺν

20 ἔρῃμος ἔσθι, ἀλλ' ἐγὼ τε καὶ σωφροσύνης ἕνεκα καὶ πάσης ἀρετῆς καὶ τᾶλλα τιμήσω, καὶ συστήσω, ὅστις ἀποκομιεῖ σε, ὅποι ἂν αὐτῇ ἐθέλῃς· μόνον, ἔφη, δῆλωσον, πρὸς ὅτινα χρήξεις κομισθῆναι. Καὶ ἡ Πάνθεια εἶπεν, Ἀλλὰ θάρβει, ἔφη, ὦ Κῦρε, σὺ μὴ σε κρύψω, πρὸς ὅτινα βούλομαι ἀφικέσθαι.

25 Ὁ μὲν δὴ ταῦτα εἰπὼν ἀπῆι, κατοικτείρων τὴν τε γυναῖκα, οἷου ἀνδρὸς στεροῖτο, καὶ τὸν ἄνδρα, οἷαν γυναῖκα καταλιπὼν οὐκέτι ὄψοιτο. Ἡ δὲ γυνὴ τοὺς μὲν ἐυνούχους ἐκάλευσεν ἀποστῆναι· ἔως ἂν, ἔφη, τόνδε ἐγὼ ὀδύρωμαι, ὡς βούλομαι· τῇ δὲ τροφῇ εἶπε παραμένειν, καὶ ἐπέταξεν αὐτῇ, ἐπειδὴν ἀποθάγη, περικαλύψαι

30 αὐτὴν τε καὶ τὸν ἄνδρα ἐν ἐνὶ ἱματίῳ. Ἡ δὲ τροφὸς πολλὰ ἐκτεύουσα, μὴ ποιεῖν τοῦτο, ἐπεὶ οὐδὲν ἦνυε καὶ χαλεπαίνουσαν ἐώρα, ἐκάθητο κλαίουσα. Ἡ δὲ ἀκινάκην πάλαι παρεσκευασμένον σπασαμένη σφάττει ἑαυτήν, καὶ ἐπιθεῖσα ἐπὶ τὰ στήθια τοῦ ἀνδρὸς τὴν ἑαυτῆς κεφαλὴν ἀπέθνησκεν. Ἡ δὲ τροφὸς ἀνωλοφύ-

35 ρατό τε καὶ περιεκάλυπτεν ἄμφω, ὥσπερ ἡ Πάνθεια ἐπίστειλεν. Ὁ δὲ Κῦρος, ὡς ᾤσθητο τὸ ἔργον τῆς γυναικὸς, ἐκπλαγείς ἵσταται,

εἴ τι δύναίτο βοηθῆσαι. Οἱ δὲ εὐνούχοι, ἰδόντες τὸ γεγενημένον, τρεῖς ὄντες, σπασάμενοι καὶ κείνοι τοὺς ἀκιννάκας, ἀποσφάττονται, σὺπερ ἔταξεν αὐτοὺς, ἐσθηκότες. Ὁ δὲ Κῦρος, ὡς ἐπλησίασε τῷ παύθει, ἀγασθεὶς τε τὴν γυναῖκα καὶ κατολοφυράμενος ἀπῆει· καὶ τούτων μὲν, ἧ εἰκὸς, ἐπεμελήθη, ὡς τύχοιεν πάντων τῶν καλῶν, καὶ 5 τὸ μνημα ὑπερμέγεθες ἐχώσθη, ὡς φασί. Καὶ νῦν τὸ μνημα μέγχι τοῦ νῦν τῶν εὐνούχων κεχῶσθαι λέγεται· καὶ ἐπὶ μὲν τῇ ἄνω στήλῃ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ἐπιγεγράφαι φασὶ τὰ ὀνόματα, Σύρια γράμματα· κάτω δὲ εἶναι τρεῖς λέγουσι στήλας, καὶ ἐπιγεγράφαι, ΣΚΗΠΟΤΟΧΩΝ. 10

Ἐκ δὲ τούτου στασιάζοντες οἱ Κᾶρες καὶ πολεμοῦντες πρὸς ἀλλήλους, αἵτε τὰς οἰκήσεις ἔχοντες ἐν ἐχυροῖς χωρίοις, ἐκάτεροι ἐπεκαλοῦντο τὸν Κῦρον. Ὁ δὲ Κῦρος αὐτὸς μὲν μένων ἐν Σάρδεσι μηχανὰς ἐποιεῖτο καὶ κριούς, ὡς τῶν μὴ πειθομένων κατερείπων τὰ τεῖχη. Ἀδοῦσιον δὲ, ἄνδρα Πέρσῃν, καὶ τᾶλλα οὐκ ἄφρονα 15 οὐδ' ἀπόλεμον, καὶ πάνυ δὴ εὐχαριν, πέμπει ἐπὶ τὴν Καρίαν, στρατεύμα δούς· καὶ Κίλικες δὲ καὶ Κύπριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν. Ὡν ἕνεκα οὐδ' ἔπεμψε πώποτε Πέρσῃν σατράπῃν οὔτε Κιλικῶν οὔτε Κυπρίων, ἀλλ' ἤρκουν αὐτῷ αἱ οἱ ἐπιχώριοι βασιλεύοντες· δασμὸν μόντοι ἐλάμβανε, καὶ στρατείας, 20 ὅποτε δέοιτο, ἐπήγγελλεν αὐτοῖς. Ὁ δὲ Ἀδοῦσιος ἄγων τὸ στρατεύμα ἐπὶ τὴν Καρίαν ἦλθε, καὶ ἀπ' ἀμφοτέρων τῶν Καρῶν παρήσαν πρὸς αὐτὸν, ἕτοιμοι ὄντες δέχεσθαι εἰς τὰ τεῖχη, ἐπὶ κακῷ τῶν ἀντιστασιαζόντων. Ὁ δὲ Ἀδοῦσιος πρὸς ἀμφοτέροισι ταῦτα ἐπολεῖ· δικαιότερά τε ἔφη λέγειν τούτους, ὅποτέροις διαλέγοιτο, 25 λαθεῖν τε ἔφη δεῖν τοὺς ἐναντίους φίλους σφᾶς γενομένους, ὡς δὴ οὕτως ἂν μᾶλλον ἐπιπεσὼν ἀπαρασκευαίους τοῖς ἐναντίοις. Πιστὰ δ' ἦξιον γενέσθαι, καὶ τοὺς μὲν Κᾶρας ὁμόσαι ἀδόλως τε δέξασθαι εἰς τὰ τεῖχη σφᾶς, καὶ ἐπ' ἀγαθῷ τοῦ Κύρου καὶ Περσῶν· αὐτὸς δὲ ὁμόσαι θεῖειν ἀδόλως ἰέναι εἰς τὰ τεῖχη, καὶ ἐπ' ἀγαθῷ τῶν 30 δεχομένων. Ταῦτα δὲ ποιήσας, ἀμφοτέροις λάθρα ἐκατέρων νύκτα συνέθετο τὴν αὐτήν, καὶ ἐν ταύτῃ εἰσῆλθεν εἰς τὰ τεῖχη, καὶ παρέλαβε τὰ ἐρύματα ἀμφοτέρων. Ἄμα δὲ τῇ ἡμέρᾳ καθεζόμενος εἰς τὸ μέσον σὺν τῇ στρατιᾷ, ἐκάλεσεν ἐκατέρων τοὺς ἐπικαιρίους. Οἱ δὲ, ἰδόντες ἀλλήλους, ἤχθεσθησαν, νομίζοντες ἐξηπατησθαι ἀμφοτέροι. Ὁ μόντοι Ἀδοῦσιος ἔλεξε τοιαῦτα. Ἐγὼ

ὑμῖν, ὡς ἄνδρες, ἄμμεσα ἀδόλως εἰσεῖναι εἰς τὰ τεῖχη, καὶ ἐπ' ἀγ-
 5 θῶ τῶν δεχομένων. Ἐπερ οὖν ἀπολῶ ὀποτέρους ὑμῶν, νομίζω
 ἐπὶ κακῷ εἰσεληλυθέναι Κερῶν· ἦν δὲ εἰρήνην ὑμῖν ποιήσω καὶ
 ἀσφάλειαν ἐργάζεσθαι ἀμφοτέροις τὴν γῆν, νομίζω ὑμῖν ἐπ' ἀγ-
 10 θῶ παρῆναι. Νῦν δὲ χρή ἀπὸ τῆσδε τῆς ἡμέρας ἐπιμίγνυσθαι
 τε ἀλλήλοις φιλικῶς, ἐργάζεσθαι τε τὴν γῆν ἀδελφῶς, διδόναι τε
 τέκνα καὶ λαμβάνειν παρ' ἀλλήλων· ἦν δὲ παρὰ ταῦτα ἀδικεῖν τις
 ἐπιχειρῇ, τούτοις Κῦρος τε καὶ ἡμεῖς πολέμιοι ἐσόμεθα. Ἐκ
 τούτου πύλαι μὲν ἀνεφγμέναι ἦσαν τῶν τευχῶν, μεστοὶ δὲ αἱ ὁδοὶ
 15 πορευομένων παρ' ἀλλήλους, μεστοὶ δὲ οἱ χῶροι ἐργαζομένων·
 ἑορτάς δὲ κοινῇ ἦγον, εἰρήνης δὲ καὶ εὐφροσύνης πάντα πλά ηῖν.
 Ἐν δὲ τούτῳ ἦκον οἱ παρὰ Κύρου, ἐρωτῶντες, εἰ τι στρατιᾶς
 προσδέοιτο, ἢ μηχανημάτων· ὃ δὲ Ἀδούσιος ἀπεκρίνατο, ὅτι καὶ
 20 τῇ παρουσίᾳ ἔχει ἀλλαχόσε χρῆσθαι στρατιᾷ· καὶ ἅμα ταῦτα λέγων
 15 ἀπήγε τὸ στράτευμα, φρουροὺς ἐν ταῖς ἄκραις καταλιπών. Οἱ δὲ
 Κῆρες ἐκέλευον μένειν αὐτόν· ἐπεὶ δ' οὐκ ἤθελεν, ἔπεμψαν πρὸς
 τὸν Κῦρον, δέόμενοι πέμψαι Ἀδούσιον σφίσι σατράπην.

Ὁ δὲ Κῦρος ἐν τούτῳ ἀπεστάλακε Ὑτάσπαν, στράτευμα ἄγοντα
 ἐπὶ Φρυγίαν τὴν περὶ Ἑλλήσποντον. Ἐπεὶ δ' ἦκεν ὁ Ἀδούσιος,
 20 μετὰγειν αὐτὸν ἐκέλευσεν, ἥπερ ὁ Ὑτάσπας προήκετο, ὅπως
 μᾶλλον πείθοιντο τῷ Ὑτάσπᾳ, ἀκούσαντες ἄλλο στράτευμα
 προσιόν. Οἱ μὲν οὖν Ἕλληνες οἱ ἐπὶ θαλάττῃ οἰκοῦντες, πολλὰ
 δόντες δῶρα, διεπράξαντο, ὥστε εἰς μὲν τὰ τεῖχη βαρβάρους μὴ
 δέχεσθαι, δασμὸν δὲ ἀποφέρειν, καὶ στρατεύειν, ὅποι Κῦρος
 25 ἐπαγγέλλοι. Ὁ δὲ τῶν Φρυγῶν βασιλεὺς παρεσκευάζετο μὲν ὡς
 καθέξων τὰ ἐρυμνά, καὶ οὐ πεισόμενος, καὶ παρήγγειλεν οὕτως·
 ἐπεὶ δὲ ἀφίστάντο αὐτοῦ οἱ ὑπαρχοὶ, καὶ ἔρημος ἐγίγνετο, τελευτῶν
 εἰς χεῖρας ἦλθεν Ὑτάσπα, ἐπὶ τῇ Κύρου δίκῃ. Καὶ ὁ Ὑτάσπας,
 καταλιπὼν ἐν ταῖς ἄκραις ἰσχυρὰς Περσῶν φρουράς, ἀπῆγε ἄγων
 30 σὺν τοῖς ἑαυτοῦ καὶ Φρυγῶν πολλοὺς ἱππίας καὶ πελταστὰς. Ὁ
 δὲ Κῦρος ἐπέστειλε Ἀδουσίῳ, συμμίζαντα πρὸς Ὑτάσπαν, τοὺς
 μὲν ἐλομένους Φρυγῶν τὰ σφέτερα, σὺν τοῖς ὅπλοις ἄγειν· τοὺς
 δ' ἐπιθυμήσαντας πολεμεῖν, τούτων ἀφελομένους τοὺς ἱπποὺς καὶ
 τὰ ὅπλα, σφενδόνας ἔχοντας πάντας κελεύειν ἔπεισθαι.
 35 Οὗτοι μὲν δὴ ταῦτ' ἐποίουν. Κῦρος δὲ ὠρμάτο ἐκ Σάρδεων,
 φρουράν μὲν Περσικὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, Κροῖσον δὲ

ἔχων, ἄγων δὲ πολλὰς ἀμάξας πολλῶν καὶ παντοδαπῶν χρημάτων. Ἦκε δὲ καὶ ὁ Κροΐσος γεγραμμένα ἔχων ἀκριβῶς, ὅσα ἐν ἐκάστῃ ἦν τῇ ἀμάξῃ· καὶ διδούς τῷ Κύρῳ τὰ γράμματα, εἶπε, Ταῦτα, ἔφη, ἔχων, ὦ Κύρε, εἶση τὸν τέ σοι ὀρθῶς ἀποδιδόντα, ἃ ἄγει, καὶ τὸν μῆ. Καὶ ὁ Κύρος ἔλεξεν, Ἀλλὰ σὺ μὲν καλῶς ποιεῖς, ὦ 5 Κροΐσε, προνοῶν· ἔμοιγε μέντοι ἄξουνσι τὰ χρήματα, οἵπερ καὶ ἔχειν αὐτὰ ἄξιοι εἰσιν· ὥστε, ἦν τι καὶ κλέψωσι, τὰ ἑαυτῶν κλέψονται. Καὶ ἅμα ταῦτα λέγων ἔδωκε τὰ γράμματα τοῖς φίλοις καὶ τοῖς ἄρχουσιν, ὅπως εἰδείεν τῶν ἐπιτρόπων οἱ τε σῶα αὐτοῖς ἀποδιδόνειν, οἱ τε μῆ. Ἦγε δὲ καὶ Λυδῶν, οὓς μὲν ἰώρα καλλωπι- 10 ζομένους καὶ ὀπλοῖς καὶ ἵπποις καὶ ἄρμασι, καὶ πάντα περικλυμένους ποιεῖν, ὃ τι ᾔσαντο αὐτῷ χαριεῖσθαι, τούτους μὲν σὺν τοῖς ὀπλοῖς· οὓς δὲ ἰώρα ἀχαρίστως ἐπομένους, τοὺς μὲν ἵππους αὐτῶν παρέδωκε Πέρσαις τοῖς πρώτοις συστρατευσάμενοις, τὰ δὲ ὅπλα κατέκαυσεν· σφενδόνας δὲ καὶ τούτους ἠνάγκασεν ἔχοντας ἔπαισθαι. 15 Καὶ πάντας δὲ τοὺς ἀόπλους τῶν ὑποχειρίων γενομένων σφενδονῶν ἠνάγκαζε μελετᾶν, νομίζων τοῦτο τὸ ὄπλον δουλικώτατον εἶναι· σὺν μὲν γὰρ ἄλλῃ δυνάμει μάλα ἐστὶν ἔνθα ἰσχυρῶς ὠφελούσι σφενδονῆται παρόντες αὐτοὶ δὲ καθ' ἑαυτοὺς οὐδ' ἂν οἱ πάντες σφενδονῆται μείνειαν πάνυ ὀλίγους ὁμοῖοι ἰόντας σὺν 20 ὀπλοῖς ἀγχεμάχοις.

Προῶν δὲ τὴν ἐπὶ Βαβυλῶνος, κατεστρέψατο μὲν Φρύγας τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ, κατεστρέψατο δὲ Καππαδόκας, ὑποχειρίους δὲ ἐποίησατο Ἀραβίους· ἐξέπλησε δὲ ἀπὸ πάντων τούτων Περσῶν μὲν ἱππέας οὐ μείων ἢ τετρακισμυρίους, πολλοὺς δὲ ἵππους τῶν 25 αἰχμαλώτων καὶ πᾶσι τοῖς συμμάχοις διέδωκε· καὶ πρὸς Βαβυλῶνα ἀφίκετο παμπύλλους μὲν ἱππέας ἄγων, παμπόλλους δὲ τοξότας καὶ ἀκοντιστάς, σφενδονήτας δὲ ἀναρίθμους.

Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κύρος, περιέστησε μὲν πᾶν τὸ στρατεύμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περιήλαυσε τὴν πόλιν σὺν 30 τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν συμμάχων. Ἐπεὶ δὲ κατεθεάσατο τὰ τείχη, ἀπάγειν παρεσκευάσατο τὴν στρατιάν ἀπὸ τῆς πόλεως· ἐξελθὼν δὲ τις αὐτόμολος εἶπεν, ὅτι ἐπιτέθεσθαι μέλλοιεν αὐτῷ, ὁπότε ἀπάγοι τὸ στρατεύμα· καταθεσμένοις γὰρ, ἔφη, αὐτοῖς ἀπὸ τοῦ τείχους αὐθενῆς ἐδόκει εἶναι ἡ φάλαγξ. Καὶ 35 οὐδὲν θαυμαστόν ἦν οὕτως ἔχειν· περὶ γὰρ πολὺ τείχος κυκλον-

- μένους ἀνάγκη ἦν ἐπ' ὀλίγον τὸ βάθος γενέσθαι τὴν φάλαγγα. Ἀκούσας οὖν ὁ Κῦρος ταῦτα, στάς κατὰ μέσον τῆς αὐτοῦ στρατιᾶς σὺν τοῖς περὶ αὐτόν, παρήγγειλεν, ἀπὸ τοῦ ἄκρου ἐκατέρωθεν τοὺς ὀπλίτας ἀναπτύσσοντας τὴν φάλαγγα ἀπίσκειν παρὰ τὸ ἱσθη-
 5 κὸς τοῦ στρατεύματος, ἕως γένοιτο ἐκατέρωθεν τὸ ἄκρον καθ' ἑαυτὸν καὶ κατὰ τὸ μέσον. Οὕτως οὖν ποιοῦντων, οἳ τε μένοντες εὐθύς θαρσάλεώτεροι ἐγίνοντο, ἐπὶ διπλασίον τὸ βάθος γιγνόμενοι· οἳ τ' ἀπίοντες ὡσαύτως θαρσάλεώτεροι· εὐθύς γὰρ οἳ μένοντες αὐτῶν πρὸς τοῖς πολεμίοις ἐγίνοντο. Ἐπεὶ δὲ πορευό-
 10 μενοι ἐκατέρωθεν συνήψαν τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγενημένοι, οἳ τε ἀπικηλυθότες, διὰ τοὺς ἔμπροσθεν, οἳ τ' ἔμπροσθεν, διὰ τοὺς ὀπισθεν προσγεγενημένους. Ἀναπτυχθείσης δ' οὕτω τῆς φάλαγγος, ἀνάγκη τοὺς πρώτους ἀρίστους εἶναι καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἢ δ' οὕτως
 15 ἔχουσα τάξις καὶ πρὸς τὸ μάχεσθαι ἐδόκει εὖ παρεσκευάσθαι, καὶ πρὸς τὸ μὴ φεύγειν. Καὶ οἱ ἱππεῖς δὲ καὶ οἱ γυμνήται ὅσῳ ἀπὸ τῶν κεράτων αἰεὶ ἐγγύτερον ἐγίνοντο τοῦ ἄρχοντος, τοσούτῳ ἢ φάλαγγ βραχυτέρα ἐγίγνετο ἀναδιπλουμένη. Ἐπεὶ δὲ οὕτω συνε-
 20 σπειράθησαν, ἀπήρισαν, ἕως μὲν ἐξικνεῖτο τὰ βεῖλη ἀπὸ τοῦ τεύχους, ἐπὶ πόδα· ἐπεὶ δὲ ἕξω βελῶν ἐγένοντο, στραφέντες, καὶ τὸ μὲν πρῶτον ὀλίγα βήματα προϊόντες μεταβάλλοντο ἐπ' ἀσπίδα, καὶ ἴσταντο πρὸς τὸ τεῖχος βλέποντες· ὅσῳ δὲ προσωτέρω ἐγίνοντο, τοσῶδε μακρότερον μετεβάλλοντο. Ἐπεὶ δὲ ἐν τῇ ἀσφαλεῖ ἐδόκουν
 25 εἶναι, ξυνεΐρον ἀπίοντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο. Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦρος τοὺς ἐπικαιροὺς, καὶ ἔλεξεν· Ἄνδρες σύμμαχοι, τεθείámeθα μὲν πύκλας τὴν πόλιν· ἐγὼ δὲ, ὅπως μὲν ἂν τις τεῖχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἔλοι, οὐκ ἐνορῶν μοι δοκῶ· ὅσῳ δὲ πλείονες ἄν-
 30 ἄν θάπτον λιμῷ αὐτοὺς ἡγοῦμαι ἀλῶναι. Εἰ μὴ τινα οὖν ἄλλον τρόπον ἔχετε λέγειν, τοῦτ' πολιορκητίους φημί εἶναι τοὺς ἄνδρας. Καὶ ὁ Χρυσάντας εἶπεν· Ὁ δὲ ποταμὸς, ἔφη, οὗτος οὐ διὰ μέσης τῆς πόλεως ρεῖ, πλάτος ἔχων πλείον, ἢ ἐπὶ δύο στάδια; Ναι μὰ Δί', ἔφη ὁ Γωβρύας· καὶ βάθος γε, ὥς οὐδ' ἂν δύο ἄνδρες, ὁ
 35 ἕτερος ἐπὶ τοῦ ἑτέρου ἱσθηκῶς, τοῦ ὕδατος ὑπερέχουσιν· ὥστε τῷ ποταμῷ ἔτι ἰσχυρότερα ἐστὶν ἢ πόλις, ἢ τοῖς τεύχεσι. Καὶ ὁ

Κῦρος, Ταῦτα μὲν, ἔφη, ὦ Χρυσάντα, ἔωμεν, ὅσα κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησαμένους δὲ χρῆ ὡς τάχιστα τὸ μέρος ἐκάστου ἡμῶν, ὁρύττειν τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτις ἐλαχίστων ἡμῖν τῶν φυλάκων δίοι. Οὕτω δὲ κύκλῳ διαμετρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τύρσειαι μεγάλας ἀπὸ 5 τοῦ ποταμοῦ, ὥρυσεν ἔνθεν καὶ ἔνθεν τοῦ τεύχους τάφρον ὑπερμεγέθη, καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς. Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ὠκοδόμει, φοίνιξι θεμελιώσας οὐ μείον ἢ πλεθραιοῖς· (εἰσὶ γὰρ καὶ μείζονες ἢ τοσοῦτοι τὸ μήκος πεφυ- 10 κότες· καὶ γὰρ δὴ πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρ- τοῦνται, ὥσπερ οἱ ὄνοι οἱ κανθήλιοι·) τούτους δ' ὑπετίθει τούτου ἕνεκα, ὅπως ὅτι μάλιστα εἰκοι πολιορκήσειν παρασκευαζομένην, ὥς, εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι τοὺς πύργους. Ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους ἐπὶ τῆς ἀμβο- 15 λάδος γῆς, ὅπως ὅτι πλεῖστα φυλακτήρια εἴη. Οἱ μὲν δὲ ταῦτ' 15 ἐποιοῦν· οἱ δὲ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλεον ἢ εἰκοσιν-εἰτῶν. Ἀκούσας δὲ ταῦτα ὁ Κῦρος, τὸ στράτευμα κατένειμε δώδεκα μέρη, ὡς μήνα τοῦ ἐνιαυτοῦ ἕκα- στον τὸ μέρος φυλάξον. Οἱ δὲ αὖ Βαβυλωνιοί, ἀκούσαντες ταῦτα, πολὺ ἔτι μᾶλλον κατεγέλων, ἐννοούμενοι, εἰ σφᾶς Φρύγες καὶ 20 Ἀυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάξοιεν, οὓς σφίσιν ἐνέ- 25 μίζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσας.

Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. Ὁ δὲ Κῦρος, ἐπεὶ δορτὴν τοιαύτην ἐν Βαβυλῶνι ἤκουσεν εἶναι, ἐν ᾗ πάντες οἱ Βα- 30 βυλωνιοὶ ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν, ἐν ταύτῃ, ἐπεὶ 26 τάχιστα συνεσκότασε, λαβὼν πολλοὺς ἀνθρώπους, ἀνεστόμωσε τὰς τάφρους πρὸς τὸν ποταμόν. Ὡς δὲ τοῦτο ἐγένετο, τὰ ὕδωρ κατὰ τὰς τάφρους ἐχώρει ἐν τῇ νυκτί· ἡ δὲ διὰ τῆς πόλεως τοῦ ποτα- 30 μοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορυσνέτο, παρηγγύησεν ὁ Κῦρος Πέρσας χιλιάρχοις καὶ 30 πεζῶν καὶ ἱππέων, εἰς δύο ἄγοντας τὴν χιλιοστὴν παρῆναι πρὸς αὐτόν, τοὺς δ' ἄλλους συμμάχους κατ' οὐρανὸν τούτων ἐπεσθαι, 35 ἥπερ πρόσθεν τεταγμένους. Οἱ μὲν δὲ παρήσαν· ὁ δὲ, καταβι- 36 βάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπὲρτάς καὶ πεζοὺς καὶ ἱππείας, ἐκέλευσε σκέπασθαι, εἰ πορεύσιμον εἴη τὸ ἔδαφος τοῦ 36 ποταμοῦ. Ἐπεὶ δὲ ἀπήγγειλαν, ὅτι πορεύσιμον εἴη, ἐνταῦθα

δὴ, συγκαλίσας τοὺς ἡγεμόνας τῶν περὶ αὐτὸν καὶ τῶν ἱππέων, ἔλεξε τοιαῦτα.

Ἄνδρες, ἔφη, φίλοι, ὁ μὲν ποταμὸς ἡμῖν παρασκευάσκει τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θαρσύνοντες εἰσέλωμεν δὴ εἰς αὐτὸν, ἐννοοῦ-
 5 μενοι, ὅτι οὗτοι, ἐφ' οὓς νῦν πορευσόμεθα, ἐκείνοι εἰσιν, οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας, καὶ ἐργηγορότας ἅπαντας καὶ γήφοντας, καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν· νῦν δ' ἐπ' αὐτοὺς ἔμεν, ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύ-
 10 δουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοί εἰσιν· ὅταν δὲ καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν εἴη μᾶλλον ἢ νῦν ἀρχεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθῆναι. Εἰ δέ τις τοῦτο ἐν-
 νοεῖται, ὃ δὴ λέγεται φοβερὸν εἶναι τοῖς εἰς πόλιν εἰσιούσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βύλλωσιν ἐνθεν καὶ ἐνθεν, τοῦτο μάλιστα θαρσύνετε· ἦν γὰρ ἀναβῶσι τινες ἐπὶ τὰς οἰκίας, ἔχομεν σύμμαχον
 15 θεὸν Ἡφαιστον. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν αἱ θύραι πεπονημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμέναι. Ἡμεῖς δ' αὖ πολλὴν μὲν θάλασσαν ἔχομεν, ἡ ταχὺ πολὺ πῦρ τέτταται, πολλὴν δὲ πύλιν καὶ στυπκείον, ἃ ταχὺ παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκη εἶναι, ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκιῶν, ἢ ταχὺ
 20 κατακαυθῆναι. Ἄλλ' ἄγετε, λαμβάνετε τὰ ὄπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ἡμεῖς δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δέκνυτε τὰς ὁδοὺς· ἴστε γὰρ· ὅταν δὲ ἐντὸς γενώμεθα, τὴν ταχίστην ἄγετε ἐπὶ τὰ βασιλῆα. Καὶ μὴν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν ἂν εἴη θαυμαστόν, εἰ καὶ ἀκλειστοὶ αἱ πύλαι αἱ τοῦ βασι-
 25 λείου εἴεν· ὥς ἐν κόμῳ γὰρ δοκεῖ ἡ πόλις πᾶσα εἶναι τῇδε τῇ νυκτὶ. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντενδόμεθα· ἔστι γὰρ αἰεὶ τεταγμένη. Οὐκ ἂν ἀμελεῖν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἵεναι, ἵνα ἀπαρασκεύους ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.

Ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν
 30 ἀπέθνησκον παιόμενοι, οἱ δ' ἔφευγον πάλιν ὑπὸ πύλῳ, οἱ δ' ἐβόων. Οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμάσται ὄντες καὶ αὐτοί· καὶ ἰόντες ἢ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγεί-
 35 νοντο. Καὶ οἱ μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτῃ τεταγμένοι κεκλεισμένας εὐρίλακουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλα-
 κας ταχθέντες ἐπισπείτουσιν αὐτοῖς πίπνουσι πρὸς φῶς πολὺ, καὶ εὐθύς ὡς πολεμίοις ἐχρῶντο αὐτοῖς. Ὡς δὲ κραυγὴ καὶ κτύπος

ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, καλεύσαντος τοῦ βασιλέως σκέψασθαι, τί εἴη τὸ πρᾶγμα, ἐκθέουσι τινες ἀνοίξαντες τὰς πύλας. Οἱ δ' ἄμφι τὸν Γαδάταν ὡς εἶδον τὰς πύλας χαλῶσας, εἰσπίπτουσι, καὶ τοῖς πάλιν φεύγουσιν ἔσω ἐφεπόμενοι, καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἤδη ἐστηκότα αὐτὸν 5 καὶ σπασάμενον ὃν εἶχεν, ἀκινάκην εὗρισκουσι. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέθνησκον, ὁ μὲν προβαλλόμενός τι, ὁ δὲ φεύγων, ὁ δὲ γε καὶ ἀμυνόμενος ὅτῳ ἐδύνατο. Ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἱππέων τάξεις κατὰ τὰς ὁδοὺς· καὶ προεῖπεν, οὓς μὲν ἔσω λαμβάνουσιν 10 κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν· εἰ δέ τις ἔξωληφθήσοιτο, ὅτι θανατώσαιοτο.

Οἱ μὲν δὴ ταῦτα ἐποιοῦν. Γαδάτας δὲ καὶ Γωβρύας ἤκον· καὶ θεοὺς μὲν πρῶτον προσεκύνουν, ὅτι τιμωρημένοι ἦσαν τὸν ἀνό- 15 σιον βασιλέα, ἔπειτα δὲ Κῦρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύνοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. Ἐπεὶ δὲ ἡμέρα ἐγένετο, καὶ ἦσθοντο οἱ τὰς ἄκρας ἔχοντες ἐαλωκυῖάν τε τὴν πόλιν καὶ τὸν βασιλέα τεθνηκότα, παραδιδόασιν καὶ τὰς ἄκρας. Ὁ δὲ Κῦρος τὰς μὲν ἄκρας εὐθὺς περιλάμβανε, καὶ φρουράρχους τε 20 καὶ φρουροὺς εἰς ταύτας ἀνέπεμπε· τοὺς δὲ τεθνηκότας θάπτειν ἐφῆκε τοῖς προσήκουσι· τοὺς δὲ κήρυκας κηρύττειν ἐκέλευσεν, ἀποφέρειν πάντας τὰ ὅπλα Βαβυλωνίους· ὅπου δὲ ληφθήσοιτο ὅπλα ἐν οἰκίᾳ, προηγόρευεν, ὡς πάντες οἱ ἔνδον ἀποθανοῖντο. Οἱ μὲν δὴ ἀπέφερον· ὁ δὲ Κῦρος ταῦτα μὲν εἰς τὰς ἄκρας κατέ- 25 θετο, ὡς εἴη ἔτοιμα, εἴ τί ποτε δεοί χρῆσθαι. Ἐπεὶ δὲ ταῦτ' ἐπέπρακτο, πρῶτον μὲν τοὺς μάγους καλέσας, ὡς δορυαλώτου τῆς πόλεως οὐσης, ἀκροθίνια τοῖς θεοῖς καὶ τεμένη ἐκέλευσεν ἐξελεῖν· ἐκ τούτου δὲ καὶ οἰκίας διεδίδου καὶ ἀρχεῖα τούτοις, οὐσπερ κοι- 30 νωνόνους ἐνόμιζε τῶν καταπεπραγμένων· οὕτω δὲ διένειμεν, ὥσπερ 30 ἐδέδοκτο, τὰ κράτιστα τοῖς ἀρίστοις. Εἰ δέ τις οἶοιτο μῆλον ἔχειν, διδάσκειν προσιόντα ἐκέλευε. Προεῖπε δὲ, Βαβυλωνίοις μὲν τὴν γῆν ἐργάζεσθαι, καὶ τοὺς δασμούς ἀποφέρειν, καὶ θεραπεύειν τούτους, οἷς ἕκαστοι αὐτῶν ἐδόθησαν· Πέρσας δὲ τοὺς κοινω- 35 νοῦντας, καὶ τῶν συμμαχῶν, ὅσοι μένιν ἤρουντο παρ' αὐτῷ, ὡς 35 δεσπότας ὧν ἔλαβον προηγόρευε διαλέγεσθαι.

δὴ, συγκαλίσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ τῶν ἱππέων, ἔλεξε τοιαῦτα.

Ἄνδρες, ἔφη, φίλοι, ὁ μὲν ποταμὸς ἡμῖν παραχεχώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θαρρόμενοι εἰσίσταμεν δὴ εἰσω, ἐννοούμενοι, ὅτι οὗτοι, ἐφ' οὓς νῦν πορευσόμεθα, ἐκείνοι εἰσιν, οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας, καὶ ἐργηγορότας ἀπαντας καὶ γήφοντας, καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐπικώμεν· νῦν δ' ἐπ' αὐτοὺς ἔμεν, ἐν ᾧ πολλοὶ μὲν αὐτῶν καθέδουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοι εἰσιν.

10 ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν εἴη μᾶλλον ἢ νῦν ἀρχεῖοι ἔσονται ὑπὸ τοῦ ἐμπεπληχθαι. Εἰ δὲ τις τοῦτο ἐννοεῖται, ὃ δὴ λέγεται φοβερόν εἶναι τοῖς εἰς πόλιν εἰσιούσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βάλλωσιν ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θαρσύνει· ἦν γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας, ἔχομεν σύμμαχον

15 θεὸν Ἡφαιστον. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοίνικος μὲν αἱ θύραι πεποιημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμέναι. Ἡμεῖς δ' αὖ πολλὴν μὲν θᾶδα ἔχομεν, ἢ ταχὺ πολὺ πῦρ τέσσεται, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκη εἶναι, ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκιῶν, ἢ ταχὺ

20 κατακαυθῆναι. Ἄλλ' ἄγετε, λαμβάνετε τὰ ὅπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ἦμεῖς δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δεικνυτε τὰς ὁδοὺς· ἵστε γὰρ· ὅταν δὲ ἐντὸς γενώμεθα, τὴν ταχίστην ἄγετε ἐπὶ τὰ βασίλεια. Καὶ μὲν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν ἂν εἴη θαυμαστόν, εἰ καὶ ἀκλειστοὶ αἱ πύλαι αἱ τοῦ βασι-

25 λείου εἴεν· ὥς ἐν κώμῳ γὰρ δοκεῖ ἡ πόλις πᾶσα εἶναι τῇδε τῇ νυκτί. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντενζόμεθα· ἔστι γὰρ αἰεὶ τεταγμένη. Οὐκ ἂν ἀμελεῖν δεοί, ἔφη ὁ Κῦρος, ἀλλ' ἵεναι, ἵνα ἀπαρασκευοὺς ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.

Ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν

30 ἀπέθνησκον παιόμενοι, οἱ δ' ἔφρευγον πάλιν ὑπίσω, οἱ δ' ἐβόων. Οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασταὶ ὄντες καὶ αὐτοὶ· καὶ ἰόντες ἢ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγγέγοντο. Καὶ οἱ μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλεισμένας εὐφροκουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλα-

35 κας ταχθέντες ἐπαισιπλότουσι αὐτοῖς πίνουσι πρὸς φῶς πολλὴν, καὶ εὐθὺς ὡς πολεμίοις ἐχρῶντο αὐτοῖς. Ὡς δὲ κραυγὴ καὶ κτύπος

νον, μικρὸν δέ τι ἔμοι ὑμῶν· ἐμαντοῦ μέντοι σαφῶς οἶδ' ὅτι οὐδ' ὅτιοῦν μοι μετέσται. Ἐτι δ', ἔφη, καὶ ἄλλο ὁρῶ γελοῖον πρᾶγμα. Ἐγὼ γὰρ δὴπου ὑμῖν μὲν, ὥσπερ εἰκὸς, διάκειμαι· τούτων δὲ τῶν περιεσθηκώτων ἢ τινα ἢ οὐδένα οἶδα, καὶ οὗτοι πάντες οὕτω παρεσκευασμένοι εἰσιν, ὥς, ἢ νικῶσιν ὑμᾶς ὠθοῦντες, πρότεροι ἂν 5 βούλονται ὑμῶν παρ' ἐμοῦ διάπραξόμενοι. Ἐγὼ δὲ ἡξίουν τούτους, εἴ τις τι ἐμοῦ δέοιτο, θεραπεύειν ὑμᾶς τοὺς ἐμοὺς φίλους δεομένους προσαγωγῆς. Ἴσως ἂν οὖν εἴποι τις, τί δῆτα οὐχ οὕτως ἐξ ἀρχῆς παρεσκευασάμην, ἀλλὰ παρῆχον ἐν τῷ μέσῳ ἐμαντόν; Ὅτι τὰ τοῦ πολέμου τοιαῦτα ἐγίγνωσκον ὄντα, ὥς μὴ ὑστερῶν 10 δέον τὸν ἄρχοντα, μήτε τὸ εἰδέναι, ἂν δεῖ, μήτε τὸ πράττειν, ἂν καιρὸς ἦ· τοὺς δὲ σπανλοὺς ἰδεῖν στρατηγούς πολλὰ ἐνόμιζον, ὧν δεῖ πραχθῆναι, παρίεναι. Νῦν δ' ἐπεὶ καὶ ὁ φιλοπονώτατος πόλεμος ἀναπέπνυται, δοκεῖ μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεώς τινος ἀξίωσιν τυγχάνειν. Ὡς οὖν ἐμοῦ ἀποροῦντος, ὅ τι ἂν τύχοιμι 15 ποιῶν, ὥστε καλῶς ἔχειν τὰ τε ἡμέτερα καὶ τὰ τῶν ἄλλων, ὧν ἡμᾶς δεῖ ἐπιμελεῖσθαι, συμβουλεύετω ὅ τι τις ὁρᾷ συμφορώτατον.

Κυρὸς μὲν οὕτως εἶπεν· ἀνίσταται δ' ἐπ' αὐτῷ Ἀρτάβαζος, ὁ συγγενὴς ποτε φήσας εἶναι, καὶ εἶπεν, Ἡ καλῶς, ἔφη, ἐποίησας, ὦ Κύρῃ, ἄρξας τοῦ λόγου. Ἐγὼ γάρ, ἔτι νέου μὲν ὄντος σοῦ 20 πάννυ, ἄρξάμενος ἐπεθύμουν φίλος γενέσθαι, ὁρῶν δὲ σε οὐδὲν δεόμενον ἐμοῦ, κατώκνον σοι προσίεναι. Ἐπεὶ δὲ ἔτυχες ποτε καὶ ἐμοῦ δεηθεὶς, προθύμως ἐξαγγεῖλαι πρὸς Μήδους τὰ παρὰ τοῦ Κναζάρους, ἐλογιζόμην, εἰ ταῦτα προθύμως σοι συλλάβοιμι, ὥς οἰκειὸς τέ σοι ἐσολίμην, καὶ ἐξέσοιτό μοι, διαλέγεσθαι σοι, 25 ὁπόσον ἂν χρόνον βουλοίμην. Καὶ ἐκεῖνα μὲν δὴ ἐπράχθη, ὥστε σε ἐπαινέειν. Μετὰ δὲ τοῦτο Ἰρκαῖοι μὲν πρῶτοι φίλοι ἡμῖν ἐγένοντο, καὶ μάλα πεινώσι συμμάχων· ὥστε μόνον οὐκ ἐν ταῖς ἀγκάλαις περιφερόμεν αὐτοὺς ἀγαπῶντες. Μετὰ δὲ τοῦτο, ἐπεὶ εἶλω τὸ πολέμιον στρατόπεδον, οὐκ, οἶμαι, σχολὴ σοι ἦν ἀμφ' 30 ἐμὲ ἔχειν· καὶ ἐγὼ σοι συνεγίγνωσκον. Ἐκ δὲ τούτου Γωβρύας ἡμῖν φίλος ἐγένετο, καὶ ἐγὼ ἔχαιρον· καὶ αὐτῷ Γαδάτας· καὶ ἡδὴ ἔργον σου ἦν μεταλαβεῖν. Ἐπεὶ γε μέντοι καὶ Σάικαι καὶ Καδοῦσιοι σύμμαχοι ἐγεγένηντο, θεραπεύειν ἔδει τούτους εἰκότως· καὶ γὰρ οὗτοι σε ἐθεράπευον. Ὡς δ' ἡλθόμεν πάλιν, ἔνθεν 35 ὠρμήθημεν, ὁρῶν σε ἀμφ' ἵππους ἔχοντα, ἀμφ' ἄρματα, ἀμφὶ

Ἐκ δὲ τούτου ἐπιθυμῶν ὁ Κῦρος ἤδη κατασκευάσασθαι καὶ αὐτὸς, ὡς βασιλεῖ ἡγεῖτο πρέπειν, ἔδοξεν αὐτῷ τοῦτο σὺν τῇ τῶν φίλων γνώμῃ ποιῆσαι, ὡς ὅτι ἡκιστα ἂν ἐπιφθόνως σπάνιός τε καὶ σεμνὸς φανεῖη. Ὡς οὖν ἐμηχανᾷτο τοῦτο· ἅμα τῇ ἡμέρᾳ 5 στας, ὅπου ἐδόκει ἐπιτήδειον εἶναι, προσεδέχετο τὸν βουλόμενον λέγειν τι, καὶ ἀποκρινόμενος ἀπέπεμπεν. Οἱ δ' ἄνθρωποι, ὡς ἔγνωσαν, ὅτι προσδέχοιτο, ἦκον ἀμήχανοι τὸ πλήθος· καὶ ὠθουμένων περὶ τοῦ προσελθεῖν, μηχανή τε πολλή καὶ μάχη ἦν. Οἱ δὲ ὑπηρεῖται ὡς ἡδύναντο διακρίναντες, προσέειπον. Ὅποτε δὲ τις 10 καὶ τῶν φίλων διωσάμενος τὸν ὄχλον προφανεῖη, προτείνων ὁ Κῦρος τὴν χεῖρα προσήγετο αὐτούς, καὶ οὕτως ἔλεγεν, Ἄνδρες φίλοι, περιμένετε, ἕως τὸν ὄχλον διωσώμεθα· ἔπειτα δὲ καθ' ἡσυχίαν συγγενησώμεθα. Οἱ μὲν δὲ φίλοι περιέμενον, ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει, ὥστ' ἔφθασεν ἑσπέρα γενομένη, πρὶν 15 τοῖς φίλοις αὐτὸν σχολάσαι καὶ συγγενέσθαι. Οὕτω δὲ ὁ Κῦρος λέγει, Ἄρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι· αὐριον δὲ πρῶτ' ἔλθετε· καὶ γὰρ ἐγὼ βούλομαι ὑμῖν τι διαλεχθῆναι. Ἀκούσαντες ταῦτα οἱ φίλοι, ἄσμενοι ᾤχοντο ἀποθέοντες, δίκην δεδωκότες ὑπὸ πάντων τῶν ἀναγκαίων. Καὶ τότε μὲν οὕτως ἐκοι- 20 μίθησαν.

Τῇ δ' ὑστεραίᾳ ὁ μὲν Κῦρος παρῆν εἰς τὸ αὐτὸ χωρίον· ἀνθρώπων δὲ πολὺ πλεῖον πλήθος περικιστήκει, βουλομένων προσεῖναι, καὶ πολὺ πρότερον, ἢ οἱ φίλοι παρῆσαν. Ὁ οὖν Κῦρος περισησάμενος τῶν ξυστοφόρων Περσῶν κύκλον μέγαν, εἶπε 25 μηδένα παρίεναι ἄλλον, ἢ τοὺς φίλους τε καὶ ἄρχοντας τῶν Περσῶν τε καὶ τῶν συμμάχων. Ἐπεὶ δὲ συνῆλθον αὐτοὶ, ἔλεξεν ὁ Κῦρος αὐτοῖς τοιαῦτα· Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς οὐδὲν ἂν ἔχοιμεν μέμψασθαι, τὸ μὴ οὐχὶ μέχρι τοῦδε πάντα, ὅσα εὐχόμεθα, καταπεπραχέναι· εἰ μὲντοι τοιοῦτον ἔσται τὸ μέγαλα 30 πράσσειν, ὥστε μὴ οἶόν τε εἶναι, μήτε ἀμφ' αὐτὸν σχολὴν ἔχειν, μήτε μετὰ τῶν φίλων εὐφρανθῆναι, ἐγὼ μὲν χαίρειν ταύτην τὴν εὐδαιμονίαν κεύω. Ἐνενοήσατε γὰρ, ἔφη, καὶ χθὲς δήπου, ὅτι ἔωθεν ἀρξάμενοι ἀκούειν τῶν προσιόντων, οὐκ ἐλήξαμεν πρόσθεν ἑσπέρας· καὶ νῦν ὁρᾶτε τούτους, καὶ ἄλλους πλείονας τῶν χθὲς 35 παρόντων, ὡς πράγματα ἡμῖν παρῆζοντας. Εἰ οὖν τις τούτοις ὑφείξει ἑαυτὸν, λογιζομαι μικρὸν μὲν τι ὑμῖν μέρος ἐμοῦ μετεσόμε-

τα δὴ λογιζόμενος, φυλακῆς περὶ τὸ σῶμα ἡγήσατο δεῖσθαι. Ἰνούς δ', ὅτι οὐδαμοῦ ἄνθρωποι εὐχειρωτότεροί εἰσιν, ἢ ἐν σίτοις καὶ ποτοῖς καὶ λουτροῖς καὶ κολίτῃ καὶ ὕπνῳ, ἐσκόπει, τίνας ἂν ἐν τούτοις περὶ ἑαυτὸν πιστοτάτους ἔχοι. Ἐνόμισε δὲ, μὴ ἂν γενέσθαι ποτὲ πιστὸν ἄνθρωπον, ὅστις ἄλλον μᾶλλον φιλήσει τοῦ τῆς 5 φυλακῆς δεομένου. Τοὺς μὲν οὖν ἔχοντας παῖδας ἢ γυναῖκας συναρμολογούσας ἔγνω φύσει συνηναγκάσθαι ταῦτα μάλιστα φιλεῖν· τοὺς δὲ εὐνούχους ὁρᾶν πάντων τούτων στερομένους, ἡγήσατο τούτους ἂν περὶ πλείστου ποιέσθαι, οἵτινες δύνανται πλουτίζειν μάλιστα αὐτούς, καὶ βοηθεῖν, εἴ τι ἀδικοῖντο, καὶ τιμὰς 10 περιάπτειν αὐτοῖς· τούτους δὲ εὐεργετοῦντα ὑπερβάλλειν αὐτὸν οὐδέν' ἂν ἡγείτο δύνασθαι. Πρὸς δὲ τούτοις, ἄδοξοι ὄντες οἱ εὐνούχοι παρὰ τοῖς ἄλλοις ἀνθρώποις, καὶ διὰ τοῦτο δεσπότου ἐπικούρου προσδέονται· οὐδεὶς γὰρ ἂν ἦν, ὅστις οὐκ ἂν ἀξιώσειεν εὐνούχου πλέον ἔχειν ἐν παντὶ, εἰ μὴ τι ἄλλο κρεῖττον ἀπειργοί· 15 δεσπότη δὲ πιστὸν ὄντα οὐδὲν κωλύει πρωτεύειν καὶ τὸν εὐνούχον. Ὁ δ' ἂν μάλιστα τις οἰηθείη, ἀνάγκη τὸν εὐνούχον γίγνεσθαι, οὐδὲ τοῦτο ἐφαίνετο αὐτῷ.

Ἐτεκμαίρετο δὲ καὶ ἐκ τῶν ἄλλων ζώων, ὅτι αἱ τε ὕβρισταὶ ἵπποι ἐκτεμνόμενοι τοῦ μὲν δάκνειν καὶ ὑβρίζειν ἀποπαύονται, 20 πολεμικοὶ δὲ οὐδέν ἥττον γίνονται· οἱ τε ταῦροι ἐκτεμνόμενοι τοῦ μὲν μέγα φρονεῖν καὶ ἀπειθεῖν ὑφίενται, τοῦ δ' ἰσχύειν καὶ ἐργάζεσθαι οὐ στερίσκονται· καὶ οἱ κύνες δὲ ὡσαύτως τοῦ μὲν ἀπολείπειν τοὺς δεσπότας ἀποπαύονται ἐκτεμνόμενοι, φυλάττειν δὲ καὶ θηρᾶν οὐδὲν κακίους γίνονται. Καὶ οἱ γε ἄνθρωποι 25 ὡσαύτως ἡρεμίστεροι γίνονται, στερισκόμενοι ταύτης τῆς ἐπιθυμίας, οὐ μέντοι ἀμελίστεροί γε τῶν προσταττομένων, οὐδ' ἥττον τι ἱππικοὶ, οὐδὲ ἥττον τι ἀκοντιστικοὶ, οὐδὲ ἥττον τι φιλότιμοι. Κατὰ δὲ τοὺς πολέμους καὶ ἐν ταῖς θήραις, ὅτι ἔσωζον τὸ φιλόνηκον ἐν ταῖς ψυχαῖς. Τοῦ δὲ πιστοῦ εἶναι ἐν τῇ 30 φθορᾷ τῶν δεσποτῶν μάλιστα βάσανον ἐδίδουσαν· οὐδένας γὰρ πιστότερα ἔργα ἀπεδείκνυντο ἐν ταῖς δεσποτικαῖς συμφοραῖς τῶν εὐνούχων. Εἰ δὲ τι ἄρα τῆς τοῦ σώματος ἰσχύος μειοῦσθαι δοκοῦσιν, ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ. Ταῦτα δὴ γιγνώσκων, ἀρξάμενος ἀπὸ τῶν θυρωρῶν, πάντας τοὺς 35 περὶ τὸ ἑαυτοῦ σῶμα θεραπευτήρας ἐποίησατο εὐνούχους.

Ἠγησάμενος δὲ οὐχ ἱκανὴν εἶναι τὴν φυλακὴν ταύτην πρὸς τὸ

πληθὺς τῶν δυσμενῶς ἔχόντων, ἐσκόπει, τίνας τῶν ἄλλων ἂν πιστοτάτους περὶ τὰ βασιλείον φύλακας λάβοι. Εἰδὼς οὖν Πέρσας τοὺς οἴκοι κακοβιωτάτους μὲν ὄντας διὰ πεινίαν, ἐπιπονώτατα δὲ ζῶντας διὰ τὴν τῆς χώρας τραχύτητα, καὶ διὰ τὸ αὐτουργούς
 5 εἶκαι, τούτους ἐνόμισε μάλιστα ἂν ἀγαπᾶν τὴν παρ' ἑαυτῷ διαίταν. Λαμβάνει οὖν τούτων μυρίους δορυφόρους, οἱ κύκλω μὲν πυκτός καὶ ἡμέρας ἐφύλαττον περὶ τὰ βασιλεία, ὅποτε ἐπὶ χώρας εἴη· ὅποτε δὲ ἐξίοι που, ἔνθεν καὶ ἐνθεν ταταγμένοι ἐπορεύοντο. Νομίσας δὲ, καὶ Βαβυλῶνος ὅλης φύλακας δεῖν εἶναι ἱκανούς, εἰς
 10 ἐπιδημῶν αὐτὸς τυγχάνοι, εἴτε καὶ ἀποδημῶν, κατίστησι καὶ ἐν Βαβυλῶνι φρουροὺς ἱκανούς· μισθὸν δὲ καὶ τούτοις Βαβυλωνίους ἔταξε παρέχειν, βουλόμενος αὐτοὺς ὡς ἀμχανωτάτους εἶναι, ὅπως ὅτι ταπεινότατοι καὶ εὐκαθεκτότατοι εἴεν.

Αὕτη μὲν δὴ περὶ αὐτόν τε φυλακὴ καὶ ἡ ἐν Βαβυλῶνι τότε
 15 κατασταθεῖσα καὶ νῦν ἔτι οὕτως ἔχουσα διαμένει. Σκοπῶν δ', ὅπως ἂν καὶ ἡ πᾶσα ἀρχὴ κατέχοιτο, καὶ ἄλλη ἔτι προσγίγνοιτο, ἡγήσατο, τοὺς μὲν μισθοφόρους τούτους οὐ τοσοῦτον βελτίονας τῶν ὑπηκόων εἶναι, ὅσον ἐλάττονας· τοὺς δ' ἀγαθοὺς ἀνδρας ἐγίνωσκε συνεκτέον εἶναι, οἵπερ σὺν τοῖς θεοῖς τὸ κρατεῖν παρ-
 20 ὀχον, καὶ ἐπιμελητέον, ὅπως μὴ ἀνήσουσι τὴν τῆς ἀρετῆς ἀσκησιν. Ὅπως δὲ μὴ ἐπιτάττειν αὐτοῖς δοκοίη, ἀλλὰ γνόντες καὶ αὐτοὶ ταῦτα ἄριστα εἶναι, οὕτως ἐμμένειν τε καὶ ἐπιμελοῖντο τῆς ἀρετῆς, συνέλεξε τοὺς τε ὁμοτίμους, καὶ πάντας, ὅποσοι ἐπικαίριοι ἦσαν, καὶ ἀξιοχρεώτατοι αὐτῷ ἐδόκουν κοινωνοὶ εἶναι καὶ πόρων
 25 καὶ ἀγαθῶν. Ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιαῦτα·

Ἄνδρες φίλοι· καὶ σύμμαχοι, τοῖς μὲν θεοῖς μεγίστη χάρις, ὅτι ἔδοσαν ἡμῖν τυχεῖν, ὧν ἐνομίζομεν ἄξιοι εἶναι. Νῦν μὲν γὰρ δὴ ἔχομεν καὶ γῆν πολλὴν καὶ ἀγαθὴν, καὶ οἵτινες ταύτην ἐργαζόμενοι θρέψουσιν ἡμᾶς· ἔχομεν δὲ καὶ αἰκίας, καὶ ἐν ταύταις κατα-
 30 σκευάς. Καὶ μηδεὶς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν· νόμος γὰρ ἐν πᾶσιν ἀνθρώποις αἰδιότης ἐστίν, ὅταν πολεμούντων πόλεις ἁλῶ, τῶν ἐλόντων εἶναι καὶ τὰ σώματα τῶν ἐν τῇ πόλει καὶ τὰ χρήματα. Οὐκ οὖν ἀδικίᾳ γε ἔχετε, ὃ τι ἂν ἔχητε, ἀλλὰ φιλάνθρωπίᾳ οὐκ ἀφαιρήσεσθε, ἣν τι ἔατε ἔχειν αὐτούς.
 35 Τὸ μόνον ἐκ τοῦδε οὕτως ἐγὼ γιγνώσκω, ὅτι, εἰ μὲν τρεψόμεθα ἐπὶ ῥαδιουργίαν καὶ τὴν τῶν κακῶν ἀνθρώπων ἡδυνάθειαν, (οἱ

νομίζουσι τὸ μὲν ποιεῖν ἀθλιώτατον, τὸ δὲ ἀπόνως βιοτεύειν ἡδυ-
 πάθειαν) ταχὺ ἡμᾶς φημι ὑλλοῦν ἀξιολογῶντες ἡμῖν αὐτοῖς ἔσεσθαι, καὶ
 ταχὺ πάντων τῶν ἀγαθῶν στερηθήσεσθαι. Οὐ γάρ τοι τὸ ἀγαθὸν
 ἀνδρας γενέσθαι, τοῦτο ἀρκεῖ, ὥστε καὶ διατελεῖν ὄντας ἀγαθοὺς,
 ἢν μὴ τις αὐτοῦ διὰ τέλους ἐπιμελῆται· ἀλλὰ ὥσπερ καὶ αἱ ἄλλαι 5
 τέχναι ἀμεληθεῖσαι μελονος ἄξιαι γίνονται, καὶ τὰ σώματά γε
 αὐτὰ εὖ ἔχοντα, ὁπόταν τις αὐτὰ ἀνῇ ἐπὶ ῥαδιουργίαν, πονήρας
 πάλιν ἔχει· οὕτω καὶ ἡ σωφροσύνη καὶ ἡ ἐγκράτεια καὶ ἡ ἀλκή,
 ὁπόταν τις αὐτῶν ἀνῇ τὴν ἀσκήσιν, ἐκ τούτου εἰς τὴν πονηρίαν
 πάλιν τρέπεται. Οὐκ οὖν δεῖ μέλλειν, οὐδ' ἐπὶ τὸ αὐτίκα ἡδὺ 10
 προῖέναι αὐτούς. Μέγα μὲν γὰρ, ὦμαι, ἔργον καὶ τὸ ἀρχὴν κα-
 ταπραῖσαι, πολὺ δ' ἔτι μείζον, τὸ λαβόντα διασώσασθαι. Τὸ μὲν
 γὰρ λαβεῖν πολλάκις τῷ τόλμῃ μόνον παρασχομένῳ ἐγένετο· τὸ
 δὲ λαβόντα κατέχειν, οὐκ ἐστὶ τοῦτο ἄνευ σωφροσύνης, οὐδ' ἄνευ
 ἐγκρατείας, οὐδ' ἄνευ πολλῆς ἐπιμελείας γίνονται. Ἄ χρη γινώ- 15
 σκοντας, νῦν πολὺ μᾶλλον ἀσκεῖν τὴν ἀρετὴν, ἢ πρὶν ταῦτα τὰγαθὰ
 κτήσασθαι· εὖ εἰδότες, ὅτι, ὅταν πλεῖστα τις ἔχῃ, τότε πλεῖστοι
 καὶ φθονοῦσι καὶ ἐπιβουλεύουσι καὶ πολέμιοι γίνονται, ἄλλως τε
 καὶ παρ' ἀπόντων τὰ τε κτήματα καὶ τὴν θεραπείαν, ὥσπερ ἡμεῖς,
 ἔχῃ. Τοὺς μὲν οὖν θεοὺς οἶεσθαι χρηρὴν σὺν ἡμῖν ἔσεσθαι· οὐ γὰρ 20
 ἐπιβουλεύσαντες ἀδίκως ταῦτα ἔχομεν, ἀλλ' ἐπιβουλεύθέντες ἐτι-
 μωρησάμεθα. Τὸ μέντοι μετὰ τοῦτο κράτιστον ἡμῖν αὐτοῖς πα-
 ρασκευαστέον· τοῦτο δὲ ἐστὶ, τὸ βελτίονας ὄντας τῶν ἀρχομένων
 ἀρχεῖν ἀξιοῦν. Θάλλπους μὲν οὖν καὶ ψύχους καὶ σίτων καὶ ποτῶν
 καὶ πόνων καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι· με- 25
 ταδιδόντας γε μέντοι πειραῖσθαι δεῖ ἐν τούτοις πρῶτον βελτίονας
 αὐτῶν φαίνεσθαι. Πολεμικῆς δ' ἐπιστήμης καὶ μελέτης παντά-
 πασιν οὐ μεταδοτέον τούτοις, οὐσιν αὖτε ἐργάτας τε ἡμετέρους καὶ
 δασμοφόρους βουλόμεθα καταστήσασθαι, ἀλλ' αὐτοὺς δεῖ τούτοις
 τοῖς ἀσκήμασι πλεονεκτεῖν, γινώσκοντας, ὅτι ἐλευθερίας ταῦτα 30
 ὄργανα καὶ εὐδαιμονίας οἱ θεοὶ τοῖς ἀνθρώποις ἀπέδειξαν· καὶ
 ὥσπερ γε ἐκείνους τὰ ὅπλα ἀφηρήμεθα, οὕτως ἡμᾶς αὐτοὺς δεῖ
 μὴ τῶν ὅπλων ποτ' ἐρήμους γίνεσθαι, εὖ εἰδότες, ὅτι τοῖς ἀεὶ
 ἐγγυτάτω τῶν ὅπλων οὔσι, τούτοις καὶ οἰκειότατά ἐστιν, ἢ ἢν
 βούλωνται. Εἰ δὲ τις τοιαῦτα ἐννοεῖται, τί δῆτα ἡμῖν ὄφελος 35
 καταπραῖσαι, ἢ ἐπιθυμοῦμεν, εἰ ἔτι δεήσει καρτερεῖν καὶ πεινῶντας

καὶ διψῶντας καὶ ποροῦντας καὶ ἐπιμελομένους ; ἐκεῖνο δὲ κατα-
μαθεῖν, ὅτι τοσοῦτ' ἀγαθὰ μᾶλλον εὐφραίνει, ὅσῳ ἂν μᾶλλον
προπονήσας τις ἐπ' αὐτὰ ἀπείη· (οἱ γὰρ πόνοι ὄψον τοῖς ἀγα-
θοῖς) ἄνεν δὲ τοῦ θεόμενον τυγχάνειν τινός, οὐδὲν οὕτω πολυτα-
5 λῶς παρασκευασθεῖη ἂν, ὥσθ' ἡδὺ εἶναι. Εἰ δὲ, ὡν μὲν μάλιστα
ἄνθρωποι ἐπιθυμοῦσιν, ὁ θαύμων ἡμῖν ταῦτα συμπαρισκεύακεν,
ὥς δ' ἂν ἡδίστα ταῦτα φαίνοιτο, αὐτός τις αὐτῷ ταῦτα παρα-
σκευάσει, ὁ τοιοῦτος ἀνὴρ τοσοῦτ' πλεονεκτήσει τῶν ἐνδειστέρων
βίου, ὅσῳ πεινήσας τῶν ἡδίστων σίτων τεύξεται, καὶ διψήσας τῶν
10 ἡδίστων ποτῶν ἀπολαύσεται, καὶ δεηθεὶς ἀναπαύσεως, ἡδιστον
ἀναπαύσεται. Ὡν ἕνεκα φημὶ χρῆναι νῦν ἐπιταθῆναι ἡμᾶς εἰς
ἀνδραγαθίαν, ὅπως τῶν τε ἀγαθῶν, ἧ ἄριστον καὶ ἡδιστον, ἀπο-
λαύσωμεν, καὶ ὅπως τοῦ πάντων χαλεπωτάτου ἄπειροι γινώμεθα.
Οὐ γὰρ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω χαλεπὸν, ὥσπερ τὸ λαβόντα
15 στερηθῆναι λυπηρόν. Ἐννοήσατε δὲ κακίονο, τίνα πρόφασιν
ἔχοντες ἂν προσιέμεθα κακίονες, ἢ πρόσθεν, γενέσθαι. Πότερον
ὅτι ἄρχομεν ; Ἀλλ' οὐ δήπου τὸν ἄρχοντα τῶν ἀρχομένων πονη-
ρότερον προσήκει εἶναι. Ἀλλ' ὅτι εὐδαιμονιότεροι δοκοῦμεν νῦν,
ἢ πρότερον, εἶναι ; Ἐπεὶ τῇ εὐδαιμονίᾳ φήσει τις τὴν κακίαν
20 ἐπιπρέπειν ; Ἀλλ' ὅτι, ἐπεὶ κεντήμεθα δούλους, τούτους κολάσο-
μεν, ἣν πονηροὶ ὦσι ; Καὶ τί προσήκει, αὐτὸν ὄντα πονηρόν
πονηρίας ἕνεκα ἢ βλακείας ἄλλους κολάζειν ; Ἐννοεῖτε δ' ἔτι καὶ
τοῦτο, ὅτι τρέφειν μὲν παρεσκευάσμεθα πολλοὺς καὶ τῶν ἡμετέρων
οἰκῶν φύλακας καὶ τῶν σωμάτων· αἰσχρὸν δὲ πῶς οὐκ ἂν εἴη, εἰ
25 δι' ἄλλους μὲν δορυφόρους τῆς σωτηρίας οἰησόμεθα χρῆναι τυγχά-
νειν, αὐτοὶ δὲ ἡμῖν αὐτοῖς οὐ δορυφορήσομεν ; Καὶ μὴν εὖ γε
δεῖ εἰδέναι, ὅτι οὐκ ἔστιν ἄλλη φυλακὴ τοιαύτη, οἷα αὐτόν τινα
καλὸν κάγαθόν ὑπάρχειν· τοῦτο γὰρ δεῖ συμπαρομαρτεῖν· τῷ δ'
ἀρετῆς ἐρήμῳ οὐδὲ ἄλλο καλῶς ἔχειν οὐδὲν προσήκει. Τί οὖν
30 φημὶ χρῆναι ποιεῖν, καὶ ποῦ τὴν ἀρετὴν ἀσκεῖν, καὶ ποῦ τὴν
μελέτην ποιῆσθαι ; Οὐδὲν καινόν, ἢ ἄνδρες, ἐρῶ· ἀλλ' ὥσπερ
ἐν Πέρσαις ἐπὶ τοῖς ἀρχείοις οἱ ὁμότιμοι διάγουσιν, οὕτω καὶ ἡμᾶς
φημὶ χρῆναι ἐνθάδε ὄντας τοὺς ὁμοτίμους πάντας ἅπερ καὶ ἐκεῖ
ἐπιτηδεύειν, καὶ ὑμᾶς γε ἐμὲ ὁρῶντας κατανοεῖν παρόντας, εἰ
35 ἐπιμελόμενος, ὣν δεῖ, διάξω· ἐγὼ τε ὑμᾶς κατανοῶν θεάσομαι,
καὶ οὓς ἂν ὁρῶ τὰ καλὰ καὶ τὰ ἀγαθὰ ἐπιτηδεύοντας, τούτους

τιμήσω. Καὶ τοὺς παῖδας δέ, οἱ ἂν ἡμῖν γίγνωνται, ἐνθάδε παι-
δεύωμεν· αὐτοὶ τε γὰρ βελτίονες ἐσόμεθα, βουλόμενοι τοῖς παισὶν
ὡς βέλτιστα παραδείγματα ἡμᾶς αὐτοὺς παρέχειν· οἱ τε παῖδες,
οὐδ' ἂν εἰ βούλονται, ῥαδίως πονηροὶ γένοιτο, αἰσχρὸν μὲν μηδὲν
μήτε ὁρῶντες μήτε ἀκούοντες, ἐν δὲ καλοῖς καγαθοῖς ἐπιτηδεύμασι 5.
διημερεύοντες.

ANABASIS.

Ὡς μὲν οὖν ἡθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὁπότε ἐπὶ τὸν ἀδελ-
φὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ
ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρα-
τόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα 10
νικᾶν, καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. Ἄμα δὲ
τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κύρος οὔτε
ἄλλον πέμποι σηματοῦντα, ὅ τι χρὴ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο.
Ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις, ἃ εἶχον, καὶ ἐξοπλισαμένοις,
προϊέναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμίξειαν. Ἦδη δὲ ἐν ὁρμῇ 15
ὄντων, ἅμ' ἡλῶ ἀνίσχοντι ἡλθε Προκλῆς, ὁ Τευθρακίας ἄρχων,
γεγονὼς ἀπὸ Λαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι
ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ
σταθμῷ εἴη μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραίᾳ
ὁρμῶντο· καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειεν ἂν 20
αὐτοὺς, εἰ μέλλοιεν ἦκειν· τῇ δὲ ἄλλῃ ἀπιέναι φατὴ ἐπὶ Ἰωνίας,
ὅθεν περ ἡλθε. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι
Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τὰδε εἶπεν· Ἀλλ' ὥφειλε
μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι
ἡμεῖς γε νικῶμεν βασιλεία, καὶ, ὡς ὁρᾶτε, οὐδεὶς ἡμῖν ἔτι μάχεται· 25
καὶ εἰ μὴ ὑμεῖς ἡλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεία. Ἐπαγγελ-
λούμεθα δὲ Ἀριαίῳ, ἔαν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασι-
λειον αὐτὸν καθιεῖν· τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν
ἐστὶ. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς
Χειρίσοφον τὸν Λάκωνα, καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ 30
αὐτὸς ὁ Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. Οἱ
μὲν ὥχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο
σῖτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ

ἄνους· ξύλοις δ' ἐκρῶντο, μικρὸν προϊόντις ἀπὸ τῆς φάλαγγος, αὐτὴ ἡ μάχη ἐγένετο, τοῖς τε εἰστοῖς, πολλοῖς αὖσιν, (οὓς ἡγάγεζον οἱ Ἕλληνες ἐμβαλλεῖν τοὺς αὐτομολοῦντας παρὰ βασιλείας) καὶ τοῖς γέφθοις, καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις· πολλοὶ δὲ
 5 καὶ πέλται, καὶ ἄμαξαι· ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χροάμα-
 νοι, κρέα ἐφέροντες ἥσθιον ἐκείνην τὴν ἡμέραν.

Καὶ ἦθη τε ἦν περὶ πλήθουσιν ἀγορᾷ, καὶ ἔρχονται παρὰ βασιλείας καὶ Τισσαφέρωνος κήρυκες, οἱ μὲν ἄλλοι, βάρβαροι· ἦν δὲ αὐτῶν Φαλύνος εἰς Ἕλληνα, ὃς ἐτύγγατο παρὰ Τισσαφέρωνι ὦν,
 10 καὶ ἐντίμως ἔχων· καὶ γὰρ προστεποιεῖτο ἐπιστήμων εἶναι τῶν περὶ τὰς τάξεις τε καὶ ὀπλομαχίαν. Οὗτοι δὲ προσελθόντες τε, καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέγουσιν, ὅτι βασι-
 λεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει, καὶ Κύρον ἀπέ-
 πονε, παραδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασιλείας θύρας,
 15 εὐρίσκεισθαι ἣν τι δύνωνται ἀγαθόν. Ταῦτα μὲν εἰπον οἱ βασι-
 λέως κήρυκες· οἱ δὲ Ἕλληνες βαρείας μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἶη τὰ ὅπλα παρα-
 δοῖναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοὶ, τοῦτοις ἀπο-
 κρίνασθε, ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα
 20 ἦξω. Ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θνύόμενος. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκάς, πρεσβύτατος ὦν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὧ Φα-
 λύνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα, ἢ ὡς
 25 διὰ φίλῃαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα Φαλύνος εἶπε· Βασιλεὺς νικᾷν ἡγείται, ἐπεὶ Κύρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν ὅστις ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ
 30 ὑμᾶς ἐαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἐαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον, οὐδ' εἰ παρέχοι ὑμῖν, δύναισθ' ἂν ἀποκτεῖναι.

Μετὰ τοῦτον Θεόπομπος Ἀθηναῖδος εἶπεν· ὦ Φαλύνε, νῦν, ὡς σὺ ὀρᾷς, ἡμῖν οὐδὲν ἄλλο ἔστιν ἀγαθὸν εἰ μὴ ὅπλα καὶ ἀρετὴ.
 35 Καὶ ὅπλα μὲν οὖν ἔχοντες, οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωματίων στερηθῇναί. Μὴ οὖν

οἷου, τὰ μὲν ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τοῖς καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχόμεθα. Ἀκούσας δὲ ταῦτα ὁ Φαλύνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλείας δυνάμεως. 5 Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπόμαλακίζομένους, ὥς καὶ Κύρου πιστοὶ ἐγένοντο, καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θελοὶ χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέφαιντ' ἂν αὐτῷ. Ἐν τούτῳ καὶ Κλέαρχος ἦκε, καὶ ἡρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἴεν. Φα- 10 λύνος δ' ὑπολαβὼν εἶπεν· Οὔτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ, τί λέγεις. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλύνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες οὔτοι· σὺ τε γάρ Ἕλληνας εἶ, καὶ ἡμεῖς, τοσοῦτοι ὄντες, ὅσους σὺ ὄρεῖς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ 15 ὧν λέγεις. Σὺ εὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὃ τί σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἶσει εἰς τὸν ἔπειτα χρόνον ἂν λεγόμενον, ὅτι Φαλύνος ποτὲ πεμφθεὶς παρὰ βασιλείας, κελύσων τοὺς Ἕλληνας τὰ ὅπλα παραδούναι, συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἴσθαι δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν 20 τῇ Ἑλλάδι, ὃ ἂν συμβουλευέσης. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλείας πρᾶττοντα συμβουλεύσαι, μὴ παραδούναι τὰ ὅπλα, ὅπως εὐέλπιδες μάλλον οἱ Ἕλληνες εἴεν. Φαλύνος δ' ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὥδε·

25

Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατόν. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε 30 ταῦτα, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλειόνος ἂν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὅπλα, ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν, ἔχοντες τὰ ὅπλα, ἢ ἄλλῳ παραδόντες. Ὁ δὲ Φαλύνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεὺς, ὅτι μένουσι μὲν 35 ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος.

ἔπατε οὖν καὶ περὶ τούτου, πότῃρα μινεῖτε καὶ σπονδαὶ εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγεῖλαι. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοῖσιν καὶ περὶ τούτων, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ, ἀπὲρ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστίν; ἔφη ὁ Φαλύνος. Ἀπεκρίνατο 5 Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαὶ· ἀπιοῦσι δὲ καὶ προῖοῦσι, πόλεμος. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγεῖλαι; Κλέαρχος δὲ ταῦτ' ἀπάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος. Ὅ τι δὲ ποιήσῃ, οὐ διεσήμανε.

Φαλύνος μὲν δὴ ὤχητο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀρριαίου 10 ἦγον, Προκλῆς καὶ Χαιρίσοφος· (Μένων δὲ αὐτοῦ ἔμνευε παρὰ Ἀρριαίῳ) οὗτοι δ' ἔλεγον, ὅτι πολλοὺς φαίη Ἀρριαῖος εἶναι Πίρσας, ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἦκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶτ' ἀπιέναι φησὶν. Ὁ δὲ Κλέαρχος εἶπεν· Ἀλλ' 15 οὕτω χρή ποιεῖν, ἔαν μὲν ἦκαμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πρῶτετε, ὅποιον ἂν τι ὑμῖν οἴεσθε μάλιστα συμφέρειν. Ὅ τι δὲ ποιήσῃ, οὐδὲ τούτοις εἶπε. Μετὰ δὲ ταῦτα, ἥδη ἡλίου δύοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς, ἔλεξε τοιαῦτα· Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλείᾳ οὐκ ἐγίγνετο τὰ ἱερὰ. Καὶ 20 εἰκότως ἄρα οὐκ ἐγίγνετο. Ὡς γὰρ ἐγὼ νῦν πυνθάτομαι, ἐν μέσῳ ἡμῶν καὶ βασιλείῳς ὁ Τίγρης ποταμός· ἐστὶ ναυσίκορος, ἐν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους πάννυ καλῶς 25 ἡμῖν τὰ ἱερὰ ἦν. Ὡς οὖν χρή ποιεῖν· ἀπιόντας δειπνεῖν, ὃ τί τις ἔχει· ἐπειδὴν δὲ σημήνη τῷ κέρατι, ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. Ταῦτα ἀκούσαντες 30 οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ ἀπῆλθον, καὶ ποιοῦν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἤρχεν, οἱ δ' ἐπέλθοιτο, σὺχ' ἐλόμενοι, ἀλλ' ὀρώντες, ὅτι μόνος ἐφρόνει, οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἀπειροὶ ἦσαν. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἤλθοι ἐξ Ἐφρέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἑννεήκοντα, παρασάγγαι 35 πάντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πενήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι.

Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύνθης μὲν ὁ Θοράξ, ἔχων τοὺς τε ἱππίας τοὺς μεθ' ἑαυτοῦ εἰς τεσσαράκοντα, καὶ τῶν πεζῶν Θορακῶν ὡς τριακοσίους, ἡντομόλησε πρὸς βασιλέα. Κλέ-
 αρχος δὲ τοῖς ἄλλοις ἡγήετο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο·
 καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν 5
 ἐκείνου στρατιάν, ἀμφὶ μέσας ῥύκτας· καὶ ἐν τάξει θέμενοι τὰ
 ὄπλα, συνῆλθον οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων παρὰ
 Ἀριαῖον· καὶ ὤμωσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος, καὶ τῶν σὺν
 αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσσεσθαι·
 οἱ δὲ βάρβαροι προσώμωσαν, καὶ ἡγήσεσθαι ἀδόλως. Ταῦτα 10
 δ' ὤμωσαν, σφάζαντες κάπρον καὶ ταῦρον καὶ λύκον καὶ κριὸν
 εἰς ἀσπίδα, βάπτοντες οἱ μὲν Ἕλληνες ἕξος, οἱ δὲ βάρβαροι
 λόγχην. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε
 δὴ, ὦ Ἀριαῖε, ἐπεὶπερ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ὑμῖν, εἰπέ,
 τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν, ἢνπερ ἦλθο- 15
 μεν, ἢ ἄλλην τινὰ ἐννεονηκέναι δοκεῖς ὁδὸν κρεῖττω; Ὁ δ' εἶπεν·
 Ἦν μὲν ἦλθομεν, ἀπίοντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα·
 ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ
 σταθμῶν τῶν ἐγγυτάτῳ οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν
 εἶχομεν λαμβάνειν· ἐνθα δὲ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδα- 20
 πανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν
 δ' ἐπιτηδείων οὐκ ἀπορήσομεν. Πορευτέον δ' ἡμῖν τοὺς πρώτους
 σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀπο-
 σπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ θνοῖν ἢ
 τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς 25
 καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι·
 πολὺν δ' ἔχων στόλον, οὐ δυνήσεται ταχὺ πορεύεσθαι· ἴσως δὲ
 καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, γνώμην ἔχω ἔγωγε.

Ἦν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο· δυναμένη, ἢ ἀποδράναι ἢ
 ἀποφυγεῖν· ἢ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα 30
 ἐγένετο, ἱπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν
 ἅμα ἡλίῳ δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο
 μὲν οὐκ ἐψεύσθησαν. Ἐτι δὲ ἀμφὶ δέλην ἔδοξαν πολέμιους ὄρεσιν
 ἱππέας· καὶ τῶν τε Ἑλλήνων οὐ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες,
 αἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος (ἐτύγχανε γὰρ ἐφ' ἁμάξης πο- 35
 ρευόμενος, διότι ἐτίτρωτο) καταβὰς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ.

Ἐν ᾧ δὲ ἐπλάζοντο, ἦκον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμαις σὺ πρόσω. Κλέαρχος δὲ ἐπὶ μὲν τοὺς 5 πολεμίους οὐκ ἦγεν· (ἦδει γὰρ καὶ ἀπειρηκότες τοὺς στρατιώτας, καὶ αἰσίτους ὄντας· ἦδη δὲ καὶ ὀψὲ ἦν) οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος, μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων, ἅμα τῇ ἡλῶ δυομένῃ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατε- σκήνωσεν, ἐξ ᾧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ 10 αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. Οἱ μὲν οὖν πρῶτοι ὁμοίῳ τρόπῳ τινὶ ἐστρατοπεδεύοντο, οἱ δ' ὕστεροι σκοταῖοι προσιόντες, ὥς ἐτύγγανον ἕκαστοι, ἠϋλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν κα- λούντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων· καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. Δῆλον 15 δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξε- πλάγη δὲ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. Προϊούσης μίντοι τῆς νυκτὸς ταύτης, καὶ τοῖς Ἕλλησι φόβος ἐμπίπτει, καὶ θόρυ- 20 βος καὶ δοῦπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. Κλέαρχος δὲ Τολμίδην Ἥλειον, ὃν ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, σιγὴν κατα- κηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μνηύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου.* 25 Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶσι. Ἄμα δὲ ὄρθρῳ παρήγγειλε Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας, ἥπερ εἶχον, ὅτε ἦν ἡ μάχη.

Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ τῇδε, δῆλον 30 ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλῶ ἀνατέλλοντι κήρυκας ἐπεμψε περὶ σπον- δῶν. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτησαν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι· κελεύειν τοὺς 35 κήρυκας περιμένειν, ἄχρις ἂν σχολάσῃ. Ἐπεὶ δὲ κατέστησε τὸ στρατεύμα, ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φάλαγγα πυκνήν,

τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε, τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδο-
 στατούς τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς
 ταῦτα ἔφρασεν. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, τί
 βούλονται. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες, δ
 οἷτινες ἱκανοὶ ἔσονται, τὰ τε παρὰ βασιλείᾳς τοῦ Ἑλλήσιν ἀπαγ-
 γεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. Ὁ δὲ ἀπεκρίνατο·
 Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον· ἄριστον γάρ
 οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλήσι,
 μὴ πορίσας ἄριστον. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαν- 10
 νον, καὶ ἦγον ταχύ· (ὃ καὶ δῆλον ἦν, ὅτι ἐγγὺς πον ἦν βασιλεὺς
 ἢ ἄλλος τις, ὃ ἐπετίετατο ταῦτα πράττειν)· ἔλεγον δὲ, ὅτι εἰκότα
 δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς,
 εἰάν αἱ σπονδαὶ γίνωνται, ἄξουσιν, ἐνθεν ἔξουσιν τὰ ἐπιτήδεια. Ὁ
 δ' ἠρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδουτο ἰοῦσι καὶ ἀπιοῦσιν, ἢ 15
 καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, Πᾶσιν, ἔφρασαν, μέχρις ἂν
 βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. Ἐπεὶ δὲ ταῦτα εἶπον, μετα-
 στησάμενος αὐτοὺς ὁ Κλέαρχος, ἐβουλεύετο· καὶ ἐδόκει τὰς σπον-
 δὰς ποιῆσθαι, καὶ ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτή-
 δεια καὶ λαβεῖν. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· 20
 οὐ μέντοι ταχύ γε ἀπαγγεῖν, ἀλλὰ διατρίψω, ἕστ' ἂν ὁκηήσωσιν
 οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαι γε
 μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον
 παρίσσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπέν-
 δοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. 25

Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο, τὰς μὲν σπον-
 δὰς ποιησάμενος, τὸ δὲ στρατεύμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ
 ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσι πλήρεσιν
 ὕδατος, ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο
 διαβάσεις ἐκ τῶν φοινίκων, οἱ ἦσαν ἐκπεπιτωκότες, τοὺς δὲ καὶ 30
 ἐξέκοπτον. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν, ὥς ἐπεστάται,
 ἐν μὲν τῇ ἀφιστεφᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτη-
 ρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλα-
 κεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν ἄν, καὶ ἅμα αὐτὸς
 προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαλὼν· ὥστε πᾶσιν αἰσχύνην 35
 εἶναι, μὴ οὐ συσπονδάσειν. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ

τριακόντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἰώρων σπουδά-
ζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. Πολὺν δὲ μᾶλλον ὁ
Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς
τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα, οἷα τὸ πεδὶον ἄρδεν·) ἀλλ'
5 ἵνα ἤδη πολλὰ προφαίνοντο τοῖς Ἕλλησιν δευτὰ εἰς τὴν πορείαν,
τούτου ἕνεκα βασιλεῖα ὑπώπτευσεν ἐπὶ τὸ πεδὶον τὸ ὕδαρ ἀφικέ-
ται.

Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδιδξαν οἱ ἡγεμό-
νες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ αὐτοὺς πολὺς, καὶ οἶκος
10 φοινίκων, καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. Αὐταὶ δὲ αἱ βάλλαναι
τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἕλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις
ἀπέκριντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι,
θανυμάσιοι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἡλέκτρον οὐδὲν
διέφερα· τὰς δὲ τινες ξηραίνοντες τραγήματα ἀπετίθεισαν. Καὶ
15 ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαγὲς δέ. Ἐνταῦθα καὶ τὸν
ἐγκέφαλον τοῦ φοινίκος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ
πολλοὶ ἐθανύμαζον τό τε εἶδος, καὶ τὴν ἰδιότητα τῆς ἡδονῆς. Ἦν
δὲ σφόδρα καὶ τοῦτο κεφαλαγὲς. Ὁ δὲ φοίνιξ, ὅθεν ἐξαιρεθεῖη
ὁ ἐγκέφαλος, ὅλος ἐξηυαίετο.

20 Ἐνταῦθα δὲ ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως
ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφός, καὶ ἄλλοι
Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήνησαν
αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτον Τισσαφέρνης δι'
ἐρμηνείας τοιαύτης·

25 Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ
ὑμᾶς εἶδον εἰς πολλὰ κακὰ καμύχανα ἐμπεπιτωκότας, εὐρημα
ἐποίησάμην, εἴ πως δυναίμην παρὰ βασιλείως αἰτήσασθαι, δοῦναι
μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ, οὐκ ἂν ἀχαρί-
στως μοι ἔχειν, οὔτε πρὸς ὑμᾶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης.

30 Ταῦτα δὲ γνὺς, ἡτούμην βασιλεῖα, λέγων αὐτῷ, ὅτι δικαίως ἂν
μοι χαρίζοιτο, ὅτι αὐτῷ Κύρῳ τε ἐπιστρατεύοντα πρῶτος ἡγήγεια,
καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμεν· καὶ μόνος τῶν
κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ
συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφί-
35 κετο, ἐπεὶ Κύρῳ ἀπέκτεινε. Καὶ τοὺς σὺν Κύρῳ βαρβάρους
ἐδίωξα σὺν τοῖσι τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἶδι

πιστότατοι. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι·
ἔρεσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκα ἐστρατεύσατε
ἐπ' αὐτόν. Καὶ συμβουλευῶ ὑμῖν, μετρίως ἀποκρίνασθαι, ἵνα
μοι εὐπρακτόταρον ᾦ, ἂν τι δύνῃμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ
διαπραξάσθαι.

5

Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο, καὶ ἀπεκρί-
ναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὐτα συνήλθομεν, ὡς βασιλεῖ
πολεμήσοντας, οὐτ' ἐπορευόμεθα ἐπὶ βασιλείᾳ· ἀλλὰ πολλὰς προ-
φάσεις Κύρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρ-
ασευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. Ἐπεὶ μέντοι ἤδη 10
ἐμῶν αὐτὸν ἐν δεινῷ ὄντα, ἥσυχν' ἔθημεν καὶ θεοὺς καὶ ἀνθρώ-
πους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς
αὐτοὺς εὖ ποιεῖν. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὐτα ἀντιποιούμεθα
βασιλεῖ τῆς ἀρχῆς, οὐτ' ἔστιν ὅτου ἕνεκ' ἂν βουλοίμεθα τὴν βασι-
λείῃς χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοισιν, 15
πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικούντα
μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἂν μέντοι τις
ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου εἰς γὰρ δύναμιν οὐχ ἥττησό-
μεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

Ἀκούσας δὲ ὁ Τισσαφέρνης, ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασι- 20
λεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω, αἱ
σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. Καὶ εἰς μὲν τὴν
ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ
ἦκων ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλείῃς, θαδῆναι
αὐτῷ σῶζειν τοὺς Ἕλληνας· καίπερ πάντῃ πολλῶν ἀντιλεγόντων, 25
ὡς οὐκ ἄξιον εἶναι βασιλεῖ, ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσάμε-
νους· Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ'
ἡμῶν, ἥ μὴν φιλίαν ὑμῖν παρέξειν τὴν χώραν, καὶ ἀδόλως ἀπάξειν
εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ παρέχωμεν
ἀγορὰν, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 30
Ἡμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι, ἥ μὴν πορευέσθαι ὡς διὰ φίλλας
ἄσινῶς, οὔτα καὶ ποτὰ λαμβάνοντας, ὅποτε μὴ παρέχωμεν ἀγο-
ρὰν· ἂν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἔξιν τὰ ἐπιτήδεια.
Ταῦτα ἔδοξε· καὶ ὥμοσαν, καὶ δεξιὰς ἔδωσαν Τισσαφέρνης καὶ ὁ
τῆς βασιλείας γυναικὸς ἀδελφός, τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ 35
λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. Μετὰ δὲ ταῦτα Τισσα-

φίρνης αἶπε· Νῦν μὲν δὴ ἄπαιμι ὡς βασιλεία· ἐπαιδὰν δὲ διαφρά-
 ξωμαι, ἃ δεῖσθαι, ἤξε συσκευασάμενος, ὡς ἀπάξω ὑμᾶς εἰς τὴν
 Ἑλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἱμαντοῦ ἀρχήν.

Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλληνες καὶ Ἀρι-
 6 αῖος, ἐγγὺς ἀλλήλων ἰστροποικαδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν.
 Ἐν δὲ ταύταις ἀφικνούνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ
 ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρα-
 θαρρύνοντες τε καὶ δεξιὰς ἐνιοὶ παρὰ βασιλείᾳς φέροντες, μὴ μνησι-
 κακίᾳσιν βασιλεία αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου
 10 μηδενὸς τῶν παροικιόμενων. Τούτων δὲ γιγνομένων, ἔσθηλοι
 ἦσαν οἱ περὶ τὸν Ἀριαῖον ἦτορ τοῖς Ἕλλησι προσέχοντες τὸν
 νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤφρασκεν,
 ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς·
 Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολίσσαι περὶ
 15 παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾖ ἐπὶ
 βασιλείᾳ στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ
 διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπαιδὰν δὲ πάλιν ἀλίσσῃ αὐτῷ
 ἢ στρατιᾷ, οὐκ ἔστιν ὅπως οὐκ ἐπιδήσεται ἡμῖν. Ἴσως δέ που ἢ
 ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ἢ ἢ ὁδός. Οὐ γάρ ποτε
 20 ἐκείν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι,
 ὡς ἡμεῖς, τοσοῦδε ὄντες, ἐνικῶμεν τὴν βασιλείᾳς δύναμιν ἐπὶ ταῖς
 θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπῆλθομεν.

Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμού-
 25 μαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δέ, ὅτι, εἰ νῦν ἄπαιμι, δόξομαι ἐπὶ
 πολέμῳ ἀπίεμαι, καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα, πρῶτον
 μὲν ἀγορὰν οὐδεὶς ἡμῖν παρέξει, οὐδ' ὀπόθεν ἐπιστιτούμεθα·
 αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων
 ἡμῶν εὐθὺς Ἀριαῖος ἀφιστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λείψε-
 30 ται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἴσονται. Ποταμὸς
 δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ'
 οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι, κωλυόντων τῶν πολε-
 μίων. Οὐ μὲν δὴ, ἂν μάχεσθαι δεῖν, ἱππεῖς εἰσὶν ἡμῖν σύμμαχοι·
 τῶν δὲ πολεμίων ἱππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε
 νικῶντες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα
 35 οἶόν τε σωθῆναι. Ἐγὼ μὲν οὖν βασιλείᾳ, ᾧ πολλὰ οὕτως ἔστι τὰ
 σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολίσσαι, αὐκ οἶδα, ὅ τι δεῖ

αὐτὸν ὁμοῖσαι, καὶ δεξιὰν δοῦναι, καὶ θιούς ἐπιμαρτυρεῖν, καὶ τὰ
ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἕλλησι καὶ βαρβάροις. Τοιαῦτα
ἔλεγε πολλά.

Ἐν δὲ τούτῳ Τισσαφέρνης ἦκεν, ἔχων τὴν ἑαυτοῦ δύναμιν, ὥς
εἰς οἶκον ἀπῶν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ 5
τὴν θυγατέρα τοῦ βασιλείως ἐπὶ γάμῳ. Ἐντεῦθεν δὲ ἤδη Τισσα-
φέρνης ἡγουμένον καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο
δὲ καὶ Ἀριαῖος, ἔχων τὸ Κῦρου βαρβαρικὸν στρατεύμα, ἅμα Τισ-
σαφέρνηι καὶ Ὀρόντῃ, καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. Οἱ
δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἦγε- 10
μόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοι ἀπέχοντες ἀλλήλων
παρασάγγην, καὶ μείον· ἐφυλάττοντο δὲ οἱ ἀμφοτέροι· ὥσπερ
πολεμικοὺς ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρῆχεν. Ἐνίοτε
δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα
συλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἐχθρὰν 15
παρῆχε.

Διελθόντες δὲ τρεῖς σταθμούς, ἀφίκοντο πρὸς τὸ Μηδίας κα-
λούμενον τείχος, καὶ παρῆλθον αὐτοῦ εἰσω. Ἦν δὲ ὠκοδομημένον
πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος
δὲ ἑκατόν· μήκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέιχε 20
δὲ Βαβυλῶνος οὐ πολὺ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς
δύο, παρασάγγας ὀπτῶ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ
γεφύρας, τὴν δ' ἐξευγμένην πλοιοῖς ἐπτά· (αὗται δὲ ἦσαν ἀπὸ
τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ
τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάσσους· τέλος δὲ 25
καὶ μικροὶ ὀχεταί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίκας) καὶ
ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη
καὶ πολυάνθρωπος, ἣ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ
σταδίους πεντεκαίδεκα. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκή-
νωσαν, ἐγγὺς παράδεισον καλοῦ καὶ μεγάλου καὶ θαλάσσης παντοίων 30
δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα, οὐ μέντοιγε
καταφανεῖς ἦσαν. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες
πρὸ τῶν ὀπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἠρώτησεν
ἀνθρώπος τις τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρ-
χον. Μένωνας δὲ οὐκ ἐξίτηι, καὶ ταῦτα παρὰ Ἀριαίου ὦν, τοῦ 35
Μένωνος ξένου. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι, ὃν ζητεῖς,

εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀρμῆος καὶ Ἀρταίοζος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τί-
 5 γρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διασωαῖται λῦσαι αὐτὴν. Τισσαφέρνῃς τῆς νυκτὸς, ἤνπερ δύνηται, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη, καὶ φοβούμετο ἀφ' ὧ
 10 δρα. Νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς οὐκ ἀκόλουθα εἶη, τὸ ἐπιθῆσθαι καὶ λῦσαι τὴν γέφυραν. Ἀῆλον γάρ, ὅτι ἐπιτιθεμένους ἢ νικᾶν δέησει αὐτούς, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτούς λύειν τὴν γέφυραν; οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχομεν ἂν, ὅποι φυγόντες ἡμῖς σωθῶμεν. Ἄν
 15 δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκίβηαι, ὅποι ἂν φύγωσιν· οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.

Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος, ἤφρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἣ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι
 20 πολλή, καὶ κῶμαι ἔνιστοι καὶ πόλεις πολλαὶ καὶ μεγάλαι. Τότε δὲ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ἀκνοῦντες, μὴ οἱ Ἕλληνες, οὐ διελθόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα ποταμὸν, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτηδεῖα ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας,
 25 πολλῆς καὶ ἀγαθῆς οὐσης, καὶ τῶν ἐργασομένων ἐνότων· εἰτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλεῖα κακῶς ποιῆν. Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγ-
 30 γλλον. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἔξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἷον τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὥς διαβαινόντων μέλλοιεν ἐπιτίθεσθαι. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν,
 35 εἰ διαβαίνοιεν τὸν ποταμὸν· ἐπεὶ δὲ εἶδεν, ὥχετο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταδμοὺς τέταρας, παρα-

σάγγας εἰκοσιν, ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὖρος πλείθρου· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἥ ὄνομα Ἰλπίς· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλήν ἄγων, ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρατεύμα, παρερχομένους ἐθώρει τοὺς Ἕλληνας. Ὁ δὲ Κλέαρχος ἡγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος. Ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσεια, τοσοῦτον ἦν ἀνάγκη χρόνον δὲ ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς τοῖς Ἕλλησι δοῦναι πάμπολυ εἶναι, καὶ τὸν Πέρσῃ ἐκπεπληχθαι θεωροῦντα. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηθίας σταθμοὺς ἐρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρὸς. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνῆν δὲ σῖτος πολὺς καὶ πρόβατα, καὶ ἄλλα χρήματά. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους πέντε, παρασάγγας εἰκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαίμων, ὄνομα Καιναί, ἕξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαῖς διφθερίλαις ἄρτους, τυροὺς, οἶνον.

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμὸν, τὸ εὖρος τεττάρων πλείθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψία μὲν ἦσαν, φανερά δ' οὐδεμίαν ἐφαίνετο ἐπιβουλὴ. Ἐδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι. Τισσαφέρνει, καὶ εἴ πως δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψέ τινα ἐροῦντα, ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσεν ἤκειν. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος ταῦτα· Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγεννημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σε ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς, ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σε αἰσθῆσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον, ἔδοξε μοι εἰς λόγους σοι ἔλθειν, ὅπως, εἰ δυναίμεθα, ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ 35 φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι, πρὶν καθεῖν, ἐποίησαν

ἀτήκεστα κακὰ τοὺς οὗτε μίλλοντας οὗτε βουλομένους τοιοῦτον οὐδέν. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἦκω, καὶ διδάσκεις σε βούλομαι, ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ Θεῶν 5 ὅρκοι ἡμᾶς κωλύουσι πολεμήτους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύννοιδεν αὐτῷ παρημεληκῶς, τῷτον ἐγὼ οὐ περ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ Θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὐδ' ὅπως ἂν εἰς ἐχυρὸν χωρὶον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς 10 Θεοῖς ὕποχα, καὶ πανταχῇ πάντων ἴσον οἱ Θεοὶ κρατοῦσι. Περὶ μὲν δὴ τῶν Θεῶν τε καὶ τῶν ὅρκων οὕτω γιγνώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρωπίνων σέ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον ἡμῖν εἶναι ἀγαθόν. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβα- 15 τὸς, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν ἡ ὁδὸς διὰ σκότους, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ' ἄγλος φοβερός· φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἄλλο τι ἂν ἢ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλεία 20 τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἶων ἐλπίδων ἐμavτὸν ἂν στεργήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν, ὃν ἂν βούλοιο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κῦρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν 25 σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλείως δύναμιν, ἣ Κῦρος πολεμῖα ἐχρήτο, σοὶ ταύτην σύμμαχον οὖσαν. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται, ὅστις οὐ σοὶ βούλεται φίλος εἶναι; Ἀλλὰ μὴν, (ἐγὼ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σέ βουλήσεσθαι φίλον ἡμῖν εἶναι,) οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, 30 οὓς ἐλπίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισιδάς· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἰετὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐκ ὁρῶ, ποία δυνάμει συμμαχῶ χρησάμενοι μᾶλλον ἂν 35 κολάσεσθαι τῆς νῦν σὺν ἐμοὶ οὕσης. Ἀλλὰ μὴν ἔν γε τοῖς πέριξ οἰκοῦσι σὺ, εἰ μὲν βούλοιό τω φίλος εἶναι, ὥς μέγιστος ἂν εἴης, εἰ

δὲ τις σὲ λυποῖη, ὥς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, εἴ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. Ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένη οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τοῦνομα, τίς ἐστίν οὗτω δεινὸς λέγειν, ὥστε σε πείσαι λέγων, ὥς ἡμεῖς σοὶ ἐπιβουλευομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρους δὲ ὦδα ἀπημείφθη·

Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἔμοι κακὸν βουλευόεις, ἅμα ἂν μοι 10 δοκεῖς καὶ σεαυτῷ κακόνους εἶναι. Ὡς δ' ἂν μάθῃς, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἔμοι ἀπιστοίητε, ἀντάκουσον. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴμεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; Ἀλλὰ χωρίων 15 ἐπιτηδεῖων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορευέσθαι, τοσαῦτα δὲ ὄρη, ὑμῖν ὁράτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν; τοσοῦτοι δὲ εἰσι ποταμοὶ, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὅπόσοις ἂν ὑμῶν βουλοίμεθα μάχε- 20 σθαι; Εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορευοίμεν. Εἰ δὲ ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γε πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ὃ ὑμεῖς, οὐδ' εἰ πάννυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. Πῶς οὖν ἂν, ἔχοντες το- 25 σούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ὑμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐβουλοίμεθα, ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρὸς; Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμυχάνων καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιφο- 30 κίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐκ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἡλίθιοι, οὔτε ἀλόγιστοι ἐσμέν. Ἀλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; Εὖ ἴσθι, ὅτι ὁ ἐμὸς ἕως τούτου αἴτιος, τοῦ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίαν πιστεύων, 35 τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. Ὅσα δὲ μοι ὑμεῖς

χρήσιμοι ἔρυσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάναν βασιλεῖ μόνῳ ἔξιστιν ὀφθῆναι ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἑτερος εὐπειτῶς ἔχοι.

- 5 Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπε· Οὐκ οὖν, ἔφη, οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες πολεμίους ποιῆσαι ἡμᾶς, ἄξιοι εἶσι τὰ ἔσχατα παθεῖν; Καὶ ἐγὼ μὲν, ἔφη ὁ Τισσαφέρνης, εἰ βούλει μοι οἱ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐν τῷ ἐμφανεῖ ἔλθειν, λίξω τοὺς πρὸς
- 10 ἐμὲ λέγοντας, ὡς σὺ ἐπιβουλευείς ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὐτὸ ἐγὼ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἔλθων ἐπὶ τὸ
- 15 στρατόπεδον, δηλὸς τε ἦν πάνυ φιλικῶς οἴομενος διακεῖσθαι τῷ Τισσαφέρνει, καὶ ἔλεγε, ἃ ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρήναι ἵνα παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἕλλησιν ὄντας τιμωρηθῆναι. Ἐπώπτευσεν δὲ, εἶναι τὸν διαβάλλοντα
- 20 Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετὰ Ἀριαίου, καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως, τὸ στρατεύμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ἢ Τισσαφέρνει. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στρατεύμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρα-
- 25 τιωτῶν ἀντέλεγον τινες αὐτῷ, μὴ ἵνα πάντας τοὺς λοχαγοὺς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἕστε διεπράξατο, πέντε μὲν στρατηγούς ἵναί, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ, ὡς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.
- 30 Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἶσω, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμνον. Οὐ πολλῷ δ' ὑπεριον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τε ἔνδον συνελαμβάναντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ
- 35 ταῦτα τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ὥτινι ἐντυγχάνουσιν Ἕλλησι ἢ δούλῳ ἢ ἑλευθέρῳ, πάντας ἐκτείνον.

Οἱ δὲ Ἕλληνες τὴν τε ἵππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατο-
πέδου ὁρῶντες, καὶ, ὃ τι ἐποιοῦν, ἡμφιγνόουν, πρὶν Νίκαρχος
Ἀρτιάς ἦκε φεύγων, τετραμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν
ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. Ἐκ τούτου δὴ
οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι, καὶ νομί- 5
ζοντες, αὐτίκα ἤδειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. Οἱ δὲ πάντες
μὲν οὐκ ἤλθον, Ἀρτιάς δὲ καὶ Ἀρτάβοζος καὶ Μιθριδάτης, οἱ ἦσαν
Κύρου πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς ἔφη καὶ τὸν Τι-
σσαφέρην οὐκ ἀδελφὸν σὺν αὐτοῖς ὄρεῖν καὶ γιγνώσκειν· συνηκολού-
θουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 10
Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἰ τις εἴη τῶν Ἑλλή-
νων ἢ στρατηγός, ἢ λοχαγός, ἵνα ἀπαγγελλοῖ τὰ παρὰ βασιλέως.
Μετὰ ταῦτα ἐξῆλθον τῶν Ἑλλήνων φυλαττόμενοι στρατηγοὶ μὲν,
Κλιάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ
Ξενοφῶν Ἀθηναῖος, ὅπως μάθῃ τὰ περὶ Προξένου· Χειρίσοφος 15
δ' ἐτύγγανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις, ἐπισιτιζόμενος. Ἐπεὶ
δ' ἔστησαν εἰς ἐπήκοον, λέγει Ἀρτιάς· Κλέαρχος μὲν, ὃ ἄνδρες,
Ἕλληνες, ἐπεὶ ἐπιτοκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν
δίκην καὶ τέθνηκε· Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν
αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν· ὑμᾶς δὲ ὁ βασιλεὺς 20
τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναι φησὶν, ἐπείπερ Κύρου ἦσαν
τοῦ ἐκείνου δούλου.

Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλιάνωρ ὁ
Ὀρχομένιος· Ὡς κἀκίστη ἀνθρώπων, Ἀρτιάς, καὶ οἱ ἄλλοι, ὅσοι
ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, 25
οὔτινες, ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίζειν,
προδόντες ἡμᾶς σὺν Τισσαφέρει, τῷ ἀθιωτάτῳ τε καὶ παύνουργο-
τάτῳ, τοὺς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, ἀπολωλέκατε, καὶ, τοὺς
ἄλλους ἡμᾶς προδεδωκότας, σὺν τοῖς πολεμίοις ἔρχεσθε ἐφ' ἡμᾶς·
Ὁ δὲ Ἀρτιάς εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερός 30
ἐγένετο Τισσαφέρει τε καὶ Ὀρόντῃ, καὶ πᾶσιν ἡμῖν τοῖς σὺν τού-
τοις. Ἐπὶ τούτοις δὲ Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν,
εἰ παρὰ τοὺς ὅρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον
γὰρ, ἀπόλλυσθαι τοὺς ἐπιτοκοῦντας· Πρόξενος δὲ καὶ Μένων
ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμ- 35
ψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις,

πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτεστα συμβουλεύειν. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπῆλθον οὐδὲν ἀποκριάμενοι.

Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνέχθησαν ὡς βασιλεῖα,
 5 καὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος, ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρους αὐτοῦ ἔχοντων δοῦσας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἰσχύτως. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ
 10 πόλιν, ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, ἐξίπλει, ὡς πολέμησεν τοῖς ὑπὲρ Χερρόνησου καὶ Παιρίνθου Θρᾷξιν. Ἐπεὶ δὲ μεταγνόντις πως οἱ Ἐφοροὶ, ἥδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπαυρῆντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκ ἐτι πείθεται, ἀλλ' ὄρετο πλῖον εἰς Ἐλ-
 15 λήσποντον. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ὠπειθῶν. Ἦδη δὲ φρυγᾶς ὢν, ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον, ἀλλαχῇ γέγραπται· διδῶσι δ' αὐτῷ Κῦρος μυρίους δαρεικούς· ὁ δὲ λαβὼν, οὐκ ἐπὶ βραθυμίᾳ ἐτρέπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα, ἐπο-
 20 λέμει τοῖς Θρᾷξιν· καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου ἔφερε καὶ ἤγεν αὐτούς· καὶ πολέμων διεγίνετο, μέχρις οὗ Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δ' ἀπῆλθεν, ὡς σὺν ἐκείνῳ αὐτὸν πολέμησεν.

Ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν·
 25 ἐξὸν δὲ βραδυμεῖν, βούλεται πονεῖν, ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολέμων μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ, ὥσπερ εἰς ἡδονήν, ἥθελε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν αὖν φιλοπόλεμος ἦν. Πολεμικὸς δὲ αὐτὴν εἶναι ἐδόκει, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων
 30 ἐπὶ τοῖς πολεμίοις, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι, ὡς δυνατόν ἐκ τοῦ τοιοῦτου τρόπου, οἷαν καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ, ὡς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔξει ἡ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἱκα-
 35 νὸς δὲ καὶ ἐμποιεῖν τοῖς παροῦσιν, ὡς πιστεῖον εἶη Κλέαρχῳ. Τοῦτο μὲν ἐποίει ἐκ τοῦ χαλεποῦ εἶναι. Καὶ γὰρ ὄρεν στυγνὸς

ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνόητε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμῃ δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασα, ὡς δεοὶ τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα, ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ὅ ἢ φίλων ἀφεῖσθαι, ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. Ἐν μὲν οὖν τοῖς δεινοῖς ἡθελὼν αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγρὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐξῆναι πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι 10 χαλεπὸν ἐφαινετο. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, καὶ ἐξείη πρὸς ἄλλους ἄρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπιχαρὶ οὐκ εἶχεν, ἀλλὰ αἰεὶ χαλεπὸς καὶ ὤμος ἦν· ὥστε διεκείντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον. Καὶ γὰρ οὖν φίλα μὲν καὶ εὐνοία ἐπομένους οὐδεποτ' εἶχεν· οἵτινες 15 δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρεῖησαν αὐτῷ, σφόδρα πειθόμενοις ἐχρήτο. Ἐπειδὴ δὲ καὶ ἡρξάντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, μεγάλα ἦδη ἦν τὰ χρησίμους ποιοῦντά εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρσύνεως ἔχειν παρῆν, καὶ τὸ τὴν 20 παρ' ἐκείνων τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

Πρόξενος δὲ ὁ Βοιωτίας εὐθύς μὲν μετράκιον ὧν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν 25 ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. Ἐπεὶ δὲ συνέγενετο ἐκείνῳ, ἱκανὸς ἦδη νομίσας εἶναι καὶ ἄρχειν, καὶ φίλος ὧν τοῖς πρώτοις, μὴ ἡττᾶσθαι εὐεργετῶν, ἤλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά. Τούτων δ' ἐπιθυμῶν, 30 σφόδρα ἐνδελον αὐτῷ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἅντιν δὲ τούτων μή. Ἀρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατός ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιεῖσαι, ἀλλὰ καὶ ἡσυχύνετο μᾶλλον τοὺς 35 στρατιώτας, ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἢ

φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἣ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. ἤρτο δὲ ἄρχειν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ καγαθοὶ τῶν συνόντων 5 εὖνοι ἦσαν, οἱ δ' ἄδικοι ἐπεβούλευον, ὥς εὐμεταχειρίστη ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἑτῶν ὡς τριάκοντα.

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαῖνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστον 10 δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὣν ἐπιθυμοίη, συντομωτάτην ὁδὸν ᾤετο εἶναι διὰ τοῦ ἐπιτορκεῖν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν· τὸ δὲ ἀπλοῦν τε καὶ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγγίγντο ἐπι- 15 βουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγντο. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ὅτι ῥᾶστον ἀφύλακτα λαμβάνειν. Καὶ ὅσους μὲν ἂν αἰσθάνοιτο 20 ἐπιτόρκους καὶ ἀδίκους, ὥς εὖ ὠπλισμένους ἐφοβεῖτο· τοῖς δ' ὁμοίοις καὶ ἀλήθειαν ἀσκοῦσιν ὥς ἀνάνδροις ἐπειράτο χρῆσθαι. Ὡς περ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοτητι, οὕτω Μένων ἠγάλλετο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν 25 ἀπαιδεύτων ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φίλλῃ, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος, ὅτι πλείστα δύναιτο καὶ ἐθελῶι ἂν ἀδικεῖν. Εὐερ- 30 γείαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεῦδεσθαι· ἃ δὲ πάντες ἴσαι, τὰδ' ἐστί. Παρὰ Ἀριστίπῳ μὲν, ἔτι ὠραῖος ὢν, στρατηγεῖν διεπράξατο τῶν ξένων. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ 35 βασιλείᾳ σὺν Κύρῳ, τὰ αὐτὰ πεπονηκώς οὐκ ἀπέθανε· μετὸ

δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασι-
λέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ
ἀποτιμηθέντες τὰς κεφαλὰς, (ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,) 5
ἀλλὰ ζῶν αἰκισθεὶς ἐν αὐτὸν, ὡς πονηρὸς, λέγεται τῆς τελευτῆς
τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τοῦτω ἀπεθα-
νέτην. Τούτων δὲ οὐδεὶς οὐθ' ὥς ἐν πολέμῳ κακῶν κατεγέλα,
οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἦσθην τε ἅμψω ἅμψι τεταρά-
κοντα ἔτη ἀπὸ γενεᾶς.

HELLENICA.

Οἱ δὲ ἐν τῇ Χίῳ μετὰ τοῦ Ἑτεονίκου στρατιῶται ὄντες, ἕως μὲν 10
θέρος ἦν, ἀπὸ τε τῆς ὥρας ἐτρέφοντο, καὶ ἐργαζόμενοι μισθοῦ
κατὰ τὴν χώραν· ἐπεὶ δὲ χειμὼν ἐγένετο, καὶ τροφὴν οὐκ εἶχον,
γυμνοὶ τε ἦσαν καὶ ἀνυπόδητοι, ξυνίσταντο ἀλλήλοις καὶ ξυνετί-
θεντο, ὡς τῇ Χίῳ ἐπιθησόμενοι· οἷς δὲ ταῦτα ἀρέσκοι, κάλαμον
φέρειν ἐδόκει, ἵνα ἀλλήλους μάθοιεν, ὅπόσοι εἴησαν. Πυθόμενος 15
δὲ τὸ ξύνθημα ὁ Ἑτεόνικος, ἀπόρως μὲν εἶχε, τί χρῆτο τῷ πρά-
γματι, διὰ τὸ πλῆθος τῶν καλαμοφόρων· τό τε γὰρ ἐκ τοῦ ἐμφα-
νοῦς ἐπιχειρήσαι σφαλερὸν ἐδόκει εἶναι, μὴ ἐς τὰ ὄπλα ὀρμήσῃσι,
καὶ, τὴν πόλιν κατασχόντες καὶ πολέμοι γενόμενοι, ἀπολέσωσι
πάντα τὰ πράγματα, ἃν κρατήσῃσι· τό τ' αὖ ἀπολλύναι ἀνθρώ- 20
πους ξυμμάχους πολλοὺς δεινὸν ἐφαίνετο εἶναι, μὴ τινα καὶ ἐς τοὺς
ἄλλους Ἑλλήνας διαβολὴν σχοῖεν, καὶ οἱ στρατιῶται δύσνοοι ἐς τὰ
πράγματα ᾧσιν. Ἀναλαβὼν δὲ μεθ' ἑαυτοῦ ἄνδρας πεντεκαίδεκα,
ἐγχειρίδια ἔχοντας, ἐπορεύετο κατὰ τὴν πόλιν· καὶ ἐντυχὼν τινι
ἀνθρώπῳ ὀφθαλμίωντι, ἀπιόντι ἐξ ἰατρείου, κάλαμον ἔχοντι, ἀπέ- 25
κτεινε. Θορύβου δὲ γενομένου, καὶ ἐρωτῶντων τινῶν, διὰ τί
ἀπέθανεν ὁ ἄνθρωπος, παραγγέλλειν ἐκέλευεν ὁ Ἑτεόνικος, ὅτι
τὸν κάλαμον εἶχε. Κατὰ δὲ τὴν παραγγέλιαν ἐβόησαν πάντες,
ὅσοι εἶχον, τοὺς καλάμους, αἰὶ ὁ ἀκούων δεδιώς, μὴ ὀφθιῇ ἔχων.

Μετὰ δὲ ταῦτα ὁ Ἐπειόνομος, εὐχαλίσας τοὺς Χίους, χρήματα ἐκίλευσε ξυνεισενεγκεῖν, ὅπως οἱ ναῦται λάβωσι μισθόν, καὶ μὴ νεωτερίσωσι τι· οἱ δὲ εἰσήμεναν· ἅμα δὲ ἐς τὰς ναῦς ἐσήμηνον ἐμβραίνειν· προσιών δὲ ἐν μέρει παρ' ἐκάστην ναῦν, παρεθάφθοντι
 5 τε καὶ παρήγει πολλά, ὡς τοῦ γεγεννημένου οὐδὲν εἰδώς· καὶ μισθὸν ἐκάστη μὴρὸς δίδωκε. Μετὰ δὲ ταῦτα οἱ Χίοι καὶ οἱ ἄλλοι ξύμμαχοι συλλεγόντες ἐς Ἔφεσον, ἐβουλευσάντο, παρὰ τῶν ἐνεστηκότων πραγμάτων πρέσβεις ἐς Λακεδαιμόνα πέμπειν, ταῦτά τε ἐροῦντας, καὶ Λύσανδρον αἰτήσαντας ἐπὶ τὰς ναῦς, εὐ φερόμε-
 10 νον παρὰ τοῖς ξυμμάχοις κατὰ τὴν προτίραν ναυαρχίαν, ὅτι καὶ τὴν ἐν Νοτίῳ ἐνίκησε ναυμαχίαν. Καὶ ἀπεπέμφθησαν πρέσβεις, ξὺν αὐτοῖς δὲ καὶ παρὰ Κύρου ταῦτ' ἀλίσσοντες ἄγγελοι. Οἱ δὲ Λακεδαιμόνιοι ἔδοσαν τὸν Λύσανδρον ὡς ἐπιστολία, ναύαρχον δὲ Ἄρακον, (εὐ γὰρ νόμος αὐτοῖς δις τὸν αὐτὸν ναυαρχεῖν,) τὰς
 15 μέντοι ναῦς παρέδωκεν Λυσάνδρῳ, ἐτῶν ἤδη τῷ πολέμῳ πάντε καὶ εἴκοσι παρεληλυθότων.

Τούτῳ δὲ τῷ ἐνιαυτῷ καὶ Κύρος ἀπέκτεινεν Ἀντοβοισάκη καὶ Μιτραῖον, υἱεῖς ὄντας τῆς Λαρειαίου ἀδελφῆς, τῆς τοῦ Ἀρταξέρ-
 20 ξου, τοῦ Λαρείου πατρὸς, ὅτι αὐτῷ ἀπαντῶντες οὐ διέωσαν διὰ τῆς κόρης τὰς χεῖρας· ὁ ποιοῦσι βασιλεὺς μόνῃ. (Ἡ δὲ κόρη ἐστὶ μακρότερον ἢ χειρὸς, ἐν ᾗ τὴν χεῖρα ἔχων οὐδὲν ἂν δύναιτο ποιῆσαι.) Ἰεραμένης μὲν οὖν καὶ ἡ γυνὴ ἔλεγον πρὸς Λαρειαῖον, δεινὸν εἶναι, εἰ περιόψεται τὴν λίαν ὕβριν τούτου· ὁ δὲ αὐτὸν μεταπέμπεται ὡς ἀφρόνων, πέμψας ἄγγελους.

Τῷ δ' ἐπιόντι ἔτι, ἐπὶ Ἀρχύτου μὲν ἐφορευόντος, ἄρχοντος δ' ἐν Ἀθήναις Ἀλεξίου, Λύσανδρος, ἀφικόμενος ἐς Ἔφεσον, μετε-
 25 πέμψατο Ἐπειόνικον ἐκ Χίου ξὺν ταῖς ναυσὶ, καὶ τὰς ἄλλας πάσας ξυνήθροισεν, εἴ ποῦ τις ἦν, καὶ ταύτας τε ἐπισκευάζε, καὶ ἄλλας ἐν Ἀντιάνδρῳ ἐναυπηγεῖτο. Ἐλθὼν δὲ παρὰ Κύρον, χρήματα
 30 ᾗτει· ὁ δ' αὐτῷ εἶπεν, ὅτι τὰ μὲν παρὰ βασιλείῳς ἀνηλωμένα εἴη, καὶ ἔτι πλείω πολλῶν, δεικνύων, ὅσα ἕκαστος τῶν ναυάρχων ἔχοι· ὁμῶς δ' ἔδωκε. Λαβὼν δὲ ὁ Λύσανδρος τὰργύριον, ἐπὶ τὰς τριήρεις τριηράρχους ἐπέστησε, καὶ τοῖς ναῦταις τὸν ὀφειλόμενον μισθὸν ἀπέδωκε. Παρεσκευάζοντο δὲ καὶ οἱ τῶν Ἀθηναίων
 35 στρατηγοὶ πρὸς τὸ ναυτικὸν ἐν τῇ Σάμῳ.

Κῦρος δ' ἐπὶ τούτοις μετεπέμψατο Λύσανδρον, ἐπεὶ αὐτῷ παρὰ

τοῦ πατρὸς ἦκεν ἄγγελος, λέγων, ὅτι ἀρρώστων ἐκείνον καλοῖη, ὃν ἐν Θαμνηρίοις τῆς Μηδείας, ἐγγὺς Καδουσίων, ἐφ' οὓς ἐστράτευ-
 σεν ἀφροσιῶτας. Ἦκοντα δὲ Λύσανδρον οὐκ εἶα ναυμαχεῖν πρὸς
 Ἀθηναίους, εἰ μὴ πολλῶ πλείους ναῦς ἔχη· εἶναι γὰρ χρήματα
 πολλὰ καὶ βασιλεῖ καὶ ἑαυτῷ, ὥστε τούτου ἕνεκεν πολλὰς πληροῦν. 5
 Παρείδειξε δ' αὐτῷ πάντας τοὺς φόρους τοὺς ἐκ τῶν πόλεων, οἱ
 αὐτῷ ἴδιοι ἦσαν, καὶ τὰ περιττὰ χρήματα ἔδωκε. Καὶ ἀναμνη-
 σας, ὡς εἶχε φιλίας πρὸς τε τὴν τῶν Λακεδαιμονίων πόλιν καὶ
 πρὸς Λύσανδρον ἰδίᾳ, ἀνέβαινε παρὰ τὸν πατέρα.

Λύσανδρος δ', ἐπεὶ αὐτῷ Κῦρος πάντα παραδούς τὰ αὐτοῦ 10
 πρὸς τὸν πατέρα ἀρρώστοῦντα μετ' ἀπεμπτος ἀνέβαινε, μισθὸν
 διαδούς τῇ στρατιᾷ, ἀνήχθη τῆς Καρίας ἐς τὸν Κεράμειον κόλπον·
 καὶ προσβαλὼν πόλει τῶν Ἀθηναίων ξυμμάχῳ, ὄνομα Κεδρεῖαις,
 τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἰρεῖ, καὶ ἐξηνδραπύδισεν·
 (ἦσαν δὲ μισοβάρβαροι οἱ ἐνοικοῦντες) ἐκείθεν δ' ἀπέπλευσεν ἐς 15
 Ῥόδον. Οἱ δὲ Ἀθηναῖοι, ἐκ τῆς Σάμου ὁρμώμενοι, τὴν βασιλείᾳς
 κακῶς ἐποιοῦν, καὶ τὴν ἐπὶ Χίον καὶ τὴν Ἐφεσον ἐπέπλεον, καὶ πα-
 ρεσκευάζοντο πρὸς ναυμαχίαν· καὶ στρατηγοὺς πρὸς τοῖς ὑπάρχου-
 σιν εἶλοντο Μένανδρον, Τυδεία, Κηφισόδοτον. Λύσανδρος δ' ἐκ τῆς
 Ῥόδου παρὰ τὴν Ἰωνίων ἐκπλεῖ πρὸς τὸν Ἑλλησποντον, πρὸς τε τῶν 20
 πλοίων τὸν ἐκπλούν, καὶ ἐπὶ τὰς ἀφροσικυίας αὐτῶν πόλεις. Ἀνή-
 γοντο δὲ καὶ οἱ Ἀθηναῖοι ἐπὶ τῆς Χίου πελάγιοι· ἡ γὰρ Αἰτία
 πολεμία αὐτοῖς ἦν. Λύσανδρος δ' ἐξ Ἀβύδου παρέπλει ἐς Λάμ-
 ψακον, ξύμμαχον οὖσαν Ἀθηναίων. Καὶ οἱ Ἀβυθῆνοι καὶ οἱ
 ἄλλοι παρήσαν πεζῇ· ἡγεῖτο δὲ Θώραξ Λακεδαιμόνιος. Προσβα- 25
 λόντες δὲ τῇ πόλει, αἰροῦσι κατὰ κράτος, καὶ διήρπασαν οἱ στρα-
 τιῶται, οὖσαν πλουσίαν, καὶ οἴνου καὶ σίτου καὶ τῶν ἄλλων
 ἐπιτηδείων πλήρη· τὰ δὲ ἐλεύθερα σώματα πάντα ἀφῆκε Λύσαν-
 δρος. Οἱ δὲ Ἀθηναῖοι, κατὰ πόδας πλέοντες, ὠρμίσαντο τῆς
 Χερσφονήσου ἐν Ἐλεοῦντι ναυσὶν ὀγδοήκοντα καὶ ἑκατόν. Ἐνταῦθα 30
 δὴ ἀριστοποιουμένοις αὐτοῖς ἀγγέλλεται τὰ περὶ Λάμψακον, καὶ
 εὐθὺς ἀνήχθησαν ἐς Σησιόν. Ἐκεῖθεν δ' εὐθὺς ἐπισιτισάμενοι
 ἐπλευσαν ἐς Αἰγὸς ποταμούς, ἀντίον τῆς Λαμψάκου· (διείχε δὲ
 ὁ Ἑλλησποντος ταύτῃ σταδίους ὡς πεντεκαίδεκα)· ἐνταῦθα δὴ
 ἐδειπνοποιοῦντο. Λύσανδρος δὲ τῇ ἐπουσίᾳ νυκτὶ, ἐπεὶ ὄρθρος 35
 ἦν, ἐσήμηνεν ἐς τὰς ναῦς ἀριστοποιησαμένους ἐσβαίνειν. Πάντα

φίρνης εἶπε· Ὡς μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὴν δὲ διαπράττωμαι, ἃ δέομαι, ἤξω σονσκευασάμενος, ὡς ἀπάξω ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν.

Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλληνες καὶ Ἀρι-
 5 δαίος, ἐγγὺς ἀλλήλων ἰστροποπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν.
 Ἐν δὲ ταύταις ἀφικνούνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ
 ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρα-
 θαβήδυνοντες τε καὶ δεξιὰς ἔνιοι παρὰ βασιλείῳ φέροντες, μὴ μνησι-
 10 κακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου
 μηθενὸς τῶν παροικομένων. Τούτων δὲ γιγνομένων, ἔνδηλοι
 ἦσαν οἱ περὶ τὸν Ἀριαῖον ἦττον τοῖς Ἕλλησι προσέχοντες τὸν
 νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν,
 ἀλλὰ προσιώντες τῷ Κλειάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς·
 Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολίσσαι περὶ
 15 παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾖ ἐπὶ
 βασιλείᾳ στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ
 διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὴν δὲ πάλιν ἀλισθῇ αὐτῷ
 ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιδήσεται ἡμῖν. Ἴσως δὲ που ἡ
 ἀποσκάπτει τι ἢ ἀποτερίζει, ὡς ἄπορος ἢ ἡ ὁδός. Οὐ γὰρ ποτε
 20 ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι,
 ὡς ἡμεῖς, τοσοῦδε ὄντες, ἐνικῶμεν τὴν βασιλείῳ δύναμιν ἐπὶ ταῖς
 θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπῆλθομεν.

Κλειάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμου-
 25 μαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ, ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ
 πολέμῳ ἀπέναι, καὶ παρὰ τὰς σπενδάς ποιεῖν. Ἐπειτα, πρῶτον
 μὲν ἀγορὰν οὐδεὶς ἡμῖν παρέξει, οὐδ' ὁπόθεν ἐπισιτινόμεθα·
 αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων
 ἡμῶν εὐθὺς Ἀριαῖος ἀφραστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείπε-
 30 ται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. Ποταμὸς
 δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος, οὐκ οἶδα· τὸν δ'
 οὐκ Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι, κωλύοντων τῶν πολε-
 μίων. Οὐ μὲν δὴ, ἂν μάχεσθαι δεῖν, ἱππεῖς εἰσὶν ἡμῖν σύμμαχοι·
 τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε
 νικῶντες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα
 35 οἶόν τε σπιδῆναι. Ἐγὼ μὲν οὐκ βασιλέα, ὃ πολλὰ οὕτως ἐστὶ τὰ
 σύμμαχα, εἵπερ προθυμεῖται ἡμᾶς ἀπολίσσαι, οὐκ οἶδα, ὃ τι δεῖ

ἀπέπλευσε παρ' Εὐαγόραν ἐς Κύπρον· ἡ δὲ Πάραλος ἐς τὰς Ἀθήνας, ἀπαγγέλλουσα τὰ γεγονότα. Λύσανδρος δὲ τὰς τε ναῦς καὶ τοὺς αἰχμαλώτους καὶ τὰλλα πάντα ἐς Λάμψακον ἀπήγαγεν, ἔλαβε δὲ καὶ τῶν στρατηγῶν ἄλλους τε, καὶ Φιλοκλῆα καὶ Ἀδεϊμαντον. Ἡ δ' ἡμέρᾳ ταῦτα κατειργάσατο, ἐπεμψε Θεόπομπον τὸν Μιλήσιον ληστήν ἐς Λακεδαιμόνα, ἀπαγγελοῦντα τὰ γεγονότα· ὃς ἀφικόμενος τριταῖος ἀπήγγειλε. Μετὰ δὲ ταῦτα Λύσανδρος, ἀθροίσας τοὺς συμμάχους, ἐκέλευσε βουλευέσθαι περὶ τῶν αἰχμαλώτων. Ἐνταῦθα δὴ κατηγορεῖται ἐγένοντο πολλὰι τῶν Ἀθηναίων, αἱ τε ἥδη παρανενομήκεσαν, καὶ αἱ ἐψηφισμένοι ἦσαν ποιεῖν, εἰ κρατήσειαν τῇ ναυμαχίᾳ, τὴν δεξιὰν χεῖρα ἀποκόπτειν τῶν ὥγων πάντων, καὶ ὅτι λαβόντες δύο τριήρεις, Κορινθίαν καὶ Ἀνδρίαν, τοὺς ἄνδρας ἐξ αὐτῶν πάντας κατακρημνίσαιαν. Φιλοκλῆς δ' ἦν στρατηγὸς τῶν Ἀθηναίων, ὃς τούτους διέφθειρεν. Ἐλέγετο δὲ καὶ ἄλλα πολλὰ, καὶ ἔδοξεν, ἀποκτεῖναι τῶν αἰχμαλώτων ὅσοι ἦσαν Ἀθηναῖοι, πλὴν Ἀδεϊμάντιον, ὅτι μόνος ἐπελάβετο ἐν τῇ ἐκκλησίᾳ τοῦ περὶ τῆς ἀποτομῆς τῶν χειρῶν ψηφίσματος. Ἡτιὰθ' ἔμεντο ὑπὸ τινων, προδοῦναι τὰς ναῦς. Λύσανδρος δὲ, Φιλοκλῆα πρῶτον ἐρωτήσας, ὃς τοὺς Ἀνδρίους καὶ Κορινθίους κατακρημνίσαιε, τί εἴη ἄξιον παθεῖν, ἀρξάμενος ἐς Ἑλλήνας παρανομεῖν, ἀπέσφαξεν.

Ἐπεὶ δὲ τὰ ἐν τῇ Λαμψάκῃ κατεστήσατο, ἔπλει ἐπὶ τὸ Βυζάντιον καὶ Χαλκηδόνα. Οἱ δ' αὐτὸν ὑπεδέχοντο, τοὺς τῶν Ἀθηναίων φρουροὺς ὑποσπόνδους ἀφέντες. Οἱ δὲ προδόντες Ἀλκιβιάδῃ τὸ Βυζάντιον τότε μὲν ἔφυγον ἐς τὸν Πόντον, ὕστερον δ' ἐς Ἀθήνας, καὶ ἐγένοντο Ἀθηναῖοι. Λύσανδρος δὲ τοὺς τε φρουροὺς τῶν Ἀθηναίων, καὶ εἴ τινα· που ἄλλον ἴδοι Ἀθηναῖον, ἀπέπεμπεν ἐς τὰς Ἀθήνας, διδοὺς ἐκεῖσε μόνον πλείουσιν ἀσφάλειαν, ἄλλοι δ' οὐ· εἰδὼς, ὅτι, ὅσῃ ἂν πλείους συλλεγῶσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θάπτον τῶν ἐπιτηδεύων ἔνδειαν ἔσσεσθαι. Καταλιπὼν δὲ Βυζαντίου καὶ Χαλκηδόνας Σθενέλαον ἀρμοστήν Λάκωνα, αὐτὸς ἀποπλεύσας ἐς Λάμψακον, τὰς ναῦς ἐπεσκεύαζεν.

Ἐν δὲ ταῖς Ἀθήναις, τῆς Παράλου ἀφικομένης νυκτὸς, ἐλέγετο ἡ ἐξυφορὰ, καὶ ἡ οἰμωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν ἐς ἄστυ διήκην, ὃ ἕτερος τῷ ἑτέρῳ παραγγέλλων· ὥστε κείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες,

εἶπεν ὁ ἄνθρωπος τάδε· Ἐπαμφέ με Ἀριαῖος καὶ Ἀρτάξος, πιστοὶ ὄντες Κύρω, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται λύσαι αὐτὴν Τισσαφέρους τῆς νυκτὸς, ἥνπερ δύνηται, ὥς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη, καὶ ἐφοβέτο σφόδρα. Νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς οὐκ ἀπόλουνθα εἴη, τὸ ἐπιθέσθαι καὶ λύσαι τὴν γέφυραν. Ἀῆλον γάρ, ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει αὐτοὺς, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύνειν τὴν γέφυραν; οὐδὲ γάρ, ἂν πολλὰι γέφυραι ὦσιν, ἔχομεν ἂν, ὅποι φυγόντες ἡμῖς σωθῶμεν. Ἄν 15 δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι, ὅποι ἂν φύγωσιν· οὐδὲ μὴν βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς θυρήσεται, λελυμένης τῆς γεφύρας.

Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος, ἤρτο τὸν ἄγγελον, πόση τις εἴη χώρα ἣ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι 20 πολλή, καὶ κῶμαι ἔνισαι καὶ πόλεις πολλὰ καὶ μεγάλαί. Τότε δὲ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ἀκνοῦντες, μὴ οἱ Ἕλληνες, οὐ διαλθόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα ποταμὸν, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, 25 πολλῆς καὶ ἀγαθῆς οὖσης, καὶ τῶν ἐργασομένων ἐόντων· εἰτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλεῖα κακῶς ποιᾶν. Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν. Καὶ οὕτε ἐπέθετο οὐδεὶς οὐδαμῶθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγ- 30 γαλλον. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἔξευγμένην πλοίοις τριάκοντα καὶ ἐπτὰ, ὥς οἷόν τε μάλιστα πεφυλαγμένως· ἐξηγγέλλον γάρ τινες τῶν παρὰ Τισσαφέρους Ἑλλήνων, ὥς διαβαινόντων μέλλουσιν ἐπιτίθεσθαι. Ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν, 35 εἰ διαβαίνουσιν τὸν ποταμὸν· ἐπεὶ δὲ εἶδεν, ὥχeto ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμούς τέτταρας, παρα-

ποιεῖσθαι. Ὁ δὲ αὐτοὺς ἐς Λακεδαιμόνα ἐκέλευεν ἵνα· οὐ γὰρ εἶναι κύριος αὐτός. Ἐπεὶ δ' ἀπήγγειλαν οἱ πρέσβεις ταῦτα τοῖς Ἀθηναίοις, ἔπεμψαν αὐτοὺς ἐς Λακεδαιμόνα. Οἱ δ', ἐπεὶ ἦσαν ἐν Σελλασίᾳ, πλησίον τῆς Λακωνικῆς, καὶ ἐπύθοντο αὐτῶν οἱ Ἔφοροι, ἃ ἔλεγον, ὄντα οἷά περ καὶ πρὸς Ἄγω, αὐτόθεν αὐτοὺς ἐκέλευον ἀπιέναι, καὶ, εἴ τι δέονται εἰρήνης, κάλλιον ἦκειν βουλευσαμένους. Οἱ δὲ πρέσβεις ἐπεὶ ἤκον οὐκ ἔαδε, καὶ ἀπήγγειλαν ταῦτα ἐς τὴν πόλιν, ἀθρυμνία ἐνέπεσε πᾶσιν· ὥντο γὰρ ἀνδραποδισθῆσθαι, καὶ, ἕως ἄν πέμπωσιν ἐτέρους πρέσβεις, πολλοὺς τῷ λιμῷ ἀπολεῖσθαι. Περὶ δὲ τῶν τειχῶν τῆς καθαιρέσεως οὐδεὶς ἠβούλετο 10 ξυμβουλεύειν. Ἀρχίστρατος γὰρ, εἰπὼν ἐν τῇ βουλῇ, Λακεδαιμόνοις κράτιστον εἶναι, ἐφ' οἷς προεκαλοῦντο, εἰρήνην ποιεῖσθαι, ἐδέσθη (προεκαλοῦντο δὲ, τῶν μακρῶν τειχῶν ἐπὶ δέκα σταδίου καθελεῖν ἑκάτερον)· ἐγένετο δὲ ψήφισμα, μὴ ἐξεῖναι περὶ τούτων ξυμβουλεύειν. Τοιούτων δὲ ὄντων, Θηραμένης ἐν ἐκκλησίᾳ εἶπεν, 15 ὅτι, εἰ βούλονται αὐτὸν πέμπαι παρὰ Λύσανδρον, εἰδὼς ἥξει Λακεδαιμονίους, πότερον ἐξανδραποδίσασθαι τὴν πόλιν βυλόμενοι ἀντέχουσι περὶ τῶν τειχῶν, ἢ πίστεως ἕνεκα. Περμφθεὶς δὲ διετρίβει παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλείω, ἐπιτηρῶν, ὅποτε Ἀθηναῖοι ἔμελλον, διὰ τὸ ἐπιλελοιπέναι τὸν σῆτον ἅπαντα, ὃ τι τις 20 λέγοι, ὁμολογήσειν. Ἐπεὶ δὲ ἦκε τῷ τετάρτῳ μηνί, ἀπήγγειλεν ἐν ἐκκλησίᾳ, ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχει, εἰτα κελύει ἐς Λακεδαιμόνα ἵνα· οὐ γὰρ εἶναι κύριος, ὥν ἐρωτώτω ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. Μετὰ ταῦτα ἤρθε πρεσβευτὴς ἐς Λακεδαιμόνα αὐτοκράτωρ δέκατος αὐτός. Λύσανδρος δὲ τοῖς Ἐφόροις 25 ἔπεμψεν ἀγγελοῦντα μετ' ἄλλων Λακεδαιμονίων Ἀριστοτέλην, φυγάδα Ἀθηναῖον ὄντα, ὅτι ἀποκρίναιτο Θηραμένει, κείνους κυρίους εἶναι εἰρήνης καὶ πολέμου. Θηραμένης δὲ, καὶ οἱ ἄλλοι πρέσβεις, ἐπεὶ ἦσαν ἐν Σελλασίᾳ, ἐρωτώμενοι, ἐπὶ τίνι λόγῳ ἦκοιεν, εἶπον, ὅτι αὐτοκράτορες περὶ εἰρήνης. Μετὰ ταῦτα οἱ Ἔφοροι 30 καλεῖν ἐκέλευον. Ἐπεὶ δ' ἤκον, ἐκκλησίαν ἐποίησαν, ἐν ᾗ ἀντέλεγον Κορίνθιοι καὶ Θηβαῖοι μάλιστα, πολλοὶ δὲ καὶ ἄλλοι τῶν Ἑλλήνων, μὴ σπένδεσθαι Ἀθηναίοις, ἀλλ' ἐξαιρεῖν. Λακεδαιμόνιοι δὲ οὐκ ἔφασαν πόλιν Ἑλληνίδα ἀνδραποδεῖν, μέγα ἀγαθὸν εἰργασμένην ἐν τοῖς μεγίστοις κινδύνοις γενομένοις τῇ Ἑλλάδι· 35 ἀλλ' ἐποιοῦντο εἰρήνην, ἐφ' ᾗ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ

ἀνήκεστα κακὰ τοὺς οὐτε μέλλοντας οὐτε βουλομένους τοιοῦτον
 οὐδέν. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλι-
 στα ἂν παύεσθαι, ἦκω, καὶ διδάσκειν σε βούλομαι, ὥς σὺ ἡμῖν
 οὐκ ὀρθῶς ἀπιστεῖς. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν
 5 ὅρκοι ἡμᾶς κωλύουσι πολεμτοὺς εἶναι ἀλλήλοις· ὅστις δὲ τούτων
 σύννοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὐ ποτ' ἂν εὐδαιμονίσαι-
 μι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους
 φεύγων τις ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὐθ'
 ὅπως ἂν εἰς ἐχυρὸν χωρὶον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς
 10 θεοῖς ὕποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. Περὶ
 μὲν δὴ τῶν θεῶν τε καὶ τῶν ὀρκῶν οὕτω γιγνώσκω, παρ' οἷς
 ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρώπων
 σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον ἡμῖν εἶναι ἀγαθόν. Σύν
 μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβα-
 15 τὸς, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν ἡ ὁδὸς
 διὰ σκότους, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς
 δῦσπορος, πᾶς δ' ἔχλος φοβερός· φοβερῶτατον δ' ἐρημία· μεστὴ
 γὰρ πολλῆς ἀπορίας ἐστίν. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτε-
 ναιμεν, ἄλλο τι ἂν ἢ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλέα
 20 τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἶων ἐλπί-
 δων ἑμαυτὸν ἂν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν,
 ταῦτα λέξω. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι,
 νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν, ὃν ἂν βούλοιτο. Σὲ
 δὲ νῦν ὁρῶ τὴν τε Κῦρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν
 25 σεαυτοῦ ἀρχὴν σῶζοντα, τὴν δὲ βασιλείωσ δύναμιν, ἣ Κῦρος πολε-
 μιᾷ ἐχρήτο, σοὶ ταύτην σύμμαχον οὔσαν. Τούτων δὲ τοιούτων
 ὄντων, τίς οὕτω μαίνεται, ὅστις οὐ σοὶ βούλεται φίλος εἶναι; Ἀλλὰ
 μὴν, (ὁρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σὲ βουλήσεσθαι
 φίλον ἡμῖν εἶναι,) οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας,
 30 οὓς ἐλπίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρα-
 σχεῖν· οἶδα δὲ καὶ Περσίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ
 τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐ-
 δαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυ-
 μωμένους, οὐχ ὁρῶ, ποία δύναμις συμμάχῳ χρησάμενοι μᾶλλον ἂν
 35 κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. Ἀλλὰ μὴν ἔν γε τοῖς περὶ
 οἰκοῦσι σὺ, εἰ μὲν βούλοιό τω φίλος εἶναι, ὥς μέγιστος ἂν εἴης, εἰ

νοὺς αὐτῷ τῶν Θετταλῶν, Λαρισααίους τε καὶ ἄλλους, ἐνίκησε μάχῃ, καὶ πολλοὺς ἀπέκτεινεν.

Ἐν δὲ τῷ αὐτῷ χρόνῳ καὶ Διονύσιος, ὁ Συρακούσιος τύραννος, μάχῃ ἡττηθεὶς ὑπὸ Καρχηδονίων, Γέλαν καὶ Καμαρίναν ἀπώλεσε. Μετ' ὀλίγον δὲ καὶ Λεοντίνοι, Συρακουσαίους ξυνοικοῦντες, ἀπέστησαν ἐς τὴν αὐτῶν πόλιν ἀπὸ Διονυσίου καὶ Συρακουσίων. Παράχρημα δὲ καὶ οἱ Συρακούσιοι ἱππεῖς ὑπὸ Διονυσίου ἐς Κατάνην ἀπεστάλησαν.

Οἱ δὲ Σάμιοι, πολιορκούμενοι ὑπὸ Λυσάνδρου πάντη, ἐπεὶ βουλευομένων αὐτῶν τοπρωτὸν ὁμολογεῖν, προσβάλλειν ἤδη ἔμελλαν 10 ὁ Λύσανδρος, ὁμολόγησαν, ἐν ἱμάτιον ἔχων ἕκαστος ἀπιέναι τῶν ἐλευθέρων, τὰ δ' ἄλλα παραδοῦναι· καὶ οὕτως ἐξῆλθον. Λύσανδρος δὲ, τοῖς ἀρχαίοις πολίταις παραδοὺς τὴν πόλιν καὶ τὰ ἐνόντα πάντα, καὶ δέκα ἄρχοντας καταστήσας φρουροὺς, ἀφῆκε τὸ τῶν 15 ἐνυμμάχων ναυτικὸν κατὰ πόλεις· ταῖς δὲ Λακωνικαῖς ναυσὶν ἀπέπλευσεν ἐς Λακεδαιμόνα, ἀπάγων τὰ τε τῶν αἰχμαλώτων νεῶν ἀκρωτήρια, καὶ τὰς ἐκ τοῦ Πειραιῶς τριήρεις, πλὴν δώδεκα, καὶ στεφάνους, οὓς παρὰ τῶν πόλεων ἐλάμβανε δῶρα ἰδίᾳ, καὶ ἀργυρίου τετρακόσια καὶ ἑβδομήκοντα τάλαντα, ἃ περιεγέγοντο τῶν φόρων, οὓς αὐτῷ Κύρος παρέδειξεν ἐς τὸν πόλεμον, καὶ εἴ τι ἄλλο 20 προσεκτῆσατο ἐν τῷ πολέμῳ. Ταῦτα δὲ πάντα Λακεδαιμονίοις ἀπέδωκε, τελευτῶντος τοῦ θύρους, ἐς ὃ ὁ ἐξάμηνος καὶ ὀκτὼ καὶ εἰκοσιν ἔτη τῷ πολέμῳ ἐτελεύτα, ἐν οἷς Ἐφοροὶ ἀριθμούμενοι οἶδε ἐγένοντο· Αἰνησίδης πρῶτος, ἐφ' οὗ ἤρξατο ὁ πόλεμος, πέμπτῳ καὶ δεκάτῳ ἔτει τῶν μετ' Εὐβοίας ἄλωσιν τριακονταετίδων σπονδῶν· μετὰ δὲ τοῦτον οἶδε, Βρασιδᾶς, Ἰσάνωρ, Σωστρατίδης, 25 Ἐξαρχος, Ἀγησίστρατος, Ἀγγενίδας, Ὀνομακλῆς, Ζεύξιππος, Πιτύας, Πλειστόλας, Κλεινόμαχος, Ἰλαρχος, Λέων, Χαϊρίδης, Πατησιάδης, Κλεουσθένης, Λυκάριος, Ἐπήρατος, Ὀνομάντιος, Ἀλεξιππίδης, Μισγολαΐδης, Ἰυίας, Ἀρακος, Εὐάρχιππος, Παντακλῆς, 30 Πιτύας, Ἀρχύτας, Εὐδικος, ἐφ' οὗ Λύσανδρος, πράξας τὰ εἰρημύνα, οἴκαδε κατέπλευσεν.

Οἱ δὲ τριακόντα ἡρέθησαν μὲν, ἐπεὶ τάχιστα τὰ μακρὰ τεῖχη καὶ τὰ περὶ τὸν Πειραιᾶ καθηρέθη· αἰρεθέντες δὲ, ἐφ' ᾧ τε 35 ξυγγραφεῖ νόμους, καθ' οὓσιντας πολιτεύσοιντο, τούτους μὲν αἰεὶ ἔμελλον ξυγγραφεῖν τε καὶ ἀποδεικνύναι, βουλὴν δὲ καὶ τὰς ἄλλας

- ἀρχαῖς κατέστησαν, ὡς ἰδοῦναι αὐτοῖς. Ἐπειτα πρῶτον μὲν, οὓς
 πάντες ἤδουσιν ἐν τῇ δημοκρασίᾳ ἀπὸ συκοφαντίας ζῶντας, καὶ
 τοῖς καλοῖς καὶ ἀγαθοῖς βαρεῖς ὄντας, συλλαμβάνοντες ὑπῆγον
 θανάτου· καὶ ἣ τε βουλὴ ἡδεῖα αὐτῶν κατεψηφίζετο, οἱ τε ἄλλοι,
 5 ὅσοι ξυνήδουσιν ἑαυτοῖς μὴ ὄντες τοιοῦτοι, οὐδὲν ἤχθοντο. Ἐπεὶ
 δὲ ἤρξαντο βουλευέσθαι, ὅπως ἂν ἐξείη αὐτοῖς τῇ πόλει χρῆσθαι,
 ὅπως βούλειτο, ἐκ τούτου πρῶτον μὲν, πέμψαντες ἐς Λακεδαιμόνα
 Διοχίην τε καὶ Ἀριστοτέλην, ἔπεισαν Λύσανδρον, φρουροὺς
 σφίσι ξυμπράξαι μισθεῖν, ὥς δὴ, τοὺς πονηροὺς ἐκποδὼν ποιησά-
 10 μνοι, καταστήσαντο τὴν πολιτείαν· θρέψιν δὲ αὐτοὶ ὑπαισχύνον-
 το. Ὁ δὲ πεισθεὶς, τοὺς τε φρουροὺς καὶ Καλλίβιον ἀρμυστὴν
 ξυνέπραξεν αὐτοῖς πεμφθῆναι. Οἱ δ' ἐπεὶ τὴν φρουρὰν ἔλαβον,
 τὸν μὲν Καλλίβιον ἐθεράπευσον πάσῃ θεραπείᾳ, ὡς πάντα ἐπαι-
 νοῖν, ἃ πράττειεν· τῶν δὲ φρουρῶν τούτου ξυμπέμποντος αὐτοῖς,
 15 οὓς ἐβούλοντο, ξυνελάμβανον, οὐκέτι τοὺς πονηροὺς τε καὶ ὀλίγους
 ἀξίους, ἀλλ' ἤδη οὓς ἐνόμιζον ἥμιστα μὲν παρωθούμενους ἂν
 ἀνέχεσθαι, ἀντιπράττειν δὲ τι ἐπιχειροῦντας πλείστοις ἂν τοὺς
 ξυνελθόντας λαμβάνειν. Τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ
 Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν. Ἐπεὶ δὲ αὐτὸς μὲν
 20 προπετής ἦν ἐπὶ τὸ πολλοὺς ἀποκτείνειν, αὐτὸς καὶ φυχῶν ὑπὸ τοῦ
 δήμου, ὁ δὲ Θηραμένης ἀντέκοπτε, λίγων, ὅτι οὐκ εἰκὸς εἶη θανα-
 τοῦν, εἴ τις ἐτιμάτο ὑπὸ τοῦ δήμου, τοὺς δὲ καλοὺς καὶ ἀγαθοὺς
 μηδὲν κακὸν εἰργάζετο· ἐπεὶ καὶ ἐγὼ, ἔφη, καὶ σὺ πολλὰ δὴ τοῦ
 ἀρέσκειν ἔνεκα τῇ πόλει καὶ εἶπομεν καὶ ἐπράξαμεν. Ὁ δὲ (ἔτι
 25 γὰρ οἰκείως ἐχρήτο τῷ Θηραμένει) ἀντίλεγεν, ὅτι οὐκ ἐγγυφεοῖα
 τοῖς πλεονεκτεῖν βουλευμένοις, μὴ οὐκ ἐκποδὼν ποιῆσθαι τοὺς
 ἱκανωτάτους διακωλύειν· εἰ δὲ, ὅτι τριάκοντα ἐσμέν, καὶ οὐχ εἰς,
 ἥτιόν τι οἶμι, ὥσπερ τυραννίδος, ταύτης τῆς ἀρχῆς χρῆναι ἐπιμα-
 λῆσθαι, εὐήθης εἴ. Ἐπεὶ δὲ, ἀποθνησκόντων πολλῶν, καὶ
 30 ἀδίκως, πολλοὶ δῆλοι ἦσαν ξυνιστάμενοι τε καὶ θαυμάζοντες, τί
 ἔσοιτο ἡ πολιτεία, πάλιν ἔλεγεν ὁ Θηραμένης, ὅτι, εἰ μὴ τις κοινο-
 τοὺς ἱκανοὺς λήψοιτο τῶν πραγμάτων, ἀδύνατον ἔσοιτο τὴν ἐλε-
 γαρχίαν διαμένειν. Ἐκ τούτου μέντοι Κριτίας καὶ οἱ ἄλλοι οἱ ἐκ
 τῶν τριάκοντα, ἤδη φοβούμενοι, καὶ οὐχ ἥμιστα τὸν Θηραμένην,
 35 μὴ σφύζεινσαν πρὸς αὐτὸν οἱ πολῖται, καταλέγουσι τρισχιλίους
 τοὺς μεθέξοντας δὴ τῶν πραγμάτων. Ὁ δ' αὖ Θηραμένης καὶ

πρὸς ταῦτα ἔλεγεν, ὅτι ἄτοπον δοκοίη ἑαυτῷ εἶναι, τὸ πρῶτον μὲν, βουλομένους τοὺς βελτίστους τῶν πολιτῶν, κοινωνοὺς ποιήσασθαι τρισχιλίους, ὥσπερ τὸν ἀριθμὸν τοῦτον ἔχοντά τινα ἀνάγκην καλοὺς καὶ ἀγαθοὺς εἶναι, καὶ οὗτ' ἔξω τούτων σπουδαίους, οὗτ' ἐντὸς τούτων πονηροὺς οἷόν τε εἶη γενέσθαι· ἔπειτα δ', ἔφη, 5 ὁρῶ ἔγωγε δύο ὑμᾶς τὰ ἐναντιώτατα πράττοντας, βιαίαν τε τὴν ἀρχὴν καὶ ἥτονα τῶν ἀρχομένων κατασκευαζομένους. Ὁ μὲν ταῦτ' ἔλεγεν. Οἱ δ' ἐξέτασιν ποιήσαντες τῶν μὲν τρισχιλίων ἐν τῇ ἀγορᾷ, τῶν δὲ ἔξω τοῦ καταλόγου ἄλλων ἀλλαχοῦ, ἔπειτα κειλεύσαντες ἐπὶ τὰ ὄπλα, ἐν ᾗ ἐκείνοι ἀπεληλύθουσιν, πέμψαντες τοὺς 10 φρουροὺς καὶ τῶν πολιτῶν τοὺς ὁμογνώμονας αὐτοῖς, τὰ ὄπλα πάντων, πλὴν τῶν τρισχιλίων, παρείλοντο· καὶ ἀνακομίσαντες ταῦτα ἐς τὴν ἀκρόπολιν, ξυνέσθηκαν ἐν τῷ ναῷ. Τούτων δὲ γενομένων, ὥς ἐξόν ἤδη ποιεῖν αὐτοῖς, ὃ τι βούλονται, πολλοὺς μὲν ἔχθρας ἐνεκα ἀπέκτεινον, πολλοὺς δὲ χρημάτων. Ἔδοξε δ' αὐτοῖς, 15 ὅπως ἔχοιεν καὶ τοῖς φρουροῖς χρήματα διδόναι, καὶ τῶν μετοίκων ἕνα ἕκαστον λαβεῖν, καὶ αὐτοὺς μὲν ἀποκτείνειν, τὰ δὲ χρήματα αὐτῶν ἀποσημῆνασθαι. Ἐκέλευον δὲ καὶ τὸν Θηραμένην λαβεῖν, ὄντινα βούλοιο. Ὁ δ' ἀπεκρίνατο· Ἄλλ' οὐ δοκεῖ μοι, ἔφη, καλὸν εἶναι, φάσκοντας βελτίστους εἶναι, ἀδικώτερά τῶν συγκοφαν- 20 τῶν ποιεῖν. Ἐκείνοι μὲν γὰρ, παρ' ὧν χρήματα λαμβάνοιεν, ζῆν εἶων· ἡμεῖς δὲ ἀποκτενοῦμεν μηδὲν ἀδικούντας, ἵνα χρήματα λαμβάνωμεν; Πῶς οὐ ταῦτα τῇ παντὶ ἐκείνων ἀδικώτερα; Οἱ δ', ἐμποδῶν νομίζοντες αὐτὸν εἶναι τῷ ποιεῖν, ὃ τι βούλονται, ἐπιβου- 25 λεύουσιν αὐτῷ, καὶ ἰδίᾳ πρὸς τοὺς βουλευτὰς ἄλλος πρὸς ἄλλον διέβαλλον, ὥς λυμαινόμενον τὴν πολιτείαν. Καὶ παραγγέλαντες νεανίσκοις, οἱ ἐδόκουν αὐτοῖς θρασύτατοι εἶναι, ξιφίδια ὑπὸ μάλης ἔχοντας παραγενέσθαι, ξυνέλεξαν τὴν βουλὴν. Ἐπεὶ δὲ ὁ Θηρα- 30 μένης παρῆν, ἀναστὰς ὁ Κριτίας ἔλεξεν ὧδε.

Ἦ ἄνδρες βουλευταῖ, εἰ μὲν τις ὑμῶν νομίζει πλέονας τοῦ καιροῦ ἀποθνήσκειν, ἐννοησάτω, ὅτι, ὅπου πολιτεῖαι μεθίστανται, πανταχοῦ ταῦτα γίγνεται· πλείστοις δ' ἀνάγκη πολεμίους εἶναι τοῖς ἐς ὀλιγαρχίαν μεθιστάσι, διὰ τε τὸ πολυανθρωποτάτην τῶν Ἑλληνίδων τὴν πόλιν εἶναι, καὶ διὰ τὸ πλείστον χρόνον ἐν ἐλευθερίᾳ τὸν δῆμον τετράφθαι. Ἡμεῖς δὲ, γνόντες μὲν, τοῖς οἰοῖς ἡμῖν τε 35 καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, γνόντες δὲ, ὅτι

Λακεδαιμονίοις τοῖς περισώσασιν ἡμᾶς ὃ μὲν δῆμος οὐποτ' ἂν
 φίλος γένοιτο, οἱ δὲ βέλτιστοι αἱ ἂν πιστοὶ διατελοῖεν, διὰ ταῦτα
 σὺν τῇ Λακεδαιμονίῳ γνῶμη τήνδε τὴν πολιτείαν καθίσταμεν.
 Καὶ εἴαν τινα αἰσθανόμεθα ἐναντίον τῇ ὀλιγαρχίᾳ, ὅσον δυνάμε-
 5 θα, ἐκποδῶν ποιούμεθα· πολὺ δὲ μάλιστα ἡμῖν δοκεῖ δίκαιον
 εἶναι, εἴ τις ἡμῶν αὐτῶν λυμαινεται ταύτῃ τῇ καταστάσει, δίκην
 αὐτὰν διδόναι. Νῦν οὖν αἰσθανόμεθα Θηραμένην τουτοῦ, οἷς
 δύναται, ἀπολλύντα ἡμᾶς τε καὶ ὑμᾶς. Ὡς δὲ ταῦτα ἀληθῆ, ἦν
 κατανοήτε, εὐρήσατε οὔτε ψέγοντα οὐδένα μᾶλλον Θηραμένους
 10 τουτοῦ τὰ παρόντα, οὔτε ἐναντιούμενον, ὅταν τινὰ ἐκποδῶν βου-
 λώμεθα ποιήσασθαι τῶν δημογῶν. Εἰ μὲν τοίνυν ἐξ ἀρχῆς
 ταῦτα ἐγίγνωσκε, πολέμιος μὲν ἦν, οὐ μίντοι πονηρός γ' ἂν
 δικαίως ἐνομίζετο· νῦν δὲ, αὐτὸς μὲν ἄρξας τῆς πρὸς Λακεδαιμο-
 νίους πίστεως καὶ φιλίας, αὐτὸς δὲ τῆς τοῦ δήμου καταλύσεως,
 15 μάλιστα δὲ ἐξορήσας ἡμᾶς τοῖς πρώτοις ὑπαγομένοις ἐς ἡμᾶς
 δίκην ἐπιτιθεῖναι, νῦν, ἐπεὶ καὶ ὑμεῖς καὶ ἡμεῖς φανερώς ἐχθροὶ
 τῷ δήμῳ γεγενήμεθα, οὐκέτ' αὐτῷ τὰ γινόμενα ἀρεσκεῖ, ὅπως
 αὐτὸν μὲν αὖ ἐν τῷ ἀσφαλεῖ καταστῇ, ἡμεῖς δὲ δίκην δώμεν τῶν
 πεπραγμένων. Ὡστε οὐ μόνον ὡς ἐχθρῷ αὐτῷ προσήκει, ἀλλὰ
 20 καὶ ὡς προδότῃ ὑμῶν τε καὶ ἡμῶν, διδόναι τὴν δίκην. Καίτοι
 τοσοῦτῳ μὲν δεινότερον προδοσία πολέμου, ὅση χαλεπωτέραν
 φυλάξασθαι τὸ ἀφανὲς τοῦ φανεροῦ· τοσοῦτῳ δ' ἐχθρὸν, ὅση
 πολέμοιοι μὲν ἀνθρώποι καὶ σπένδονται αὐτίς, καὶ πιστοὶ γίγνον-
 ται· ὃν δ' ἂν προδιδόντα λαμβάνωσι, τούτῳ οὔτε ἐσπίεσατο
 25 πώποτε οὐδεὶς, οὔτ' ἂν σπείσαιοι τοῦ λοιποῦ. Ἴνα δὲ εἰδῆτε, ὅτι
 αὐ καὶνὰ ταῦτα οὗτος ποιῇ, ἀλλὰ φύσει προδότης ἐστίν, ἀναμνήσω
 ὑμᾶς τὰ τούτῳ πεπραγμένα. Οὗτος γάρ ἐξ ἀρχῆς μὲν τιμώμετος
 ὑπὸ τοῦ δήμου, κατὰ τὸν πατέρα Ἀγνώνα, προπετιέστατος ἐγένετο
 τὴν δημοκρατίαν μεταστῆσαι ἐς τοὺς τετρακοσίους, καὶ ἐπρώτευν
 30 ἐν ἐκείνοις. Ἐπεὶ δ' ἤσθετο ἀντίπαλόν τι τῇ ὀλιγαρχίᾳ ξυνιστά-
 μενον, πρῶτος αὖ ἡγεμὼν τῷ δήμῳ ἐπ' ἐκείνους ἐγένετο. Ὅθεν
 δήπου καὶ κόθορνος ἐπικαλεῖται. Καὶ γὰρ ὁ κόθορνος ἀρμότ-
 τειν μὲν τοῖς ποσὴν ἀμφοτέροις δοκεῖ, ἀποβλέπει δ' ἐπ' ἀμφοτέ-
 ρον. Αἰεὶ δὲ, ὡς Θηράμενες, ἄνδρα τὸν ἄξιον ᾗ οὐ προάγειν
 35 μὲν δεινὸν εἶναι τοὺς ξυνόντας ἐς πράγματα, ἦν δὲ τι ἀντικώπη,
 εὐθὺς μεταβάλλεσθαι· ἀλλ' ὥσπερ ἐν νηὶ διαπονεῖσθαι, ἕως ἂν

ἐς οὐρον καταπαύσι· εἰ δὲ μὴ, πῶς ἂν ἀφίκοιτό ποτε, ἔνθα δεῖ,
 εἰ, ἐπειδὴν τι ἀντικέψη, εὐθὺς ἐς τὰναντία πλέοιεν; Καὶ εἰσὶ μὲν
 δήπου πᾶσαι μεταβολαὶ πολιτικῶν θανατηφόροι· σὺ δὲ, διὰ τὸ
 εὐμετάβολος εἶναι, πλείστοις μὲν μεταίτιος εἰ ἐξ ὀλιγαρχίας ὑπὸ
 τοῦ δήμου ἀπολωλέναι, πλείστοις δ' ἐκ δημοκρατίας ὑπὸ τῶν βελ- 5
 τιόνων. Οὗτος δὲ τοι ἐστίν, ὅς, ταχθεὶς, ἀνελίσθαι ὑπὸ τῶν
 στρατηγῶν τοὺς καταδύντας Ἀθηναίων ἐν τῇ περὶ Λέσβον ναυμα-
 χίᾳ, αὐτὸς οὐκ ἀνελόμενος, ἅμως τῶν στρατηγῶν κατηγορῶν ἀπέ-
 κτεινεν αὐτούς, ἵνα αὐτὸς περισωθῇ. Ὅστις γε μὴν φανερός
 ἐστι τοῦ μὲν πλεονεκτεῖν αἰεὶ ἐπιμελούμενος, τοῦ δὲ καλοῦ καὶ τῶν 10
 φίλων μηδὲν ἐντρέπομενος, πῶς τούτου χρή ποτε φείσασθαι; πῶς
 δ' οὐ φυλάξασθαι, εἰδότες αὐτοῦ τὰς μεταβολάς, ὥς μὴ καὶ ἡμᾶς
 ταῦτο δυνασθῇ ποιῆσαι; Ἡμεῖς οὖν τοῦτοκ' ὑπάγομεν καὶ ὥς ἐπι-
 βουλευόντα, καὶ ὥς προδιδόντα ἡμᾶς τε καὶ ὑμᾶς. Ὡς δ' εἰκότα
 ποιοῦμεν, καὶ τὰδ' ἐννοήσατε. Καλλίστη μὲν γὰρ δήπου δοκεῖ 15
 πολιτεία εἶναι ἡ Λακεδαιμονίων· εἰ δὲ ἐκείνη ἐπιχειρήσειε τις τῶν
 Ἐφόρων, ἀντὶ τοῦ τοῖς πλείοσι πελθεσθαι, ψέγειν τε τὴν ἀρχὴν, καὶ
 ἐναντιοῦσθαι τοῖς πραττομένοις, οὐκ ἂν οἴεσθε αὐτὸν καὶ ὑπ' αὐ-
 τῶν τῶν Ἐφόρων καὶ ὑπὸ τῆς ἄλλης ἀπάσης πόλεως τῆς μεγίστης
 τιμωρίας ἀξιώσθηναι; Καὶ ὑμεῖς οὖν, ἐὰν σωφρονῇτε, οὐ τούτου, 20
 ἀλλ' ὑμῶν φείσεσθε· ὥς οὗτος, σωθεὶς μὲν, πολλοὺς ἂν μέγα φρο-
 νεῖν ποιήσεις τῶν ἐναντία γιγνωσκόντων ὑμῖν· ἀπολόμενος δὲ,
 πάντων καὶ τῶν ἐν τῇ πόλει καὶ τῶν ἔξω ὑπεστέμοι ἂν τὰς ἐλπίδας.
 Ὁ μὲν ταῦτ' εἰπὼν ἀκαθέζετο· Θηραμένης δὲ ἀναστὰς ἔλεξεν·
 Ἀλλὰ πρῶτον μὲν μνησθήσομαι, ὃ ἄνδρες, ὃ τελευταῖον κατ' 25
 ἐμοῦ εἶπε. Φησὶ γάρ με τοὺς στρατηγούς ἀποκτείνειν κατηγο-
 ροῦντά. Ἐγὼ δὲ οὐκ ἤρχον κατ' ἐκείνων λόγον, ἀλλ' ἐκείνοι ἔφα-
 σαν, προσταχθέντα με ὑφ' ἐαυτῶν οὐκ ἀνελίσθαι τοὺς δυστυχού-
 ντας ἐν τῇ περὶ Λέσβον ναυμαχίᾳ. Ἐγὼ δὲ ἀπολογούμενος, ὥς διὰ
 τὸν χειμῶνα οὐδὲ πλεῖν, μὴ ὅτι ἀναιρεῖσθαι τοὺς ἄνδρας δυνατόν 30
 ἦν, ἔδοξα τῇ πόλει εἰκότα λέγειν, ἐκείνοι δὲ ἐαυτῶν κατηγορεῖν
 ἐφαίνοντο· φάσκοντες γάρ, οἷόν τε εἶναι σῶσαι τοὺς ἄνδρας,
 προέμενοι αὐτοὺς ἀπολέσθαι, ἀποπλέοντες ὄχοντο. Οὐ μὲντοι
 θαυμάζω γε τὸ Κριτίαν παρανενομηκέναι· ὅτε γὰρ ταῦτα ἦν, οὐ
 παρῶν ἐτύγχανεν, ἀλλ' ἐν Θετταλίᾳ μετὰ Προμηθεὺς δημοκρατίαν 35
 κατασκευάσειεν, καὶ τοὺς πένεστας ὥπλιζεν ἐπὶ τοὺς δεσπότας.

Ὡν μὲν οὖν οὗτος ἐκεῖ ἔπραττε, μηδὲν ἐνθάδε γένοιτο· τάδε γε
 μέντοι ὁμολογῶ ἐγὼ τούτῳ, εἴ τις ὑμᾶς μὲν τῆς ἀρχῆς βούλεται
 παῦσαι, τοὺς δ' ἐπιβουλευόντας ὑμῖν ἰσχυροὺς ποιεῖν, δίκαιον
 εἶναι τῆς μεγίστης αὐτὸν τιμωρίας τυγχάνειν· ὅστις μέντοι ὁ
 5 ταῦτα πράττων ἐστίν, οἶμαι ἂν ὑμᾶς κάλλιστα κρίνειν, τὰ τε πα-
 ραγμένα, καὶ ἃ νῦν πράττει ἕκαστος ἡμῶν, εἰ κατανοήσεται.
 Οὐκοῦν μέχρι μὲν τοῦ ὑμᾶς τε καταστήναι ἐς τὴν βουλὴν, καὶ
 ἀρχὰς ἀποδειχθῆναι, καὶ τοὺς ὁμολογουμένως συκοφάντας ὑπάγα-
 σθαι, πάντες ταῦτα ἐγινώσκομεν· ἐπεὶ δὲ οὗτοι ἤρξαντο ἑνδρας
 10 καλοὺς τε καὶ ἀγαθοὺς ξυλλαμβάνειν, ἐκ τούτου καὶ γὰρ ἠεξάμην
 τὰναντία τούτοις γιγνώσκειν. Ἥδωιν γάρ, ὅτι, ἀποδνησκοντος
 μὲν Λίοντος τοῦ Σαλαμίνιου, ἀνδρὸς καὶ ὄντος καὶ δοκοῦντος ἰκα-
 νοῦ εἶναι, ἀδικοῦντος δ' οὐδὲ ἓν, οἱ ὅμοιοι τούτῳ φοβήσονται,
 φοβούμενοι δὲ ἐναντίοι τῇδε τῇ πολιτείᾳ ἔσονται. Ἐγινώσκον
 15 δὲ, ὅτι, ξυλλαμβανομένου Νικηράτου τοῦ Νικίου, καὶ πλουσίου,
 καὶ οὐδὲν πώποτε δημοτικὸν οὔτε αὐτοῦ οὔτε τοῦ πατρὸς πράξαν-
 τος, οἱ τούτῳ ὅμοιοι δυσμενεῖς ὑμῖν γενήσονται. Ἀλλὰ μὴν, καὶ
 Ἀντιφῶντος ὑφ' ὑμῶν ἀπολλυμένου, ὃς ἐν τῷ πολέμῳ δύο τριήρεις
 εὐπλεοῦσας παρείχετο, ἠπιστάμην, ὅτι καὶ οἱ πρόθυμοι τῇ πόλει
 20 γεγενημένοι πάντες ὑπόπτως ὑμῖν ἔξοιεν. Ἀντίειπον δὲ καὶ, ὅτε
 τῶν μετοίκων ἓνα ἕκαστον λαβεῖν ἔφασαν χρῆναι· εὐδηλον γάρ
 ἦν, ὅτι, τούτων ἀπολομένων, καὶ οἱ μέτοικοι ἅπαντες πολέμιοι τῇ
 πολιτείᾳ ἔσονται. Ἀντίειπον δὲ καὶ, ὅτε τὰ ὅπλα τοῦ πλήθους
 παρηρῶντο, οὐ νομίζων χρῆναι ἀσθενῇ τὴν πόλιν ποιεῖν· οὐδὲ
 25 γὰρ τοὺς Λακεδαιμονίους ἰώρων τούτου ἕνεκα βουλομένους περι-
 σῶσαι ἡμᾶς, ὅπως, ὀλίγοι γεγόμενοι, μηδὲν δυναίμεθα αὐτοὺς
 ὠφελεῖν· ἐξῆν γὰρ αὐτοῖς, εἰ τούτου γε δέοιντο, καὶ μηδὲν λιπτεῖν·
 ὀλίγον ἔτι χρόνον τῷ λιμῷ πιέσαντας. Οὐδέ γε τὸ φρουρῶν
 μισθοῦσθαι ξυνήρεσκέ μοι, ἐξὼν αὐτῶν τῶν πολιτῶν τοσούτους
 30 προσλαμβάνειν, ἕως ῥαδίως οἱ ἄρχοντες ἐμείλομεν τῶν ἀρχομένων
 κρατήσειν. Ἐπεὶ γε μὴν πολλοὺς ἰώρων ἐν τῇ πόλει τῇ ἀρχῇ τῇδε
 δυσμενεῖς, πολλοὺς δὲ φυγάδας γενομένους, οὐκ ἂν ἔδοκε μοι,
 οὔτε Θρασύβουλον, οὔτε Ἄνυτον, οὔτε Ἀλκιβιάδην φυγαδεύειν·
 ἤδωιν γάρ, ὅτι οὕτως γε τὸ ἀντίπαλον ἰσχυρὸν ἔσται, εἰ τῷ μὲν
 35 πλήθει ἡγεμόνες ἱκανοὶ προσγενήσονται, τοῖς δὲ ἡγείσθαι βουλο-
 μένοις ἑξήμαχοι πολλοὶ φανήσονται. Ὁ ταῦτ' οὖν νομοθετῶν ἐν

τῷ φανερό, πότῃ εὐμενῆς ἂν δικαίως, ἢ προδότης νομίζοιτο ;
 Οὐχ οἱ ἐχθροὺς, ὧς Κριτία, κωλύοντες πολλοὺς ποιῆσθαι, οὐδὲ οἱ
 ἐυμάχους πλείστους διδάσκοντες κτᾶσθαι, οὗτοι τοὺς πολεμίους
 ἰσχυροὺς ποιοῦσιν· ἀλλὰ πολὺ μᾶλλον οἱ ἀδίκως τε χρήματα
 ἀφαιρούμενοι, καὶ τοὺς οὐδὲν ἀδικοῦντας ἀποκτείνοντες, οὗτοι 5
 εἰσιν οἱ καὶ πολλοὺς τοὺς ἐναντίους ποιοῦντες, καὶ προδιδόντες οὐ
 μόνον τοὺς φίλους, ἀλλὰ καὶ ἑαυτοὺς, δι' αἰσχροκέρδειαν. Εἰ δὲ
 μὴ ἄλλως γνωστὸν, ὅτι ἀληθῆ λέγω, ὧς ἐπισκέψασθε. Πότερον
 οἴεσθε, Θρασύβουλον, καὶ Ἄνκτον, καὶ τοὺς ἄλλους φυγάδας, ἃ
 ἐγὼ λέγω, μᾶλλον ἂν ἐνθάδε βούλεσθαι γίγνεσθαι, ἢ ἃ οὗτοι 10
 πράττουσιν ; Ἐγὼ μὲν γὰρ οἶμαι, νῦν μὲν αὐτοὺς νομίζειν, ἐυ-
 μάχων πάντα μετὰ εἶναι· εἰ δὲ τὸ κράτιστον τῆς πόλεως προσφι-
 λῶς ἡμῖν εἴχε, χυλεπὸν ἂν ἡγεῖσθαι εἶναι καὶ τὸ ἐπιβιβῆναι ποι
 τῆς χώρας. Ἄ δ' αὖ εἶπεν, ὥς ἐγὼ εἰμι οἷός ἀεὶ ποτε μεταβάλλε-
 σθαι, κατανοήσατε καὶ ταῦτα. Τὴν μὲν γὰρ τῶν τετρακοσίων 15
 πολιτείαν καὶ αὐτὸς δῆπου ὁ δῆμος ἐψηφίσατο, διδασκόμενος, ὥς
 οἱ Λακεδαιμόνιοι πάσῃ πολιτείᾳ μᾶλλον ἂν, ἢ δημοκρατίᾳ, πιστεύ-
 σαιαν. Ἐπεὶ δὲ γε ἐκείνοι μὲν οὐδὲν ἀνέσαν, οἱ δὲ ἀμφὶ Ἀριστο-
 τέλην καὶ Μελάνθιον καὶ Ἀρίσταρχον, στρατηγοῦντες, φανεροὶ
 ἐγένοντο ἐπὶ τῷ χώματι ἔρυμα τειχίζοντες, ἐς ὃ ἐβούλοντο τοὺς 20
 πολεμίους δεξάμενοι ὑφ' αὐτοῖς καὶ ταῖς ἐτέροις τὴν πόλιν ποιή-
 σασθαι· εἰ ταῦτ' αἰσθανόμενος ἐγὼ διεκώλυσα, τοῦτ' ἔστι προδό-
 την εἶναι τῶν φίλων ; Ἀποκαλεῖ δὲ κόθορνόν με, ὥς ἀμφοτέροις
 πειρώμενον ἀρμόττειν· Ὅστις δὲ μηδετέροις ἀρέσκει, τοῦτον, ὧ
 πρὸς τῶν Θεῶν, τί ποτε καὶ καλεῖσαι χρή ; Σὺ γὰρ δὴ ἐν μὲν τῇ 25
 δημοκρατίᾳ πάντων μισοδημώτατος ἐνομίζον, ἐν δὲ τῇ ἀριστοκρατίᾳ
 πάντων μισοκρατοτότατος γεγένησαι. Ἐγὼ δ', ὧς Κριτία, κείνοις
 μὲν ἀεὶ ποτε πολεμῶ, τοῖς οὐ πρόσθεν οἰομένοις καλὴν ἂν δημο-
 κρατίαν εἶναι, πρὶν ἂν καὶ οἱ δοῦλοι, καὶ οἱ δι' ἀπορίαν δραχμῆς
 ἂν ἀποδόμενοι τὴν πόλιν, δραχμῆς μετέχοιεν· καὶ τοῖσδε γ' αὖ ἀεὶ 30
 ἐναντιὸς εἰμι, οἱ οὐκ οἴονται καλὴν ἂν ἐγγενέσθαι ὀλιγαρχίαν,
 πρὶν ἂν ἐς τὸ ὑπ' ὀλίγων τυραννῆσθαι τὴν πόλιν καταστήσειαν.
 Τὸ μίντοι σὺν τοῖς δυναμένοις, καὶ μεθ' ἵππων καὶ μετ' ἀσπίδων
 ὠφελῆν διὰ τοῦτο τὴν πολιτείαν, πρόσθεν ἄριστον ἡγάγμην εἶναι,
 καὶ νῦν οὐ μεταβάλλομαι. Εἰ δ' ἔχεις εἰπεῖν, ὧς Κριτία, ὅπου ἐγὼ 35
 ἦν τοῖς δημοτικοῖς ἢ τυραννικοῖς τοὺς καλοὺς τε καὶ καχοὺς ἀπο-

στερεῖν πολιτείας ἐπεχείρησα, λέγει· ἐάν γὰρ ἐλεγχθῶ ἢ νῦν ταῦτα πράττων, ἢ πρότερον πώποτε ταῦτα πεποιηκὺς, ὁμολογῶ, τὰ πάντων ἐσχατιώτατα παθὼν ἂν δικαίως ἀποθνήσκαι.

Ὡς δ' εἰπὼν ταῦτα ἐπαύσατο, καὶ ἡ βουλὴ δῆλῃ ἐγένετο εὐμε-
 5 νῶς ἐπιθορυβήσασα, γρὺς δ' Κριτίας, ὅτι, εἰ ἐπιτρέψει τῇ βουλῇ διαψηφίζεσθαι περὶ αὐτοῦ, ἀναφεύξειτο, καὶ τοῦτο οὐ βιωτὸν ἡγησάμενος, προσελθὼν καὶ διαλεχθεὶς τι τοῖς τριάκοντα ἐξῆλθε, καὶ ἐπιστῆναι ἐκέλευσε τοὺς τὰ ἐγχειρίδια ἔχοντας φανερώς τῇ βουλῇ ἐπὶ τοῖς δρυφάκτοις. Πάλιν δ' εἰσελθὼν, εἶπεν· Ἐγὼ, ὡ
 10 βουλῇ, νομίζω, προστάτου ἔργον εἶναι οἷον δεῖ, ὃς ἂν, ὁρῶν τοὺς φίλους ἐξαπατωμένους, μὴ ἐπιτρέπῃ. Καὶ ἐγὼ οὖν τοῦτο ποιήσω. Καὶ γὰρ οἶδε οἱ ἐφεσθηκότες οὐ φασιν ἡμῖν ἐπιτρέφειν, εἰ ἀνήσο-
 μεν ἄνδρα, τὸν φανερώς τὴν ὀλιγαρχίαν λυμαινόμενον. Ἔστι δὲ ἐν τοῖς καινοῖς νόμοις, τῶν μὲν ἐν τοῖς τριαχιλοῖς ὄντων μηδένα
 15 ἀποθνήσκειν ἄνευ τῆς ὑμετέρας ψήφου· τῶν δ' ἔξω τοῦ καταλό-
 γου κυρίους εἶναι τοὺς τριάκοντα θανατοῦν. Ἐγὼ οὖν, ἔφη, Θηραμένην τουτοῦ ἐξαλείφω ἐκ τοῦ καταλόγου, ξυνδοκῶν ἅπασιν ἡμῖν. Καὶ τοῦτον, ἔφη, ἡμεῖς θανατοῦμεν. Ἀκούσας ταῦτα ὁ Θηραμένης, ἀνεπήδησεν ἐπὶ τὴν ἐστίαν, καὶ εἶπεν· Ἐγὼ δ', ἔφη,
 20 ὡ ἄνδρες, ἱκετεύω τὰ πάντων ἐννομώτατα, μὴ ἐπὶ Κριτίᾳ εἶναι ἐξαλείφειν μήτε ἐμὲ, μήτε ὑμῶν ὃν ἂν βούληται, ἀλλ', ὅτι περ νόμον οὔτοι ἔγραψαν περὶ τῶν ἐν τῷ καταλόγῳ, κατὰ τοῦτον καὶ ὑμῖν καὶ ἐμοὶ τὴν κρίσιν εἶναι. Καὶ τοῦτο μὲν, ἔφη, μὰ τοὺς θεοὺς, οὐκ ἄγνοῶ, ὅτι οὐδὲν μοι ἀρκέσει ὃδε ὁ βωμός· ἀλλὰ βούλομαι
 25 καὶ τοῦτο ἐπιδείξαι, ὅτι οὔτοι οὐ μόνον εἰσι περὶ ἀνθρώπους ἀδικώτατοι, ἀλλὰ καὶ περὶ θεοὺς ἀσεβέστατοι. Ἐμῶν μέντοι, ἔφη, ὡ ἄνδρες καλοὶ καγαθοὶ, θαυμάζω, εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς, καὶ τάδε γινώσκοντες, ὅτι οὐδὲν τὸ ἐμὸν ὄνομα εὐεξα-
 λειπτότερον, ἢ τὸ ὑμῶν ἐκάστου. Ἐκ δὲ τούτου ἐκέλευσε μὲν ὁ
 30 τῶν τριάκοντα κήρυξ τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην. Ἐκείνοι δὲ εἰσελθόντες σὺν τοῖς ὑπηρέταις, ἡγουμένου αὐτῶν Σατύρου, τοῦ θρασυτάτου αὐτῶν καὶ ἀναιδιστάτου, εἶπε μὲν ὁ Κριτίας· Παράδιδμεν ὑμῖν, ἔφη, Θηραμένην τουτοῦ κατακεκρωμένου κατὰ τὸν νόμον· ὑμεῖς δὲ λαβόντες καὶ ἀπαγαγόντες, οἱ ἑνδεκα, οὐ δεῖ,
 35 τὰ ἐκ τούτων πράσσετε. Ὡς δὲ ταῦτα εἶπεν, εἶλκε μὲν ἀπὸ τοῦ βωμοῦ ὁ Σάτυρος, εἶλκεν δὲ οἱ ὑπηρέται. Ὁ δὲ Θηραμένης,

ὅσπερ εἰκός, καὶ θεοὺς ἐπικαλεῖτο καὶ ἀνθρώπους, καθορᾶν τὰ γιγνόμενα. Ἡ δὲ βουλὴ ἡσυχίαν εἶχεν, ὁρῶσα καὶ τοὺς ἐπὶ τοῖς θρυφάκτοις ὁμοίους Σατύρω, καὶ τὸ ἐμπροσθεν τοῦ βουλευτηρίου πλήρες τῶν φρουρῶν, καὶ οὐκ ἄγνοοῦντες, ὅτι ἐγχειρίδια ἔχοντες παρήσαν. Οἱ δ' ἀπήγαγον τὸν αἰδρα διὰ τῆς ἀγορᾶς, 5 μάλᾳ μεγάλῃ τῇ φωνῇ δηλοῦντα, οἷα ἔπασχε. Λέγεται δὲ ἐν ῥῆμα καὶ τοῦτο αὐτοῦ. Ὡς εἶπεν ὁ Σάτυρος, ὅτι οἰμώζοιτο, εἰ μὴ σιωπήσοιεν, ἐπήρτο. Ἄν δὲ σιωπῶ, οὐκ ἄρα, ἔφη, οἰμώζομαι; Καὶ ἐπεὶ γε ὑποθνήσκειν ἀναγκαζόμενος τὸ κώνειον ἔπιε, τὸ λειπόμενον ἔφασαν ἀποκοιταβίσαντα εἰπεῖν αὐτόν: Κριτὶα τοῦτ' 10 ἔστω τῷ καλῷ. Καὶ ταῦτο μὲν οὐκ ἄγνοῶ, ὅτι ταῦτα ἀποφθίγματα οὐκ ἀξιόλογα· ἐκεῖνο δὲ κρῖνω τοῦ ἀνδρὸς ἀγαστὸν, τὸ τοῦ θανάτου παρεστηκένος, μήτε τὸ φρόνιμον, μήτε τὸ παιγνιώδες ἀπολιπεῖν ἐκ τῆς ψυχῆς.

Θηραμένης μὲν δὴ οὕτως ἀπέθανεν· οἱ δὲ τριάκοντα, ὥς ἔξον 15 ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προὔπον μὲν τοῖς ἔξω ταῦ καταλόγου, μὴ εἰσιέναι ἐς τὸ ἄστυ, ἦγον δὲ ἐκ τῶν χωρίων, ἵνα αὐτοὶ καὶ οἱ φίλοι τοὺς τούτων ἄγρους ἔχοιεν. Φευγόντων δὲ ἐς τὸν Πειραιᾶ, καὶ ἐντεῦθεν πολλοὺς ἄγοντες ἐνέπλησαν καὶ τὰ Μέγαρα καὶ τὰς Θήβας τῶν ὑποχωρούντων. 20

Ἐκ δὲ τούτων Θρασύβουλος, ὀρμηθεὶς ἐκ Θηβῶν ὥς σὺν ἑβδομήκοντα, Φυλὴν χωρίον καταλαμβάνει ἰσχυρόν. Οἱ δὲ τριάκοντα ἐβόηθον ἐκ τοῦ ἄστεος σὺν τε τοῖς τρισχιλίοις καὶ σὺν τοῖς ἱππεῦσι, καὶ μάλ' εὐημερίας οὕσης. Ἐπεὶ δὲ ἀφίκοντο, εὐθὺς μὲν θρασυνομένοι τινες τῶν νέων προσέβαλον πρὸς τὸ χωρίον, καὶ ἐποίησαν 25 μὲν οὐδέν, τραύματα δὲ λαβόντες ἀπῆλθον. Βουλομένων δὲ τῶν τριάκοντα ἀποτειχίζειν, ὅπως ἐκπολιορκήσειαν αὐτούς, ἀποκλείσαντες αὐτοῖς τὰς ἐφόδους τῶν ἐπιτηδείων, ἐπιγίγνεται τῆς κυκτὸς χιῶν παμπληθής· καὶ τῇ ὑστεραίᾳ οἶδε νιφόμενοι ἀπῆλθον ἐς τὸ ἄστυ, μάλᾳ συχνοὺς τῶν σκευοφόρων ὑπὸ τῶν ἐκ Φυλῆς ἀποβα- 30 λόντες. Γινώσκοντες δὲ, ὅτι καὶ ἐκ τῶν ἀγρῶν λεηλατήσοιεν, εἰ μὴ τις φυλακὴ ἔσοιτο, διαπέμπουσιν ἐς τὰς ἐσχατίας, ὅσον πεντεκαίδεκα στάδια ἀπὸ Φυλῆς, τοὺς τε Λακωνικοὺς πλὴν ὀλίγων φρουρῶν, καὶ τῶν ἱππέων δύο φυλάς. Οὗτοι δὲ σιρατοπεδευσάμενοι ἐν χωρίῳ λαοῶ, ἐφύλαττον. Ὁ δὲ Θρασύβουλος, ἤδη 35 συνειλεγμένων ἐς τὴν Φυλὴν περὶ ἑπτακοσίους, λαβὼν αὐτούς,

- καταβαίνει τῆς νυκτός. Θέμενος δὲ τὰ ὅπλα ὅσον τρία ἢ τέσσαρα στάδια ἀπὸ τῶν φρουρῶν, ἡσυχίαν εἶχεν. Ἐπεὶ δὲ πρὸς ἡμέραν ἐγγύγετο, καὶ ἤδη ἀνίσταντο, ὅποι ἐθεῖτο ἔκαστος, ἀπὸ τῶν ὀπλίων, καὶ οἱ ἵπποκόμοι ψήχοντες τοὺς ἵππους ψόφον ἐποίουν, ἐν τούτῳ
- 5 ἀναλαβόντες οἱ περὶ Θρασύβουλον τὰ ὅπλα, δρόμῳ προεσίπτον· καὶ ἔστι μὲν οὕς αὐτῶν κατέλαβον, πάντας δὲ τριψάμενοι ἰδίῳσαν ἕξ ἢ ἐπὶ στάδια· καὶ ἀπέκτειναν τῶν μὲν ὀπλιτῶν πλῖον ἢ εἰκοσι καὶ ἑκατὸν, τῶν δὲ ἱππίων Νικόστρατόν τε, τὸν καλὸν ἐπικαλούμενον, καὶ ἄλλους δὲ δύο, ἔτι καταλαβόντες ἐν ταῖς εἰναῖς.
- 10 Ἐπαναχωρήσαντες δὲ, καὶ τρόπαιον στησάμενοι, συσκευασάμενοι ὅπλα τε, ὅσα ἔλαβον, καὶ σκεύη, ἀπῆλθον ἐπὶ Φυλῆς. Οἱ δὲ ἐξ αὐτοῦ ἱππεῖς βοηθήσαντες τῶν μὲν πολεμίων οὐδένα ἔτι εἶδον· προσμείναντες δὲ, ἕως τοὺς νεκροὺς ἀνέλλοντο οἱ προσήκοντες, ἀνεχώρησαν εἰς τὸ αἶστυ. Ἐκ δὲ τούτου οἱ τριάκοντα, οὐκ ἐτι
- 15 νομίζοντες ἀσφαλῆ σφίσι τὰ πράγματα, ἐβουλήθησαν Ἐλευσίνα ἐξειδιώσασθαι, ὥστε εἶναι σφίοι καταφυγὴν, εἰ δεήσει. Καὶ παραγγείλαντες τοῖς ἱππεῦσιν, ἦλθον εἰς Ἐλευσίνα Κριτίας τε καὶ οἱ ἄλλοι τῶν τριάκοντα· ἐξέτασιν τε ποιήσαντες ἐν τοῖς ἱππεῦσι, φάσκοντες, εἰδέναι βούλεσθαι, πόσοι εἴεν καὶ πόσης φυλακῆς
- 20 πρσδεήσοιντο, ἐκέλευον ἀπογράφεσθαι πάντας· τὸν δὲ ἀπογραψάμενον αἰεὶ διὰ τῆς πυλίδος ἐπὶ τὴν θάλατταν ἐξαίρει. Ἐπὶ δὲ τῷ αἰγιαλῷ τοὺς μὲν ἱππείας ἔνθεν καὶ ἔνθεν κατέστησαν, τὰν δ' ἐξίοντα αἰεὶ οἱ ὑπηρεταὶ ξυνέδουν. Ἐπεὶ δὲ πάντες ξυνειλημμένοι ἦσαν, Λυσίμαχον τὸν ἱππαρχον ἐκέλευσαν ἀναγαγόντα παραδοῦναι
- 25 αὐτοὺς τοῖς ἔνδεκα. Τῇ δὲ ὑστειραίᾳ εἰς τὸ Ὠδεῖον παρεκάλεσαν τοὺς ἐν τῷ καταλόγῳ ὀπλίτας καὶ τοὺς ἄλλους ἱππείας. Ἀναστάς δὲ Κριτίας ἔλεξεν· Ἡμεῖς, ἔφη, ὧ ἄνδρες, οὐδὲν ἤττον ὑμῖν κατασκευάζομεν τὴν πολιτείαν, ἢ ἡμῖν αὐτοῖς. Δεῖ οὖν ὑμᾶς, ὥσπερ καὶ τιμῶν μετέξετε, οὕτω καὶ τῶν κινδύνων μετέχειν. Τῶν
- 30 οὖν ξυνειλημμένων Ἐλευσινίων καταψηφιστέον ἐστίν, ἵνα ταῦτα ἡμῖν καὶ θαρσύνῃτε καὶ φοβῆσθε. Δείξας δὲ τι χωρίον, εἰς τοῦτο ἐκέλευσε φανεράν φέρειν τὴν ψῆφον. Οἱ δὲ Λακωνικοὶ φρουροὶ ἐν τῷ ἡμίσει τοῦ Ὠδείου ἐξωπλισμένοι ἦσαν· ἦν δὲ ταῦτα ἀρεστά καὶ τῶν πολιτῶν ὅσοις τὸ πλεονεκτεῖν μόνον ἔμελεν.
- 35 Ἐκ δὲ τούτου λαβὼν ὁ Θρασύβουλος τοὺς ἀπὸ Φυλῆς, περὶ χίλους ἤδη ξυνειλημένους, ἀφικνεῖται τῆς νυκτός εἰς τὸν Πειραιᾶ.

Οἱ δὲ τριάκοντα, ἐπεὶ ἤσθοντο ταῦτα, ἐβρόθουν εὐθύς αὐτοῖς ἐν
 τε τοῖς Λακωνικοῖς, καὶ ἐν τοῖς ἰππεῦσι καὶ τοῖς ὀλίταις· ἐπειτα
 ἐχώρουν κατὰ τὴν ἐς τὸν Πειραιᾶ ἀμαξιτὸν ἀναφέρονσαν. Οἱ δὲ
 ἀπὸ Φυλῆς ἔτι μὲν ἐπεχείρησαν μὴ ἀνίστασθαι αὐτούς· ἐπεὶ δὲ μέγας
 ὁ κύκλος ὦν πολλῆς φυλακῆς ἰδοὺναι δέισθαι, οὕτω πολλοῖς οὔσι, 5
 ξυνεσπειράθησαν ἐπὶ τὴν Μουνυχίαν. Οἱ δὲ ἐκ τοῦ ἄστεος ἐς τὴν
 Ἰπποδάμειαν ἀγορὰν ἐλθόντες, πρῶτον μὲν ξυνετάξαντο, ὥστε
 ἐμπλήσαι τὴν ὁδόν, ἣ φέροι πρὸς τε τὸ ἱερὸν τῆς Μουνυχίας Ἀρτέ-
 μιδος καὶ τὸ Βενδίδειον· καὶ ἐγένοντο βάρους οὐκ ἔλαττον, ἢ ἐπὶ
 πεντήκοντα ἀσπίδων. Οὕτω δὲ ξυνεταγμένοι ἐχώρουν ἄνω. Οἱ 10
 δὲ ἀπὸ Φυλῆς ἀντανέπλησαν μὲν τὴν ὁδόν, βάρους δὲ οὐ πλέον ἢ
 ἐς δέκα ὀπλίτας ἐγένοντο. Ἐτάχθησαν μέντοι ἐπ' αὐτοῖς πελτο-
 φόροι τε καὶ ψιλοὶ ἀκοντισταί, ἐπὶ δὲ τούτοις οἱ πετροβόλοι. Οὗτοι
 μέντοι συχνοὶ ἦσαν· καὶ γὰρ αὐτόθεν προσεγίνοντο. Ἐν ᾧ δὲ
 προσήεσαν οἱ ἐναντιοί, Θρασύβουλος τοὺς μετ' αὐτοῦ θιέσθαι 15
 κελεύσας τὰς ἀσπίδας, καὶ αὐτὸς θιέμενός, τὰ δ' ἄλλα ὄπλα ἔχων,
 κατὰ μέσον στάς, ἔλεξεν·

Ἄνδρες πολῖται, τοὺς μὲν διδάξαι, τοὺς δὲ ἀναμνησάμενοι ὑμῶν
 βούλομαι, ὅτι εἰς τῶν προσιόντων οἱ μὲν τὸ δεξιὸν ἔχοντες, οὓς
 ὑμεῖς ἡμέρᾳ πέμπτῃ τρεψάμενοι ἐδιώξατε· οἱ δ' ἐπὶ τοῦ εὐωνύμου 20
 ἔσχατοι, οὗτοι δὲ οἱ τριάκοντα, οἱ ἡμᾶς καὶ πόλεως ἀπεστέρου
 οὐδὲν ἀδικοῦντας, καὶ οἰκιῶν ἐξήλαντον, καὶ τοὺς φιλάτους τῶν
 ἡμετέρων ἀπὲσημαίνοντο. Ἀλλὰ νῦν τοι παραγεγνήνηται, ὅτ' οὗτοι
 μὲν οὐποτε ᾤοντο, ἡμεῖς δὲ αἰεὶ εὐχόμεθα. Ἐχοντες γὰρ ὄπλα
 μὲν ἐναντιοὶ αὐτοῖς καθίσταμεν· οἱ δὲ θεοὶ, ὅτι ποτὲ καὶ 25
 δειπνοῦντες ξυνελαμβανόμεθα καὶ καθεύδοντες καὶ ἀγοράζοντες,
 οἱ δὲ καὶ οὐχ ὅπως ἀδικοῦντες, ἀλλ' οὐδ' ἐπιδημοῦντες ἐφυγαδευό-
 μεθα, νῦν φανερώς ἡμῖν συμμαχοῦσι. Καὶ γὰρ ἐν εὐδίᾳ χειμῶνα
 ποιοῦσιν, ὅταν ἡμῖν συμφέρῃ· καὶ ὅταν ἐπιχειρῶμεν, πολλῶν ὄντων
 ἐναντίων, ὀλίγοις οὔσι τρόπαια ἴστασθαι διδόασιν. Καὶ νῦν δὲ 30
 κεκομίσασιν ἡμᾶς ἐς χωρίον, ἐν ᾧ οὗτοι μὲν οὔτε βάλλειν οὔτε
 ἀκοντίζειν ὑπὲρ τῶν προτεταγμένων, διὰ τὸ πρὸς ὄρθιον ἵσταναι,
 δύνανται ἂν· ἡμεῖς δὲ, ἐς τὸ κάτω γὰρ καὶ δόρατα ἀφιέντες καὶ
 ἀκόντια καὶ πέτρους, ἐξιζόμεθα τε αὐτῶν, καὶ πολλοὺς κατατρώ-
 σομεν. Καὶ ᾤετο μὲν ἂν τις δεήσειν τοῖς γε πρωτοστάταις ἐκ τοῦ 35
 ἴσου μάχεσθαι· κῦν δὲ, ἂν ὑμεῖς, ὥσπερ προσήκει, προθύμως

ἀφίητε τὰ βίλη, ἀμαρτήσεται μὲν οὐδαίς, ἃν γε μεσιτὴ ἡ ὁδός, φυλαττόμενοι δὲ δραπτετεύσουσιν αἶα ὑπὸ ταῖς ἀσπίσιν· ὥστε
 5 ἔξισται ὥσπερ τυφλοὺς καὶ τύπτειν, ὅπου ἂν βουλώμεθα, καὶ ἐναλλομένους ἀνατρέπειν. Ἄλλ', ὃ ἄνδρες, οὕτως χρὴ ποιεῖν, ὅπως
 ἡμῖν, ἃν θεὸς θελῇ, νῦν ἀποδώσει καὶ πατρίδα, καὶ οἴκους, καὶ
 ἑλευθερίαν, καὶ τιμὰς, καὶ παῖδας, οἷς εἰσι, καὶ γυναῖκας. Ὡς
 μακάριοι θῆτα, οἳ ἂν ἡμῶν νικῆσαντες ἐπιδόσωσι τὴν πασῶν ἡδέιστην
 ἡμέραν· εὐδαίμων δὲ καὶ, ἃν τις ἀποθάνῃ· μνημεῖον γὰρ οὐδαίς
 10 οὕτω πλούσιος ἂν καλοῦ τεύξεται. Ἐξάρξω μὲν οὖν ἐγὼ, ἥνικα
 ἂν καιρὸς ᾗ, παιᾶνα· ὅταν δὲ τὸν Ἐνυάλιον παρακαλέσωμεν, τότε
 πάντες ὁμοθυμαδὸν, ἂνθ' ὃν ὑβρίσθημεν, τιμωρούμεθα τοὺς
 ἄνδρας.

Ταῦτα δ' εἰπὼν, καὶ μεταστραφείς πρὸς τοὺς ἐναντίους, ἡσυχίαν
 15 εἶχε· καὶ γὰρ ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιεί-
 θεσθαι, πρὶν ἂν τῶν σφετέρων ἢ πίσσοι τίς, ἢ τρωθείη· ἐπειδὴν
 μέντοι τοῦτο γένηται, ἡγήσόμεθα μὲν, ἔφη, ἡμῖς· νίκη δὲ ἡμῶν
 ἔσται ἐπομένη, ἐμοὶ μέντοι θάνατος, ὥς γ' ἐμοὶ δοκεῖ. Καὶ οὐκ
 ἀρεύσατο, ἀλλ' ἐπεὶ ἀνέλαβον τὰ ὄπλα, αὐτὸς μὲν, ὥσπερ ὑπὸ
 20 μοίρας τινὸς ἀγόμενος, ἐκπῆδῆσας πρῶτος, ἐμπεισὼν τοῖς πολεμίοις
 ἀποθνήσκει, (καὶ τέθασται ἐν τῇ διαβάσει τοῦ Κηφισσοῦ.) οἱ δ'
 ἄλλοι ἐρίπων καὶ κατεδίωξαν μέχρι τοῦ ὀμαλοῦ. Ἀπείσανον δ'
 ἐνταῦθα τῶν μὲν τριάκοντα Κριτίας τε καὶ Ἐκπόμαχος, τῶν δ' ἐν
 Παιραιεὶ δέκα ἀρχόντων Χαρμίδης ὁ Γλαύκωνος, τῶν δ' ἄλλων
 25 περὶ ἑβδομήκοντα. Καὶ τὰ μὲν ὄπλα ἔλαβον, τοὺς δὲ χιτῶνας
 οὐδενὸς τῶν πολιτῶν ἐσκύλευσαν. Ἐπεὶ δὲ τοῦτο ἐγένετο, καὶ
 τοὺς νεκροὺς ὑποσπόνδους ἀπιδίδωσαν, προσίοιτες ἀλλήλοισι πολ-
 λοι διελέγοντο. Κλεόκριτος δὲ, ὁ τῶν μυσητῶν κήρυξ, μάλ' ἐμφω-
 νος ὢν, κατασιωπησάμενος ἔλεξεν· Ἄνδρες πολῖται, τί ἡμῶς
 30 ἐξελαύνετε; τί ἀποκτεῖναι βούλεισθε; ἡμεῖς γὰρ ὑμᾶς κακὸν
 οὐδεπώποτε ἐποιήσαμεν, μετεσχήκαμεν δὲ ὑμῖν καὶ ἱερῶν τῶν
 σεμνοτάτων, καὶ θυσιῶν, καὶ ἱερῶν τῶν καλλίστων, καὶ ξυγχο-
 ρευνταὶ καὶ ξυμφοιτῆται γεγενήμεθα, καὶ ξυστρατιώται, καὶ πολλὰ
 35 τῆς κοινῆς ἀμφοτέρων ἡμῶν σωτηρίας τε καὶ ἑλευθερίας. Πρὸς
 θεῶν πατρῶν καὶ μητρῶν, καὶ ξυγγενείας, καὶ κηδεστίας, καὶ

ἑταιρίας, (πάντων γὰρ τούτων πολλοὶ κοινωνοῦμεν ἀλλήλοις) αἰ-
 δούμενοι καὶ θεοὺς καὶ ἀνθρώπους, παύσασθε ἁμαρτάνοντες ἐς
 τὴν πατρίδα, καὶ μὴ πείθεσθε τοῖς ἀνοσιωτάτοις τριάκοντα, οἱ
 ἰδίων κερδέων ἕνεκα ὀλλοῦν δεῖν πλείους ἀπεκτόνασιν Ἀθηναίων
 ἐν ὅτῳ μηνί, ἢ πάντες Πελοποννήσιοι δέκα ἔτη πολεμοῦντες. 5
 Ἐξὸν δ' ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, οὗτοι τὸν πάντων αἰσχιστόν
 τε καὶ χαλεπώτατον καὶ ἀνοσιώτατον καὶ ἐχθιστόν τε καὶ θεοῖς καὶ
 ἀνθρώποις πόλεμον ἡμῖν πρὸς ἀλλήλους παρέχουσιν. Ἀλλ' εὖ γε
 μέντοι ἐπίστασθε, ὅτι καὶ τῶν νῦν ὑφ' ἡμῶν ἀποθανόντων οὐ
 μόνον ὑμεῖς, ἀλλὰ καὶ ἡμεῖς ἔστιν οὗς πολλὰ κατεδακρύσαμεν. 10

Ὁ μὲν τοιαῦτα ἔλεγεν. Οἱ δὲ λοιποὶ ἄρχοντες, καὶ διὰ τὸ
 τοιαῦτα προσακούειν, τοὺς μεθ' ἑαυτῶν ἀπήγαγον ἐς τὸ ἄστυ.
 Τῇ δ' ὑστεραίᾳ οἱ μὲν τριάκοντα πάνυ δὴ ταπεινοὶ καὶ ἔρημοι
 ξυκεκδήντο ἐν τῷ ξυναδρίῳ· τῶν δὲ τρισεχλίων ὅπου ἑαστοὶ
 τεταγμένοι ἦσαν, πανταχοῦ διεφέροντο πρὸς ἀλλήλους. Ὅσοι μὲν 15
 γὰρ ἐπεποιήκεσάν τι βιαιότερον καὶ ἐφοβοῦντο, ἐντόνως ἔλεγον,
 ὥς οὐ χρεὶ καθυφίεσθαι τοῖς ἐν Πειραιεῖ· ὅσοι δὲ ἐπίστανον
 μηδὲν ἡδικηέναι, αὐτοὶ τε ἀνελυγζοντο, καὶ τοὺς ἄλλους ἐδίδα-
 σκον, ὥς οὐδὲν δέοιντο τούτων τῶν κακῶν, καὶ τοῖς τριάκοντα οὐκ
 ἔφρασαν χρῆναι πείθεσθαι, οὐδ' ἐπιτρέπειν ἀπολλύναι τὴν πόλιν. 20
 Καὶ τὸ τελευταῖον ἐψηφίσαντο, ἐκείνους μὲν καταπαῦσαι, ἄλλους
 δὲ ἰλέεσθαι. Καὶ ἔλλοντο δέκα, ἓνα ἀπὸ φυλῆς. Καὶ οἱ μὲν
 τριάκοντα Ἐλευσινάδε ἀπῆλθον· οἱ δὲ δέκα τῶν ἐν ἄστει, καὶ
 μάλα τεταραγμένων καὶ ἀπιστούντων ἀλλήλοις, ἐν τοῖς ἱππάρχοις
 ἐπεμείλοντο. Ἐξεκέλευδον δὲ καὶ οἱ ἱππεῖς ἐν τῷ Ἰρδείῳ, τοὺς 25
 τε ἵππους καὶ τὰς ἀσπίδας ἔχοντες, καὶ δι' ἀπιστίαν ἐφωδεύοντα
 μὲν ἀφ' ἐσπέρας ἐν ταῖς ἀσπίσι κατὰ τὰ τεῖχη, τὸ δὲ πρὸς ὄρθρον
 ἐν τοῖς ἵπποις, αἰεὶ φοβούμενοι, μὴ ἐπισπεύσοιεν τινες αὐτοῖς τῶν
 ἐκ τοῦ Πειραιεῖς. Οἱ δὲ, πολλοὶ ὄντες καὶ παντοδαποὶ, ὅπλα
 ἐποιοῦντο, οἱ μὲν ξύλινα, οἱ δὲ οἰσύνια, καὶ ταῦτα ἐλευκοῦντο. 30
 Πρὶν δὲ ἡμέρας δέκα γενέσθαι, πιστὰ δόντες, οἵτινες συμπολεμή-
 σιαν, καὶ εἰ ξένοι εἴεν, ἰσοτέλειαν ἔσσεσθαι, ἐξήσαν πολλοὶ μὲν
 ὀπλῖται, πολλοὶ δὲ γυμνήτες, (ἐγένοντο δὲ αὐτοῖς καὶ ἱππεῖς ὥσπερ
 ἑβδομήκοντα,) προνομᾶς δὲ ποιούμενοι, καὶ λαμβάνοντες ξύλα καὶ
 ὀπώραν, ἐκάθευδον πύλιν ἐν Πειραιεῖ. Τῶν δ' ἐκ τοῦ ἄστειος 35
 ἄλλος μὲν οὐδεὶς ἐν ὀπλοῖς ἐξῆν, οἱ δὲ ἱππεῖς ἔστιν ὅτι καὶ

ληστὰς ἐχειροῦντο τῶν ἐκ τοῦ Πειραιῶς, καὶ τὴν φάλαγγα αὐτῶν ἐκακούρου. Περιέτιχον δὲ καὶ τῶν Αἰωνίων τισὶν, ἐς τοὺς αὐτῶν ἄγρους ἐπὶ τὰ ἐπιτήδεια πορευομένοις· καὶ τοὺτους ἀνὰ μαχος ὁ ἱππαρχος ἀπέσφαξε, πολλὰ λιτανεύοντας, καὶ πολλῶν
 5 χαλεπῶς φερόντων ἱππείων. Ἀνταπέκτεινον δὲ καὶ οἱ ἐν Πειραιεὶ τῶν ἱππείων ἐπ' ἀγροῦ λαβόντες Καλλίστρατον, φυλῆς Λεοντίδος· καὶ γὰρ ἤδη μέγα ἐφρόνον, ὥστε καὶ πρὸς τὸ ταῦχος τοῦ ἄστεος προσέβαλαν. Ἐξ δὲ καὶ τοῦτο δεῖ εἰπεῖν τοῦ μηχανοποιοῦ, τοῦ ἐν τῷ ἄστει, ὅς, ἐπεὶ ἔγνω, ὅτι κατὰ τὸν ἐκ Δυκεῖον δρόμον μέλλουσιν
 10 τὰς μηχανὰς προσάγειν, τὰ ζεύγη ἐκέλευσε πάντα ἁμαξιαλοὺς λίθους ἄγειν, καὶ καταβάλλειν, ὅπου ἕκαστος βούλοιο τοῦ δρόμου. Ὡς δὲ τοῦτο ἐγένετο, πολλὰ εἰς ἕκαστος τῶν λίθων πράγματα παρῆχε. Περμπόντων δὲ πρέσβεις ἐς Λακεδαιμόνα, τῶν μὲν τριᾶκοντα ἐξ Ἐλευσῖνος, τῶν δ' ἐν καταλόγῳ ἐξ ἄστεος, καὶ βοηθεῖν
 15 καλευόντων, ὡς ἀφεισηκότος τοῦ δήμου ἀπὸ Λακεδαιμονίων, Λύσανδρος λογισάμενος, ὅτι οἷόν τε εἴη ταχὺ ἐκπολιορκῆσαι τοὺς ἐν τῷ Πειραιεὶ κατὰ τε γῆν καὶ κατὰ θάλατταν, εἰ τῶν ἐπιτηδείων ἀποκλεισθῆῃσαν, ξυνέπραξεν, ἑκατὸν τε τάλαντα αὐτοῖς δανεισθῆναι, καὶ αὐτὸν μὲν κατὰ γῆν ἀρμοστήν, Λίβυν δὲ τὸν ἀδελφόν
 20 ναυαρχοῦντα ἐπεμψθῆναι.

Καὶ ἐξελθὼν αὐτὸς μὲν Ἐλευσινάδε, ξυνελέγετο ὀπλίτας πολλοὺς Πελοποννησίων· ὁ δὲ ναύαρχος κατὰ θάλατταν ἐφύλλατταν, ὅπως μηδὲν ἐσπλείοι αὐτοῖς τῶν ἐπιτηδείων· ὥστε ταχὺ πάλιν ἐν ἀπορίᾳ ἦσαν οἱ ἐν Πειραιεὶ, οἱ δ' ἐν τῷ ἄστει πάλιν αὖ
 25 μέγα ἐφρόνον ἐπὶ τῷ Λυσάνδρῳ. Οὕτω δὲ προχωρούντων, Πανσανίας ὁ βασιλεὺς, φθονήσας Λυσάνδρῳ, εἰ κατειργασμένος ταῦτα ἅμα μὲν εὐδοκίμησοι, ἅμα δὲ ἰδίας ποιήσοιτο τὰς Ἀθήνας, πείσας τῶν Ἐφόρων τρεῖς, ἐξάγει φρασεῖν. Συνείποντο δὲ καὶ οἱ ἐξυμματοὶ πάντες, πλὴν Βοιωτῶν καὶ Κορινθίων.
 30 Οὗτοι δ' ἔλεγον μὲν, ὅτι οὐ νομίζοιεν εὐορκεῖν ἂν στρατευόμενοι ἐπ' Ἀθηναίους, μηδὲν παράσπονδον ποιοῦντας· ἔπραττον δὲ ταῦτα, ὅτι ἐγγίνωσκον Λακεδαιμονίους βουλομένους τὴν τῶν Ἀθηναίων χώραν οἰκεῖαν καὶ πιστὴν ποιήσασθαι. Ὁ δὲ Πανσανίας ἐστρατοπεδεύσατο μὲν ἐν τῷ Ἀλιπέδῳ καλουμένῳ πρὸς τῷ Πει-
 35 ραιεὶ, δεξιὸν ἔχων κίρας, Λύσανδρος δὲ ἐν τοῖς μισθοφόροις τὸ εὐώνυμον. Πέμπων δὲ πρέσβεις ὁ Πανσανίας πρὸς τοὺς ἐν

Πειραιῇ, ἐκέλευεν ἀπιδίαι ἐπὶ τὰ ἑαυτῶν· ἐπεὶ δ' οὐκ ἐπέθοντο, προσέβαλλεν ὅσον ἀπὸ βοῆς ἔνεκεν, ὅπως μὴ δηλὸς εἴη εὐμανὴς αὐτοῖς ὢν. Ἐπεὶ δ' οὐδὲν τῆς προσβολῆς πράξας ἀπῆλθε, τῇ ὑστεραίᾳ, λαβὼν τῶν μὲν Λακεδαιμονίων δύο μόρας, τῶν δὲ Ἀθηναίων ἑπτεῶν τρεῖς φυλάς, παρήλθεν ἐπὶ τὸν κοφὸν λιμένα, 5 σκοπᾶν, πῇ εὐαποτελίστος εἴη ὁ Πειραιεύς. Ἐπεὶ δὲ ἀπὸντος αὐτοῦ προσείδοντινες, καὶ πράγματα αὐτῷ παρεῖχον, ἀχθεσθεὶς παρήγγειλε, τοὺς μὲν ἑπτάς ἑλάνειν ἐς αὐτοὺς ἀνέντας, καὶ τοὺς τὰ δέκα ἀφ' ἧβης ξυπέπεσθαι· ξὺν δὲ τοῖς ἄλλοις αὐτὸς ἐπηκολούθει. Καὶ ἀπέκτειναν μὲν ἐγγὺς τριάκοντα τῶν ψιλῶν, τοὺς δ' 10 ἄλλους κατεδίωξαν πρὸς τὸ ἐν Πειραιεὶ θίατρον. Ἐκεῖ δὲ ἔτυχον ἐξοπλιζόμενοι οἱ τε πελτασταὶ πάντες, καὶ οἱ ὀπλίται τῶν ἐκ Πειραιῶς. Καὶ οἱ μὲν ψилоὶ εὐθὺς ἐκδραμόντες ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόων· οἱ δὲ Λακεδαιμόνιοι, ἐπεὶ αὐτῶν πολλοὶ ἐπιτρώσκοτο, μάλα πιεζόμενοι ἀνεχώρησαν ἐπὶ πόδα· οἱ δ' ἐν 15 τούτῳ πολὺ μᾶλλον ἐπέκειντο. Ἐνταῦθα δὲ ἀποθνήσκει Χαίρων τε καὶ Θίβραχος, ἄμφω πολεμάρχου, καὶ Λακράτης ὁ ὀλυμπιονίκης, καὶ ἄλλοι οἱ-τεθαμμένοι Λακεδαιμονίων πρὸ τῶν πυλῶν ἐν Κεραμειῷ. Ὅρων δὲ ταῦτα ὁ Θρασύβουλος καὶ οἱ ἄλλοι ὀπλίται, ἐβοήθουν, καὶ ταχὺ παρετάξαντο πρὸ τῶν ἄλλων ἐπ' ὀκτώ. 20

Ὁ δὲ Πανσανίας, μάλα πιεσθεὶς, καὶ ἀναχωρήσας ὅσον στάδια τέτταρα ἢ πέντε πρὸς λόφον τινα, παρήγγειλε τοῖς Λακεδαιμονίοις καὶ τοῖς ἄλλοις συμμαχοῖς ἐπιχωρεῖν πρὸς ἑαυτόν. Ἐκεῖ δὲ ξυττάξιμος βαθεῖαν παντελῶς τὴν φάλαγγα, ἦγεν ἐπὶ τοὺς Ἀθηναίους. Οἱ δ' ἐς χεῖρας μὲν ἐδέξαντο, ἔπειτα δὲ οἱ μὲν ἐξωσθήσαν ἐς τὸν 25 ἐν ταῖς Ἀλαῖς πηλόν, οἱ δὲ ἐνέκλιναν, καὶ ἀποθνήσκουσιν αὐτῶν ὡς πεντήκοντα καὶ ἑκατόν. Ὁ δὲ Πανσανίας τρόπαιον στησάμενος ἀνεχώρησε· καὶ οὐδ' ὥς ὠργίζετο αὐτοῖς, ἀλλὰ λάθρα πέμπων ἐδίδασκε τοὺς ἐν Πειραιεὶ, οἷα χρὴ λέγοντας πρίσβεις πέμπειν πρὸς ἑαυτὸν καὶ τοὺς παρόντας ἐφόρους. Οἱ δ' ἐπέθοντο. Διτ- 30 στησι δὲ καὶ τοὺς ἐν τῷ ἄστει, καὶ ἐκέλευε πρὸς σφᾶς προσίειναι ὡς πλείστους συλλεγομένους, λέγοντας, ὅτι οὐδὲν δέονται τοῖς ἐν τῷ Πειραιεὶ πολεμεῖν, ἀλλὰ, διαλυθέντες κοινῇ ἀμφοτέροισι, Λακεδαιμονίοις φίλοι εἶναι. Ἡδῶς ταῦτα καὶ Ναυκλείδας ἐφορὸς ὢν ξυνήκουεν· ὥσπερ γὰρ νομίζεται, ξὺν βασιλεὶ δύο τῶν Ἐφόρων 35 ξυστρατεύεσθαι, καὶ τότε παρῆν οὗτός τε καὶ ἄλλος, ἀμφοτέροι

ἀρχὰς κατέστησαν, ὡς ἐδόκει αὐτοῖς. Ἐπειτα πρῶτον μὲν, οὓς
 πάντες ἤθεσαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζῶντας, καὶ
 τοῖς καλοῖς καὶ ἀγαθοῖς βαρεῖς ὄντας, συλλαμβάνοντες ὑπῆγον
 θανάτου· καὶ ἡ τε βουλὴ ἡδέως αὐτῶν κατεψηφίζετο, οἱ τε ἄλλοι,
 5 οὗτοι ξυνήθεσαν ἑαυτοῖς μὴ ὄντες τοιοῦτοι, οὐδὲν ἡχθόντο. Ἐπεὶ
 δὲ ἤρξαντο βουλευέσθαι, ὅπως ἂν ἐξείη αὐτοῖς τῇ πόλει χρησθαι,
 ὅπως βούλονται, ἐκ τούτου πρῶτον μὲν, πέμψαντες ἐς Λακεδαιμόνα
 Διοχίτην τε καὶ Ἀριστοτέλην, ἔπεισαν Λύσανδρον, φρουροὺς
 σφίσι συμπραῖσαι ἑλθεῖν, ὥς δὴ, τοὺς πονηροὺς ἐκποδῶν ποιησά-
 10 μνοι, καταστήσαντο τὴν πολιτείαν· θρέψειν δὲ αὐτοὶ ὑπισχνού-
 ντο. Ὁ δὲ πεισθεὶς, τοὺς τε φρουροὺς καὶ Καλλίβιον ἀρμολύτην
 ξυνέπραξεν αὐτοῖς πεμφθῆναι. Οἱ δ' ἐπεὶ τὴν φρουρὰν ἔλαβον,
 τὸν μὲν Καλλίβιον ἐθεράπευσον πάσῃ θεραπείᾳ, ὡς πάντα ἐπαι-
 νολή, αὐτὸν πρᾶττειν· τῶν δὲ φρουρῶν τούτου συμπεμποντος αὐτοῖς,
 15 οὓς ἐβούλοντο, ξυνελάμβανον, οὐκέτι τοὺς πονηροὺς τε καὶ ὀλίγου
 ἀξίους, ἀλλ' ἤδη οὓς ἐνόμιζον ἡμιστά μὲν παρωθουμένους ἂν
 ἀνέχεσθαι, ἀντιπράττειν δὲ τι ἐπιχειροῦντας πλείστοις ἂν τοὺς
 ξυνελθόντας λαμβάνειν. Τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ
 Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν. Ἐπεὶ δὲ αὐτὸς μὲν
 20 προπετής ἦν ἐπὶ τὸ πολλοὺς ἀποκτείνειν, αὐτὸν καὶ φυγῶν ὑπὸ τοῦ
 δήμου, ὁ δὲ Θηραμένης ἀντίκοπτε, λίγων, ὅτι οὐκ εἰκὸς εἶη θανα-
 τοῦν, εἴ τις ἐτιμᾶτο ὑπὸ τοῦ δήμου, τοὺς δὲ καλοὺς καὶ ἀγαθοὺς
 μηδὲν κακὸν εἰργάζετο· ἐπεὶ καὶ ἐγὼ, ἔφη, καὶ σὺ πολλὰ δὴ τοῦ
 ἀρέσκειν ἕνεκα τῇ πόλει καὶ εἵπομεν καὶ ἐπράξαμεν. Ὁ δὲ (ἔτι
 25 γὰρ οἰκείως ἐχρήτο τῷ Θηραμένει) ἀντίλεγεν, ὅτι οὐκ ἐγγωφοίη
 τοῖς πλεονεκτεῖν βουλομένοις, μὴ οὐκ ἐκποδῶν ποιῆσθαι τοὺς
 ἱκανωτάτους διακωλύειν· εἰ δὲ, ὅτι τριάκοντα ἐσμέν, καὶ οὐχ εἰς,
 ἥτιόν τι οἶμι, ὥσπερ τυραννίδος, ταύτης τῆς ἀρχῆς χρῆναι ἐπιμα-
 λῆσθαι, εὐήθης εἶ. Ἐπεὶ δὲ, ἀποθνησκόντων πολλῶν, καὶ
 30 ἀδίκως, πολλοὶ δῆλοι ἦσαν ξυριστάμενοί τε καὶ θαυμάζοντες, τί
 ἔσοιτο ἡ πολιτεία, πάλιν ἔλεγεν ὁ Θηραμένης, ὅτι, εἰ μὴ τις κοινο-
 νοὺς ἱκανοὺς λήφοιτο τῶν πραγμάτων, ἀδύνατον ἔσοιτο τὴν ὁλο-
 γαρχίαν διαμείνειν. Ἐκ τούτου μέντοι Κριτίας καὶ οἱ ἄλλοι οἱ ἐκ
 τῶν τριάκοντα, ἤδη φοβούμενοι, καὶ οὐχ ἡμιστά τὸν Θηραμένην,
 35 μὴ συρρέυειν πρὸς αὐτὸν οἱ πολῖται, καταλέγουσι τρισχιλλοὺς
 τοὺς μετέξοντας δὴ τῶν πραγμάτων. Ὁ δ' αὖ Θηραμένης καὶ

Εἰπὼν δὲ ταῦτα καὶ ἄλλα τοιαῦτα, καὶ ὅτι οὐδὲν δίοι ταράττεσθαι, ἀλλὰ τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι, ἀνίστησι τὴν ἐκκλησίαν. Καὶ τότε μὲν ἀρχὰς καταστησάμενοι ἐπολιτεύοντο· ὑστέρῳ δὲ χρόνῳ ἀκούσαντες, ξένους μισθοῦσθαι τοὺς ἐν Ἐλευσίνι, στρατευοῦμενοι πανδημεὶ ἐπ' αὐτοὺς, τοὺς μὲν στρατηγούς αὐτῶν ἐς ἃ λόγους ἐλθόντας ἀπέκτειναν, τοῖς δὲ ἄλλοις, ἐσπέμψαντες τοὺς φίλους καὶ ἀναγκαίους, ἐπεισαν ξυναλλαγῇναι· καὶ ὁμοσάντες ὅρκους, ἧ μὴν μὴ μνησικακήσειν, ἔτι καὶ νῦν ὁμοῦ τε πολιτεύονται, καὶ τοῖς ὅρκοις ἐμμένει ὁ δῆμος.

FROM THUCYDIDES.

SICILIAN EXPEDITION.

Μετὰ δὲ ταῦτα, θέρους μασούντος ἤδη, ἡ ἀναγωγὴ ἐγίνετο ἐς 10 τὴν Σικελίαν. Τῶν μὲν οὖν ξυμμάχων ταῖς πλείστοις, καὶ ταῖς σιταγωγοῖς ὀλκίαις, καὶ τοῖς πλοίοις, καὶ ὅση ἄλλη παρασκευὴ ἐνεείπετο, πρότερον εἰρητὸ ἐς Κάρκυραν ἐυλλέγεσθαι, ὥς ἐνεῖδεν ἀθρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἴόνιον διαβαλοῦσιν. Αὐτοὶ δ' Ἀθηναῖοι, καὶ εἴ τινες τῶν ξυμμάχων παρήσαν, ἐς τὸν Παιραιᾶ 15 καταβάντες, ἐν ἡμέρᾳ ῥητῇ ἅμα ἔφ' ἐπλήρουν τὰς ναῦς, ὥς ἀναξόμενοι. Ἀνγκατέβη δὲ καὶ ὁ ἄλλος ὄμιλος ἅπας, ὥς εἰπῆν, ὁ ἐν τῇ πόλει, καὶ ἀστῶν καὶ ξένων· οἱ μὲν ἐπιχώριοι, τοὺς σφετέρους αὐτῶν ἕκαστοι προπέμποντες, οἱ μὲν ἱταίρους, οἱ δὲ ξυγγενεῖς, οἱ δὲ υἱεῖς· καὶ μετ' ἐλπίδος τε ἅμα ἰόντες καὶ ὀλοφαιρμῶν, τὰ μὲν 20 ὥς κτήσοιντο, τοὺς δ' εἴ ποτε ὀψοῖντο· ἐνθυμούμενοι ὅσον πλοῦν ἐκ τῆς σφετέρας ἀπεστέλλοντο. Καὶ ἐν τῷ παρόντι καιρῷ, ὥς ἤδη ἔμελλον μετὰ κινδύνων ἀλλήλων ἀπολιπεῖν, μᾶλλον αὐτοὺς ἐσήει τὰ δεινὰ ἢ ὅτι ἐφηφίζοντο πλεῖν· ὅμως δὲ τῇ παρουσίᾳ φάμη, διὰ τὸ πληθὺς ἐκάστων ὧν ἰώρων τῇ ὄψει, ἀνεθάρσουν. 25

Οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θίαν ἤκαν, ὥς ἐπὶ ἀξιοχρεῶν καὶ ἄπιστον διάνοιαν. Παρασκευὴ γὰρ πῦτη, πρώτη ἐκπλείασμα

Λακεδαιμονίοις τοῖς περιστάσασιν ἡμᾶς ὃ μὲν δῆμος οὐποτ' ἂν
 φίλος γένοιτο, οἱ δὲ βέλτιστοι αἰεὶ ἂν πιστοὶ διατελοῖεν, διὰ ταῦτα
 σὺν τῇ Λακεδαιμονίῳ γνῶμη τήνδε τὴν πολιτείαν καθίσταμεν.
 Καὶ εἴαν τινα αἰσθανόμεθα ἐναντίον τῇ ὀλιγαρχίᾳ, ὅσον δυνάμε-
 5 θα, ἐκποδῶν ποιούμεθα· πολὺ δὲ μάλιστα ἡμῖν δοκεῖ δίκαιον
 εἶναι, εἴ τις ἡμῶν αὐτῶν λυμάνεται ταύτῃ τῇ καταστάσει, δίκην
 αὐτῶν διδόναι. Νῦν οὖν αἰσθανόμεθα Θηραμένην τουτουῖ, οἷς
 δύναται, ἀπολλύντα ἡμᾶς τε καὶ ὑμᾶς. Ὡς δὲ ταῦτα ἀληθῆ, ἦν
 κατάνοητε, εὐρήσατε οὔτε ψέγοντα οὐδένα μᾶλλον Θηραμένους
 10 τουτουῖ τὰ παρόντα, οὔτε ἐναντιούμενον, ὅταν τινὰ ἐκποδῶν βου-
 λώμεθα ποιήσασθαι τῶν δημαγωγῶν. Εἰ μὲν τοίνυν ἐξ ἀρχῆς
 ταῦτα ἐγίγνωσκε, πολέμιος μὲν ἦν, οὐ μέντοι πονηρός γ' ἂν
 διακαίως ἐνομιζέτο· νῦν δὲ, αὐτὸς μὲν ἄρξας τῆς πρὸς Λακεδαιμο-
 νίους πίστεως καὶ φιλίας, αὐτὸς δὲ τῆς τοῦ δήμου καταλύσεως,
 15 μάλιστα δὲ ἐξορμήσας ἡμᾶς τοῖς πρώτοις ὑπαγομένοις ἐς ἡμᾶς
 δίκην ἐπιτιθέναι, νῦν, ἐπεὶ καὶ ὑμεῖς καὶ ἡμεῖς φανερώς ἐχθροὶ
 τῷ δήμῳ γεγενήμεθα, οὐκέτ' αὐτῷ τὰ γιννόμενα ἀρέσκει, ὅπως
 αὐτὸν μὲν αὖ ἐν τῷ ἀσφαλεῖ καταστῇ, ἡμεῖς δὲ δίκην δώμεν τῶν
 πεπραγμένων. Ὡστε οὐ μόνον ὡς ἐχθρῷ αὐτῷ προσήκει, ἀλλὰ
 20 καὶ ὡς προδότῃ ὑμῶν τε καὶ ἡμῶν, διδόναι τὴν δίκην. Καίτοι
 τοσούτῳ μὲν δεινότερον προδοσίᾳ πολέμου, ὅσῳ χαλεπότερον
 φυλάσσασθαι τὸ ἀφανὲς τοῦ φανεροῦ· τοσούτῳ δ' ἐχθρῶν, ὅσῳ
 πολέμιοι μὲν ἄνθρωποι καὶ σπένδονται αὐθις, καὶ πιστοὶ γίνον-
 ται· ὃν δ' ἂν προδιδόντα λαμβάνωσι, τούτῳ οὔτε ἐσπίεσται
 25 πώποτε οὐδεὶς, οὔτ' ἂν σπείσασαι τοῦ λοιποῦ. Ἴνα δὲ εἰδῆτε, ὅτι
 οὐ καινὰ ταῦτα οὗτος ποιεῖ, ἀλλὰ φύσει προδότης ἐστίν, ἀναμνήσω
 ὑμᾶς τὰ τούτῳ πεπραγμένα. Οὗτος γὰρ ἐξ ἀρχῆς μὲν τιμώμενος
 ὑπὸ τοῦ δήμου, κατὰ τὸν πατέρα Ἀγνώνα, προπετέστατος ἐγένετο
 τὴν δημοκρατίαν μεταστῆσαι ἐς τοὺς τετρακοσίους, καὶ ἐπρώτευν
 30 ἐν ἑκείοις. Ἐπεὶ δ' ἥσθετο ἀντίπαλόν τι τῇ ὀλιγαρχίᾳ ξυριστά-
 μενον, πρῶτος αὖ ἡγεμὼν τῷ δήμῳ ἐπ' ἐκείνους ἐγένετο. Ὅθεν
 δήπου καὶ κόθορνος ἐπικαλεῖται. Καὶ γὰρ ὁ κόθορνος ἀρμότ-
 τειν μὲν τοῖς ποσὶν ἀμφοτέροις δοκεῖ, ἀποβλέπει δ' ἐπ' ἀμφοτέ-
 ρον. Δεῖ δὲ, ὡς Θηράμενης, ἄνδρα τὸν ἄξιον ζῆν οὐ προάγειν
 35 μὲν δαινὸν εἶναι τοὺς ξυρόντας ἐς πράγματα, ἦν δὲ τι ἀντικόπτῃ,
 εὐθὺς μεταβάλλεσθαι· ἀλλ' ὥσπερ ἐν νηὶ διαπονεῖσθαι, ἕως ἂν

ἄμειλλαν ἤδη μέχρι Αἰγίνης ἐποιοῦντο· καὶ οἱ μὲν ἐς τὴν Κερκύραν, ἐνθα περ καὶ τὸ ἄλλο στρατεύμα τῶν ἐυμάχων ἐνελέγτο, ἠπείγοντο ἀφικέσθαι· ἐς δὲ τὰς Συρακούσας ἠγγέλλετο μὲν πολλαχόθεν τὰ περὶ τοῦ ἐπίπλου, οὐ μόντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν.

5.

Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρᾳ, αὐτοὶ τε καὶ οἱ ἐύμαχοι ἅπαντες, ἦσαν· καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρατεύματος, καὶ ἐντάττειν, ὥσπερ ἔμελλον ὀρμιεῖσθαι τε καὶ στρατοπεδεύεσθαι, οἱ στρατηγοὶ ἐποιήσαντο. Καὶ τρία μέρη νειμάντες ἐν ἑκάστῳ ἐκλήρωσαν, ἵνα μήτε ἅμα πλείοντες ἀπορῶσιν ὕδατος, καὶ λιμένων, καὶ 10 τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς, πρὸς τε τὰλλα εὐκοσμότεροι καὶ ῥέους ἄρχειν ὦσι, κατὰ τέλη στρατηγῶ προστεταγμένοι. Ἐπειτα δὲ προῦπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς, εἰσομένας, αἵτινες σφᾶς τῶν πόλεων διέξονται. Καὶ εἴρητο αὐταῖς προαπάντην, ὅπως ἐπιστάμενοι καταπλέωσι.

15

Μετὰ δὲ ταῦτα, τοσσηδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι ἄραντες ἐκ τῆς Κερκύρας, ἐς τὴν Σικελίαν ἐπεραιοῦντο, τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατὸν, καὶ δυεῖν Ῥοδίον πεντηκοσιόροιν· τούτων Ἀττικαὶ μὲν ἦσαν ἑκατὸν, ὧν αἱ μὲν ἐξήκοντα ταχέαι, αἱ δ' ἄλλαι, στρατιώτιδες· τὸ δὲ ἄλλο νανικόν, 20 Χίων, καὶ τῶν ἄλλων ἐυμάχων· ὀπλίταις δὲ τοῖς ἐύμπασιν, ἑκατὸν καὶ πεντακισχίλοις· καὶ τούτων, Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες, ἐπιβάται τῶν νεῶν· ἐύμαχοι δὲ οἱ ἄλλοι ἐνδοστράτευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργείων, πεντακόσιοι, καὶ Μαντινέων καὶ 25 μισθοφόρων πεντήκοντα καὶ διακόσιοι· τοξόταις δὲ τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακοσίους· καὶ τούτων Κρήτες οἱ ὀγδοήκοντα ἦσαν· καὶ σφενδονήταις Ῥοδίων ἑπτακοσίους, καὶ Μεγαρεῦσι φιλοῖς φυγάσιν εἴκοσι καὶ ἑκατὸν· καὶ ἑπταγωγῶ μίᾳ, τριάκοντα ἀγούσῃ ἑπτάας.

30

Τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει. Τούτοις δὲ τὰ ἐπιτήδεια ἄγουσαι ὀκτάθες μὲν τριάκοντα σιταγωγαί, καὶ τοὺς σιτοποιοὺς ἔχουσαι, καὶ λιθολόγους, καὶ τέκτονας, καὶ ὅσα ἐς τειχισμόν ἐργασίᾳ, πλοῖα δὲ ἑκατὸν, ἃ ἐξ ἀνάγκης μετὰ τῶν ὀκτάδων ἐνέπλει, πολλὰ δὲ καὶ ἄλλα πλοῖα καὶ ὀκτάδες 35 ἑκούσιοι ἐνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἔνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύρας ἐνδιέβαλε τὸν Ἴονιον κόλπον.

Καὶ προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρὸς τὴν ἑσπέρην Ἰαπωνίαν καὶ πρὸς Τύραντα, καὶ ὡς ἔλαστοι εὐπέρησαν, παρεκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορῇ οὐδὲ ἔστι, ὕδατι δὲ καὶ ὄρμῃ. Τύραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις, ὥς 5 ἀφίκοντο ἐς Ῥήγιον, τῆς Ἰταλίας ἀκρωτήριον, καὶ ἐνταῦθα ἤδη ἡθροίζοντο· καὶ ἔξω τῆς πόλεως, ὡς αὐτοὺς εἶσα οὐκ ἐδίχοντο, στρατοπέδον τε κατεσκευάσαντο ἐν τῇ τῆς Ἀρτίμιδος ἱερῇ, οὗ αὐτοῖς καὶ ἀγορὰν παρῆχον. Καὶ τὰς ναῦς ἀνελκύσαντες ἡσυχάσαν· καὶ πρὸς τὴν τοὺς Ῥηγίονους λόγους ἐποιήσαντο, ἀξιοῦντες 10 Χαλκιδέας ὄντας Χαλκιδεῦσιν οὐσι Λεοντίνους βοηθεῖν· οἱ δὲ αὐτὸς μεθ' ἐτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὃ τε αὖ καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ, τοῦτο ποιήσων. Οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῃ τρόπῳ ἄριστα προσέλθονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέστης ἅμα προσέμιπον, βουλόμενοι 15 εἰδέναι περὶ τῶν χρημάτων, εἴ ἐστιν ἢ ἔλλειπον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.

Τοῖς δὲ Συρακουαίοις ἐν τούτῳ πολλαχόθεν τε ἤδη καὶ ἀπὸ τῶν κατασκοπῶν σαφῇ ἠγγέλλετο, ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσὶ, καὶ ὡς ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ, καὶ οὐκέτι ἡπί- 20 στουν, καὶ ἔς τε τοὺς Σικελοὺς περιέπεμπον, ἔνθα μὲν, φύλακας, πρὸς δὲ τοὺς, πρέσβεις· καὶ ἐς τὰ περικύλεια, τὰ ἐν τῇ χώρῃ, φρουράς ἐσεκόμιζον· τὰ τε ἐν τῇ πόλει, ὀπλῶν ἐξετάσει καὶ ἱππῶν, ἐσκόπουν, εἰ ἐντελὴ ἐστὶ· καὶ τὰλλα, ὡς ἐπὶ ταχέϊ πολέμῳ καὶ ὅσον οὐ παρόντι, καθίσταντο.

Αἱ δὲ ἐκ τῆς Ἐγέστης τρεῖς νῆες αἱ πρόπλοι παραγίγνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι, ὅτι τὰλλα μὲν οὐκ ἔστι 25 χρήματα ἢ ὑπέσχεοντο, τριάκοντα δὲ τάλαντα μόνον φαίνεται. Καὶ οἱ στρατηγοὶ εὐθύς ἐν ἀθυμίᾳ ἦσαν, ὅτι αὐτοῖς τοῦτο τε πρῶτον ἀντεκεκρούκει, καὶ οἱ Ῥηγῖνοι, οὐκ ἐθελήσαντες ἐυστρατεῦειν, οὕς 30 πρῶτον ἤρξαντο πειθεῖν, καὶ εἰκὸς ἦν μάλιστα, Λεοντίνων τε ἐγγυ- ναῖς ὄντας, καὶ σφίσιν αἱ ἐπιτηδεύουσ. Καὶ τῷ μὲν Νικίᾳ προσδε- χομένῳ ἦν τὰ παρὰ τῶν Ἐγεσταιῶν, τοῖν δὲ ἐτέροις καὶ ἀλογώτερον. Οἱ δὲ Ἐγεσταῖοι τοιόνδε τι ἐξετεχνήσαντο τότε, ὅτι οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων ἤλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν 35 χρημάτων. Ἐς τε τὸ ἐν Ἐρυνκί ἱερὸν τῆς Ἀφροδίτης ἀγαγόντες αὐτοὺς, ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε, καὶ οἶνοχόας, καὶ

θυμιατήρια, καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην, ἃ ὄντα ἀργυρᾷ, πολλῶ πλείω τὴν ὕψιν ἀπ' ὀλίγης δυνάμεως χρημύτων παρείχετο· καὶ ἰδίᾳ ξανίστους ποιοῦμενοι τῶν τριηριτῶν, τὰ τε ἐξ αὐτῆς Ἐγέστης ἐκπώματα καὶ χρυσᾷ καὶ ἀργυρᾷ ξυλλέξαντες, καὶ τὰ ἐκ τῶν ἐγγύς πόλεων καὶ Φοινικικῶν καὶ Ἑλληνίδων αἰτησάμενοι, ἐπέφερον ἐς τὰς 5 ἐστιάσεις, ὡς οἰκεῖα ἕκαστοι. Καὶ πάντων ὡς ἐπὶ τὸ πολὺ τοῖς αὐτοῖς χρωμένων, καὶ πανταχοῦ πολλῶν φαινομένων, μεγάλην τὴν ἐκπλῆξιν τοῖς ἐκ τῶν τριηρῶν Ἀθηναίοις παρέειχε, καὶ ἀφικόμενοι ἐς τὰς Ἀθήνας, διεθρόησαν, ὡς χρήματα πολλὰ ἴδοιεν. Καὶ οἱ μὲν, αὐτοὶ τε ἀπατηθέντες, καὶ τοὺς ἄλλους τότε πείσαντες, ἐπειδὴ 10 διῆλθον ὁ λόγος, ὅτι οὐκ εἴη ἐν τῇ Ἐγέστῃ τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν· οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλευόντο.

Καὶ οἱ μὲν τῶν Συρακουσίων στρατηγοὶ καὶ Γύλιππος τοιαῦτα καὶ αὐτοὶ τοῖς σφετέροις στρατιώταις παρακαλευσάμενοι, ἀντιπλή- 15 ρουν τὰς ναῦς εὐθύς, ἐπειδὴ καὶ τοὺς Ἀθηναίους ἥσθάνοντο. Ὁ δὲ Νικίας ὑπὸ τῶν παρόντων ἐκπεπληγμένος, καὶ ὁρῶν οἷος ὁ κίνδυνος, καὶ ὡς ἐγγὺς ἦδη ἦν, ἐπειδὴ καὶ ὅσον οὐκ ἔμελλον ἀνὰ γεσθαι, καὶ νομίσας (ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι, πάντα τε ἐργῶ ἔτι σφίσι ἐνδεᾶ εἶναι, καὶ λόγῳ αὐτοῖς οὕτω ἱκανὰ 20 εἰρησθαι) αὐθις τῶν τριηράρχων ἓνα ἕκαστον ἀνεκάλει, πατρώθεν τε ἐπνομαῶζων, καὶ αὐτοὺς ὀνομαστὶ, καὶ φυλὴν, ἀξίων τό, τε καθ' ἑαυτὸν, ᾧ ὑπῆρχε λαμπρότης τε, μὴ προδιδόναι τινα, καὶ τὰς πατρικὰς ἀρετὰς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν· πατρίδος δὲ τῆς ἐλευθερωτικῆς ὑπομιμνήσκων, καὶ τῆς ἐν αὐτῇ 25 ἀνεπιτάκτου πᾶσιν ἐς τὴν δίαίταν ἐξουσίας· ἄλλα τε λέγων ὅσα ἐν τῷ τοιοῦτῳ ἤδη τοῦ καιροῦ ὄντες ἄνθρωποι ὠφέλιμα νομίζοντες ἐπιβῶνται. Καὶ ὁ μὲν οὐχ ἱκανὰ μᾶλλον ἢ ἀναγκαῖα νομίσας παρηνῆσθαι, ἀποχωρήσας ἦγε τὸν πεζὸν πρὸς τὴν θάλασσαν, καὶ παρέταξεν ὡς ἐπὶ πλείστον ἐδύνατο, ὅπως ὅτι μεγίστη τοῖς ἐν ταῖς 30 ναυσὶν ὠφέλεια ἐς τὸ θαρσεῖν γίγνοιτο. Ὁ δὲ Δημοσθένης καὶ Μένανδρος καὶ Εὐθύδημος (οὗτοι γὰρ ἐπὶ τὰς ναῦς τῶν Ἀθηναίων στρατηγοὶ ἐπέβησαν) ἄραντας ἀπὸ τοῦ ἑαυτῶν στρατοπέδου, εὐθύς ἔπλεον πρὸς τὸ ξεῦγμα τοῦ λιμένος, καὶ τὸν καταλειφθέντα διέκπλουν, βουλόμενοι βιάσασθαι ἐς τὸ ἔξω.

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Προεξαναγόμενοι δὲ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι ναυσὶ

παραπλησίαις τὸν ἀριθμὸν, καὶ πρότερον κατὰ τε τὸν ἔκπλον
 μέρει αὐτῶν ἐφύλασσον, καὶ κατὰ τὸν ἄλλον κύβητ' ὑπὸ
 πανταχόθεν ἅμα προσπίπτοιεν τοῖς Ἀθηναίοις, καὶ ὁ πεζὸς
 αὐτοῖς ἅμα παραβοηθῇ, ἥπερ καὶ αἱ νῆες κατέσχιον. Ἦρχον δὲ
 5 τοῦ ναυτικοῦ τοῖς Συρακουσίοις, Σικανὸς μὲν καὶ Ἀγάθαρχος,
 κίρας ἐκείνους τοῦ παντός ἔχων, Πυθὴν δὲ καὶ οἱ Κορίνθιοι τὸ
 μέσον. Ἐπειδὴ δ' οἱ Ἀθηναῖοι προσέμισγον τῷ ζεύγματι, τῇ
 μὲν πρώτῃ θύμῃ ἐπιπλέοντες ἐκράτουν τῶν τεταγμένων νεῶν πρὸς
 αὐτῶν, καὶ ἐπειρῶντο λύειν τὰς κλήσεις. Μετὰ δὲ τοῦτο, παντα-
 10 χόθεν σφίσι τῶν Συρακουσίων καὶ ξυμμαχῶν ἐπιφερομένων, οὐ
 πρὸς τῷ ζεύγματι ἔτι μόνον ἢ ναυμαχία, ἀλλὰ καὶ κατὰ τὸν λιμένα
 ἐγίνετο, καὶ ἦν κατεργὰ καὶ οἷα οὐχ ἑτέρα τῶν πρότερον. Πολλὴ
 μὲν γὰρ ἐκατέροις προθυμία ἀπὸ τῶν ναυτῶν εἰς τὸ ἐπιπλεῖν,
 ὁπότε κελευσθεῖη, ἐγίνετο, πολλὴ δὲ ἡ ἀντιτέχνησις τῶν κυβερνη-
 15 τῶν καὶ ἀγωνισμὸς πρὸς ἀλλήλους. Οἳ τε ἐπιβάται ἐθεράπευον,
 ὅτε προσπέσοι ναῦς νηῖ, μὴ λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος
 τῆς ἄλλης τέχνης· πᾶς τέ τις ἐν ᾧ προσετίετακτο αὐτὸς ἕκαστος
 ἐπείλετο πρῶτος φαίνεσθαι. Ξυμπειουσῶν δὲ ἐν ὀλίγῃ πολλῶν
 νεῶν (πλείσται γὰρ δὴ αὗται ἐν ἐλαχίστῳ ἐναυμάχησαν· βραχὺ
 20 γὰρ ἀπέλιπον ξυναμφότεραι διακόσιαι γενέσθαι) αἱ μὲν ἐμβολαὶ,
 διὰ τὸ μὴ εἶναι τὰς ἀνακρούσεις καὶ διεκπλους, ὀλγαι ἐγίνοντο·
 αἱ δὲ προσβολαὶ, ὥς τύχοι ναῦς νηῖ προσπεισούσα, ἢ διὰ τὸ φεύ-
 γειν, ἢ ἄλλῃ ἐπιπλεύουσα, πυκνότεραι ἦσαν· καὶ ὅσον μὲν χρόνον
 προσφέροιντο αὐτς, οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις καὶ
 25 τοξεύμασι καὶ λίθοις ἀφθόνηως ἐπ' αὐτὴν ἐχρῶντο· ἐπειδὴ δὲ
 προσμύξισαν, οἱ ἐπιβάται εἰς χεῖρας ἰόντες ἐπειρῶντο ταῖς ἀλλήλων
 ναυσὶν ἐπιβαίνειν. Ξυνετύγχανε δὲ πολλαχοῦ διὰ τὴν στενοχωρίαν,
 τὰ μὲν ἄλλοις ἐμβεβληκέναι, τὰ δὲ αὐτοὺς ἐμβεβληθῆναι, δύο τε
 περὶ μίαν, καὶ ἔστιν ἣ καὶ πλείους ναῦς, κατ' ἀνάγκην συνηρτη-
 30 θῆναι· καὶ τοῖς κυβερνήταις τῶν μὲν φυλακῇ, τῶν δ' ἐπιβουλῇ,
 μὴ καθ' ἐν ἑκάστον, κατὰ πολλὰ δὲ πανταχόθεν, περιεστάναι, καὶ
 τὸν κύβητ' ὑπὸ πολλῶν νεῶν ξυμπιπτοῦσῶν, ἐκπληξίν τε
 ἅμα καὶ ἀποστέρησιν τῆς ἀκοῆς, ὧν οἱ κελευσταὶ φθιγγόγοντο,
 παρέχειν. Πολλὴ γὰρ δὴ παρακίλευσις καὶ βοή ἀφ' ἐκατέρων
 35 τοῖς κελευσταῖς, κατὰ τε τὴν τέχνην, καὶ πρὸς τὴν αὐτίκα φιλονει-
 κίαν, ἐγίνετο· τοῖς μὲν Ἀθηναίοις, βιάζεσθαι τε τὸν ἔκπλον

ἐπιβοῶντας, καὶ περὶ τῆς ἐς τὴν πατρίδα σωτηρίας νῦν, εἴποτε καὶ αὐτοῖς, προθύμως ἀντιλαβεῖσθαι· τοῖς δὲ Συρακουσίοις καὶ ξυμμάχοις, καλὸν εἶναι κωλύσαι τε αὐτοὺς διαφυγεῖν, καὶ τὴν οἰκίαν ἐκάστους πατρίδα νικῆσαντας ἐπαυξῆσαι. Καὶ οἱ στρατηγοὶ προσέτι ἐκατέρων, εἴ τινα που ὀρώεν μὴ κατ' ἀνάγκην πρύμναν 5 κρουόμενον, ἀνακαλοῦντες ὀνομαστὴ τὸν τρίτηραρχον, ἡρώτων, οἱ μὲν Ἀθηναῖοι, εἰ, τὴν πολεμιοτάτην γῆν οἰκειοτέραν ἤδη τῆς οὐ δι' ὀλίγον κακτημένης θαλάσσης ἡγούμενοι, ἀποχωροῦσιν· οἱ δὲ Συρακούσιοι, εἰ, οὓς σαφῶς ἴσασι προθυμονμένους Ἀθηναίους παντὶ τρόπῳ διαφυγεῖν, τούτους αὐτοὶ φεύγοντας φεύγουσιν. 10

Ὅ τε ἐκ τῆς γῆς περὶς ἀμφοτέρων, ἰσοδρόπου τῆς ναυμαχίας καθεστηκυίας, πολὺν τὸν ἀγῶνα καὶ ξυστασιν τῆς γνώμης εἶχε, φιλονεικῶν μὲν ὁ αὐτόθεν περὶ τοῦ πλείονος ἤδη καλοῦ, δεδιότες δὲ οἱ ἐπιθρόντες, μὴ τῶν παρόντων ἔτι χεῖρω πράξωσι. Πάντων γὰρ δὴ ἀνακειμένων τοῖς Ἀθηναίοις ἐς τὰς ναῦς, ὃ τε φόβος ἦν ὑπὲρ 15 τοῦ μέλλοντος οὐδενὶ ἑοικώς, καὶ διὰ τὸ ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας ἐκ τῆς γῆς ἠναγκάζοντο ἔχειν. Δι' ὀλίγου γὰρ οὕσης τῆς θείας, καὶ οὐ πάντων ἅμα ἐς τὸ αὐτὸ σκοπούντων, εἰ μὲν τινες ἰδοῖεν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεδάρσασαν τε ἂν, καὶ πρὸς ἀνάκλησιν θεῶν, μὴ στερεῆσαι σφᾶς τῆς σωτηρίας, 20 ἐτρέποντο· οἱ δ', ἐπὶ τὸ ἡσώμενον βλέψαντες, ὀλοφύρματι τε ἅμα μετὰ βοῆς ἐχρῶντο, καὶ ἀπὸ τῶν δρωμένων τῆς ὄψεως καὶ τὴν γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο. Ἄλλοι δὲ καὶ πρὸς ἀντιπαλὸν τι τῆς ναυμαχίας ἀπιδόντες, διὰ τὸ ἀκρίτως ξυνεχὲς τῆς ἀμίλλης, καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς ξυναπο- 25 νεύοντες, ἐν τοῖς χαλεπώτατα διηγόν· αἰεὶ γὰρ παρ' ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο. Ἦν δὲ ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, ἕως ἀγχώμαλα ἐναυμάχουν, πάντα ὁμοῦ ἀκούσαι, ὀλοφύρμους, βοῇ, νικῶντες, κρατούμενοι, ἅλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθιγγεσθαι. Παραπλήσια 30 δὲ καὶ οἱ ἐπὶ τῶν νεῶν αὐτοῖς ἔπασχον· πρὶν γὰρ δὴ οἱ Συρακούσιοι καὶ οἱ ξυμμαχοί, ἐπὶ πολὺ ἀντιπικούσης τῆς ναυμαχίας, ἔτρεψάν τε τοὺς Ἀθηναίους, καὶ ἐπικείμενοι λαμπρῶς, πολλῇ κραυγῇ καὶ διακέλευσμάῳ χρώμενοι, κατεδίωκον ἐς τὴν γῆν. Τότε δὴ ὁ μὲν ναυτικὸς στρατὸς, ἄλλος ἄλλῃ, ὅσοι μὴ μετῴροι ἐάλωσαν, 35 κατενεχθέντες ἐξέπεσον ἐς τὸ στρατόπεδον· ὁ δὲ περὶς, οὐκέτι

- καταβαίνει τῆς νυκτός. Θέμενος δὲ τὰ ὅπλα ὅσον τρία ἢ τέσσαρα στάδια ἀπὸ τῶν φρουρῶν, ἡσυχίαν εἶχεν. Ἐπεὶ δὲ πρὸς ἡμέραν ἐγγίγντο, καὶ ἤδη ἀνίστατο, ὅποι ἰδεῖτο ἔκκυστος, ἀπὸ τῶν ὀπλῶν, καὶ οἱ ἵπποκομοὶ ψήχοντες τοὺς ἵππους ψόφον ἐποιοῦν, ἐν τούτῳ
- 5 ἀναλαβόντες οἱ περὶ Θρασύβουλον τὰ ὅπλα, δρόμῳ προσέπιπτον· καὶ ἔστι μὲν οὗς αὐτῶν κατέλαβον, πάντας δὲ τρεψάμενοι ἰδίωξαν ἐξ ἧ ἑπτὰ στάδια· καὶ ἀπέκτειναν τῶν μὲν ὀπλιτῶν πλείον ἢ ἑκκῶσι καὶ ἑκατὸν, τῶν δὲ ἱππέων Νικόστρατόν τε, τὸν καλὸν ἐπικαλούμενον, καὶ ἄλλους δὲ δύο, ἔτι καταλαβόντες ἐν ταῖς εὐναῖς.
- 10 Ἐπαναχωρήσαντες δὲ, καὶ τρόπαιον στησάμενοι, συσκευασάμενοι ὅπλα τε, ὅσα ἔλαβον, καὶ σκεύη, ἀπῆλθον ἐπὶ Φυλῆς. Οἱ δὲ ἐξ ἄσπερος ἱππεὺς βοηθήσαντες τῶν μὲν πολέμιων οὐδένα ἔτι εἶδον· προσμεινάντες δὲ, ἕως τοὺς νεκροὺς ἀνέιλοντο οἱ προσήκοντες, ἀνεχώρησαν εἰς τὸ ἄστυ. Ἐκ δὲ τούτου οἱ τριάκοντα, οὐκέτι
- 15 νομίζοντες ἀσφαλῆ σφίσι τὰ πράγματα, ἐβουλήθησαν Ἐλευσίνα ἐξειδιώσασθαι, ὥστε εἶναι σφίοι καταφυγὴν, εἰ δεήσοι. Καὶ παραγγείλαντες τοῖς ἱππεῦσιν, ἦλθον εἰς Ἐλευσίνα Κριτίας τε καὶ οἱ ἄλλοι τῶν τριάκοντα· ἐξέτασιν τε ποιήσαντες ἐν τοῖς ἱππεῦσι, φάσκοντες, εἰδέναι βούλεσθαι, πόσοι εἴεν καὶ πόσῃς φυλακῇς
- 20 προσδεήσοιντο, ἐκέλευον ἀπογράφεσθαι πάντας· τὸν δὲ ἀπογραφάμενον αἰεὶ διὰ τῆς πυλίδος ἐπὶ τὴν θάλατταν ἐξέναι. Ἐπὶ δὲ τῷ αἰγιαλῷ τοὺς μὲν ἱππέας ἔνθεν καὶ ἔνθεν κατέστησαν, τὰν δ' ἐξίστια αἰεὶ οἱ ὑπερέται ξυνέδουν. Ἐπεὶ δὲ πάντες ξυνηληγμένοι ἦσαν, Λυσίμαχον τὸν ἵππαρχον ἐκέλευσαν ἀναγαγόντα παραβοῦναι
- 25 αὐτοὺς τοῖς ἔνδεκα. Τῇ δὲ ὑστεραίᾳ εἰς τὸ Ἡδεῖον παρεκάλεσαν τοὺς ἐν τῷ καταλόγῳ ὀπλίτας καὶ τοὺς ἄλλους ἱππέας. Ἀναστάς δὲ Κριτίας ἔλεξεν· Ἡμεῖς, ἔφη, ὧ ἄνδρες, οὐδὲν ἤτιον ὑμῖν κατασκευάζομεν τὴν πολιτείαν, ἢ ἡμῖν αὐτοῖς. Δεῖ οὖν ὑμᾶς, ὥσπερ καὶ τιμῶν μεθέξετε, οὕτω καὶ τῶν κινδύνων μετέχειν. Τῶν
- 30 οὖν ξυνηλεγμένων Ἐλευσινίων καταψηφιστέον ἐστίν, ἵνα ταῦτα ἡμῖν καὶ θαρσύνῃτε καὶ φοβήσθε. Δείξας δὲ τι χωρίον, εἰς τοῦτο ἐκέλευσε φανεράν φέρειν τὴν ψῆφον. Οἱ δὲ Λακωνικοὶ φρουροὶ ἐν τῷ ἡμίσει τοῦ Ἡδείου ἐξωπλισμένοι ἦσαν· ἦν δὲ ταῦτα ἀρεστά καὶ τῶν πολιτῶν ὅσοις τὸ πλεονεκτεῖν μόνον ἔμελεν.
- 35 Ἐκ δὲ τούτου λαβὼν ὁ Θρασύβουλος τοὺς ἀπὸ Φυλῆς, περὶ χίλους ἤδη ξυνηλεγμένους, ἀφικνεῖται τῆς νυκτός εἰς τὸν Πειραιᾶ.

γὰρ ἀντιβολλάν καὶ ὀλοφυρμὸν τραπόμενοι, ἐς ἀπορίαν καθίστασαν, ἄγειν τε σφᾶς ἀξιοῦντες, καὶ ἕνα ἕκαστον ἐπιβοῶμενοι, εἴ τινα πού τις ἴδοι ἢ ἐταίρων οἰκείων· τῶν τε ξυσκήνων ἤδη ἀπιόντων ἐκκρεμαννύμενοι, καὶ ἐπακολουθοῦντες ὅσον δύναιντο· εἴ τῃ δὲ προλείποι ἢ ῥώμῃ καὶ τὸ σῶμα, οὐκ ἄνευ ὀλλγῶν ἐπιθεία- 5 σμῶν καὶ οἰμωγῆς ἀπολειπόμενοι, ὥστε δάκρυσιν πᾶν τὸ στρατεύμα πλησθὲν καὶ ἀπορία τοιαύτη, μὴ ῥαδίως ἀφορμαῖσθαι, καί περ ἐκ πολεμίας τε, καὶ μείζω ἢ κατὰ δάκρυα, τὰ μὲν πεπονθότας ἤδη, τὰ δὲ περὶ τῶν ἐν ἀφανεί δεδιότας, μὴ τι πάθωσι. Κατήφειά τε τις ἅμα καὶ κατάμεμψις σφῶν αὐτῶν πολλή ἦν. Οὐδὲν γὰρ ἄλλο 10 ἢ πόλει ἐκπεπολιορκημένη ἐώκεσαν ὑποφευγούσῃ, καὶ ταύτῃ οὐ σμικρῇ. Μυριάδες γὰρ τοῦ ξύμπαντος ὄχλου οὐκ ἐλάσσους τεσσάρων ἅμα ἐπορεύοντο. Καὶ τούτων οἱ τε ἄλλοι πάντες ἔφερον ὅ τι τις ἐδύνατο, κατὰ τὸ χρήσιμον, καὶ οἱ ὀπλίται καὶ οἱ ἱππεῖς, παρὰ τὸ εἰωθός, αὐτοὶ τε καὶ τὰ σφέτερά αὐτῶν σιτία, ὑπὸ τοῖς ὅπλοις, 15 οἱ μὲν, ἀπορία ἀκολουθῶν, οἱ δὲ, ἀπιστία· ἀπηντομολήκεσαν γὰρ πάσαι τε, καὶ οἱ πλεῖστοι παραχρῆμα· ἔφερον δὲ οὐδὲ ταῦτα ἱκανά· σίτος γὰρ οὐκέτι ἐν τῷ στρατοπέδῳ· καὶ μὴν ἡ ἄλλη αἰκία καὶ ἰσομοιρία τῶν κακῶν, ἔχουσα τινα ὅμως τὸ μετὰ πολλῶν κούφισιν, οὐδ' ὥς ῥαδία ἐν τῷ παρόντι ἐδοξάζετο· ἄλλως τε καὶ ἀπὸ 20 οἷας λαμπρότητος καὶ αὐχήματος τοῦ πρώτου ἐς οἷαν τελευτήν καὶ ταπεινότητα ἀφίκτο. Μέγιστον γὰρ δὴ τὸ διάφορον τοῦτο τῷ Ἑλληνικῷ στρατεύματι ἐγένετο, οἷς, ἀντὶ μὲν τοῦ ἄλλους δουλωσόμενους ἡκεῖν, αὐτοὺς τοῦτο μᾶλλον δεδιότας μὴ πάθωσι ξυνέβη ἀπίεσθαι· ἀντὶ δ' εὐχῆς τε καὶ παιάων, μεθ' ὧν ἐξέπλεον, πάλιν 25 τούτων τοῖς ἐναντίοις ἐπιφημίσμασιν ἀφορμαῖσθαι· πεζοὺς δὲ ἀντὶ ναυβατῶν πορευομένους καὶ ὀπλιτικῷ προσχόντας μᾶλλον ἢ ναυτικῷ. Ὅμως δὲ ὑπὸ μεγέθους τοῦ ἐπικρεμαμένου ἔτι κινδύνου πάντα ταῦτα αὐτοῖς οἷα ἐφαίνετο.

Νικίας δὲ, ἐπειδὴ ἡμέρα ἐγένετο, ἤγε τὴν στρατιάν· οἱ δὲ 30 Συρακούσιοι καὶ οἱ ξύμμαχοι προσέκειντο τὸν αὐτὸν τρόπον πανταχύθεν βάλλοντες τε καὶ κατακοντίζοντες. Καὶ οἱ Ἀθηναῖοι ἠπείλγοντο πρὸς τὸν Ἀσσίναρον ποταμὸν, ἅμα μὲν, βιαζόμενοι ὑπὸ τῆς πανταχύθεν προσβολῆς ἱππέων τε πολλῶν καὶ τοῦ ἄλλου ὄχλου, οἰόμενοι ῥᾶόν τι σφίσιν ἔσεσθαι, ἣν διαβῶσι τὸν ποταμόν· 35 ἅμα δὲ ὑπὸ τῆς ταλαιπωρίας καὶ τοῦ πεινῆ ἐκιδυμῆα. Ὡς δὲ

ἄφιητε τὰ βέλη, ἀμαρτήσεται μὲν οὐδαίς, ὣν γε μιστὴ ἡ ὁδός, φυλαττόμενοι δὲ δραπτεύουσιν αἶε ὑπὸ ταῖς ἀσπίσιν· ὥσπερ ξείσται ὥσπερ τυφλοὺς καὶ τύπτειν, ὅπου ἂν βουλώμεθα, καὶ ἐναλλομένους ἀνατρέπειν. Ἄλλ', ὧ ἄνδρες, οὕτω χρὴ ποιεῖν, ὅπως
 5 ἕκαστὸς τις ἐαυτῷ ξυνίσταται τῆς νίκης αἰτιώτατος ὢν. Αὕτη γὰρ ἡμῖν, ἂν θιὸς θείῃ, πῦν ἀποδώσει καὶ πατρίδα, καὶ οἴκους, καὶ ἑλευθερίαν, καὶ τιμὰς, καὶ παῖδας, οἷς εἰσι, καὶ γυναῖκας. Ὡς μακάριοι δῆτα, οἳ ἂν ἡμῶν νικήσαντες ἐπιδώσει τὴν πασῶν ἡδίστην ἡμέραν· εὐδαίμων δὲ καὶ, ἂν τις ἀποθάνῃ· μνημεῖον γὰρ οὐδαίς
 10 οὕτω πλούσιος ὢν καλοῦ τεύξεται. Ἐξάρξω μὲν οὖν ἐγὼ, ἥνικ' ἂν καιρὸς ᾗ, παιᾶνα· ὅταν δὲ τὸν Ἐνυάλιον παρακαλέσωμεν, τότε πάντες ὁμοθυμαδὸν, ἂνθ' ὢν ὑβρίσθημεν, τιμωρώμεθα τοὺς ἄνδρας.

Ταῦτα δ' εἰπὼν, καὶ μεταστραφεὶς πρὸς τοὺς ἐναντίους, ἥσυχίαν
 15 ἔχε· καὶ γὰρ ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίθισθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθείη· ἐπειδὴ μέντοι ταῦτο γένηται, ἡγησόμεθα μὲν, ἔφη, ἡμεῖς· νίκη δὲ ἡμῖν ἔσται ἐπομένη, ἐμοὶ μέντοι θάνατος, ὥς γ' ἐμοὶ δοκεῖ. Καὶ οὐκ ἐφύσατο, ἀλλ' ἐπεὶ ἀνέλαβον τὰ ὅπλα, αὐτὸς μὲν, ὥσπερ ὑπὸ
 20 μοίρας τινὸς ἀγόμενος, ἐκπῆδησας πρῶτος, ἐμπιστὸν τοῖς πολεμίοις ἀποθνήσκει, (καὶ τέθαιπται ἐν τῇ διαβάσει τοῦ Κηφισοῦ,) οἳ δ' ἄλλοι ἐνίκων καὶ κατεδίωξαν μέχρι τοῦ ὀμαλοῦ. Ἀπεθάνον δ' ἐνταῦθα τῶν μὲν τριάκοντα Κριτίας τε καὶ Ἰσπόμαχος, τῶν δ' ἐν Πειραιεὶ δέκα ἀρχόντων Χαρμίδης ὁ Γλαύκωνος, τῶν δ' ἄλλων
 25 περὶ ἑβδομήκοντα. Καὶ τὰ μὲν ὅπλα ἔλαβον, τοὺς δὲ χιτῶνας οὐθενὸς τῶν πολιτῶν ἐσκύλευσαν. Ἐπεὶ δὲ τοῦτο ἐγένετο, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδουσιν, προσιόντες ἀλλήλοις πολλοὶ διελέγοντο. Κλειόκριτος δὲ, ὁ τῶν μυστικῶν κήρυξ, μάλ' ἔμφωνος ὢν, κατασιωπηθεῖς ἔλεξεν· Ἄνδρες πολλοὶ, τί ἡμᾶς
 30 ἐξελαύνετε, τί ἀποκτεῖναι βούλεσθε; ἡμεῖς γὰρ ὑμᾶς κακὸν οὐδεπώποτε ἐποίησαμεν, μετῃσχάμεν δὲ ὑμῖν καὶ ἱερῶν τῶν σεμνοτάτων, καὶ θυσιαῶν, καὶ ἱορτῶν τῶν καλλίστων, καὶ ξυγγασσονται καὶ ξυμφοιτηταί γεγενήμεθα, καὶ ξυστρατιώται, καὶ πολλὰ μεθ' ὑμῶν κεινδυνεύκαμεν κατὰ γῆν καὶ κατὰ θάλατταν ὑπὲρ
 35 τῆς κοινῆς ἀμφοτέρων ἡμῶν σωτηρίας τε καὶ ἑλευθερίας. Πρὸς θεῶν πατρῶων καὶ μητρῶων, καὶ ξυγγενείας, καὶ κηδεστίας, καὶ

ἀσφαλεστάτην εἶναι νομίσαντες τήρησιν. Πάκιαν δὲ καὶ Δημοσθένην ἄκοντος Γυλίσπου ἀπέσφαξαν.

Τοὺς δὲ ἐν ταῖς Λιθοτομίαις οἱ Συρακούσιοι χαλεπῶς τοὺς πρώτους χρόνους μετεχείρισαν. Ἐν γὰρ κόλλῳ χωρίῳ ὄντας πολλοὺς οἳ τε ἥλιοι τὸ πρῶτον καὶ τὸ πνίγος ἔτι ἐλόπει, διὰ τὸ ἀστέγαστον, καὶ αἱ νύκτες ἐπιγιγνόμεναι τοὺναντίον μετοπωρινᾶι καὶ ψυχραὶ, τῇ μεταβολῇ ἐς ἀσθένειαν ἐνεωτέριζον. Πάντα δὲ ποιούντων αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ, καὶ προσέτι τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις συγγενημένων, οἳ ἔκ τε τῶν τραυμάτων καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθνησκον· καὶ ὅσμαι 10 ἦσαν, οὐκ ἀνεκτοὶ, καὶ λιμῷ ἅμα καὶ δίψει ἐπιέζοντο· ἐδίδοσαν γὰρ αὐτῶν ἐκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος καὶ δύο κοτύλας σίτου· ἄλλα τε, ὅσα εἰκὸς ἐν τῷ τοιοῦτῳ χωρίῳ ἐμπεπτωκότας κακοπαθεῖναι, οὐδὲν ὃ τι οὐκ ἐπεγένετο αὐτοῖς. Καὶ ἡμέρας μὲν ἐβδομήκοντά τινες οὕτω διητήθησαν ἀθρόοι· ἔπειτα, πλὴν Ἀθη- 15 ναίων, καὶ εἴ τινες Σικελιωτῶν ἢ Ἰταλιωτῶν συνεστράτευσαν, τοὺς ἄλλους ἀπέδοντο. Ἐλήφθησαν δὲ οἱ ἑμπαντες, ἀκριβεῖα μὲν χαλεπὸν ἐξειπεῖν, ὅμως δὲ οὐκ ἐλάσσους ἐπτακισχιλίων· ἐνέβη τε ἔργον τοῦτο Ἑλληνικὸν τῶν κατὰ τὸν πόλεμον τόνδε μέγιστον γενέσθαι· δοκεῖν δ' ἔμοιγε, καὶ ὦν ἀκοῇ Ἑλληνικῶν ἴσμεν, καὶ 20 τοῖς τε κρατήσασι λαμπρότατον, καὶ τοῖς διαφθαρεῖσι δυστυχέστατον. Κατὰ πάντα γὰρ πάντως νικηθέντες, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες, πανωλεθρία δὴ, τὸ λεγόμενον, καὶ πεζὸς καὶ νῆες, καὶ οὐδὲν ὃ τι οὐκ ἀπώλετο· καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἶκον ἀπενόστησαν. Ταῦτα μὲν τὰ περὶ τὴν Σικελίαν γεγόμενα. 25

FROM HERODOTUS.

EUTERPE.

Ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοί τε καὶ οἱ ἱερεῖς ἔλεγον, ἀποδεικνύντες ἀπὸ τοῦ πρώτου βασιλείως ἐς τοῦ Ἡφαίστου τὸν ἱερέα τοῦτον τὸν τελευταῖον βασιλεύσαντα, μίην τε καὶ τεσσαράκοντα καὶ τριηκοσίας ἀνθρώπων γενεὰς γενομένας, καὶ ἐν ταύτῃσι 5 ἀρχιερέας καὶ βασιλείας ἑκατέρους τοσούτους γενομένους. Καὶ τοὶ τριηκόσιαι μὲν ἀνδρῶν γενεαὶ θυνίσταται μύρια ἑτα· γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἑτά· ἐστὶ· μίης δὲ καὶ τεσσαράκοντα ἓτι τῶν ἐπιλοίπων γενεῶν, αἱ ἐπῆσαν τῇσι τριηκοσίῃσι, ἔστι τεσσαράκοντα καὶ τριηκόσια καὶ χίλια ἑτα. Οὕτω ἐν μυρίοις τε ἔτισι καὶ 10 χίλιοις, καὶ πρὸς, τριηκοσίοις τε καὶ τεσσαράκοντα, ἔλεγον θεὸν ἀνθρωποειδέα οὐδένα γενέσθαι· οὐ μὲν τοι οὐδὲ πρότερον, οὐδὲ ὕστερον ἐν τοῖσι ὑπολοίποισι Αἰγύπτου βασιλευσὶ γενομένοις, ἔλεγον τοιοῦτον οὐδέν. Ἐν τοίνυν τούτῳ τῷ χρόνῳ τετρακτὶς ἔλεγον ἐξ ἡθίων τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν καταδύεται, ἐνθεῦτα 15 δις ἐπαντεῖλαι· καὶ ἔνθεν νῦν ἀνατέλλει, ἐνθαῦτα δις καταδύναι· καὶ οὐδὲν τῶν κατ' Αἴγυπτον ὑπὸ ταῦτα ἱεροισθῆναι, οὔτε τὰ ἐκ τῆς γῆς, οὔτε τὰ ἐκ τοῦ ποταμοῦ σφί γινόμενα, οὔτε τὰ ἀμφιρούσους, οὔτε τὰ κατὰ τοὺς θανάτους. Πρότερον δὲ Ἐκαταίῳ τῷ λογοποιῷ ἐν Θήβῃσι γεννηλογήσαντί τε δωυτὸν, καὶ ἀναδήσαντι 20 τὴν πατριὴν ἐς ἑκκαίδεκατον θεόν, ἐποίησαν οἱ ἱερεῖς τοῦ Διὸς οἶόν τι καὶ ἐμοὶ οὐ γεννηλογήσαντι ἐμμενόν. Ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω, ἔδον μέγα, ἐξηρίθμεον δεικνύντες κολασσοὺς ξυλλογὰς τοσούτους ὅσους περ εἶπον· ἀρχιερεὺς γὰρ ἕκαστος αὐτόθι ἵσταται ἐπὶ τῆς ἑωυτοῦ ζόης εἰκόνα ἑωυτοῦ. Ἀριθμύοντες ὦν, καὶ 25 δεικνύντες οἱ ἱερεῖς ἐμοὶ, ἀπεδείκνυσαν παῖδα πατρὸς δωυτῶν ἕκαστον ἑόντα, ἐκ τοῦ ἀγχιστα ἀποθανόντος τῆς εἰκόνης διεξιόντες διὰ πασῶν, ἕως οὗ ἀπέδεξαν ἀπάσας αὐτάς. Ἐκαταίῳ δὲ γεννηλογήσαντι δωυτὸν, καὶ ἀναδήσαντι ἐς ἑκκαίδεκατον θεόν, ἀντεγεννηλόγησαν ἐπὶ τῇ ἀριθμύσει, οὐ δεκόμενοι παρ' αὐτοῦ ἀπὸ θεοῦ

γενέσθαι ἄνθρωπον. Ἀντεγεννηλόγησαν δὲ ὧδε, φάμενοι ἕκαστον τῶν κολοσσῶν Πέρωνιν ἐκ Πιρῶμιος γεγονέναι· ἐς ὃ τοὺς πάντε καὶ τεσσαράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς, Πέρωνιν ἐκ Πιρῶμιος γινόμενον, καὶ οὔτε ἐς Θεὸν, οὔτε ἐς ἥρωα ἀνέδωκαν αὐτούς. Πέρωνις δὲ ἐστὶ κατ' Ἑλλάδα γλῶσσαν καλὸς καὶ γα- 5
θρός. Ἦδη ὦν, τῶν αἱ εἰκόνες ἦσαν, τοιοῦτους ἀπαδείκνυσάν σφαις πάντας ἔοντας, Θεῶν δὲ πολλὸν ἀπαλλαγμένους. Τὸ δὲ πρότερον τῶν ἀνδρῶν τούτων, Θεοὺς εἶναι τοὺς ἐν Αἰγύπτῳ ἄρχοντας οἰκόντας ἅμα τοῖσι ἀνθρώποισι· καὶ τούτων αἰεὶ ἓνα τὸν κρατίτεον εἶναι· ὕστατον δὲ αὐτῆς βασιλεῦσαι Ἰθρον τὸν Ὀσίριος παῖδα, τὸν Ἀπόλ- 10
λωντα Ἕλληνας ὀνομάζουσι· τούτον καταπαύσαντα Τυφῶνα, βασι- λεῦσαι ὕστατον Αἰγύπτου. Ὀσίρις δὲ ἐστὶ Διάνυστος κατὰ Ἑλλάδα γλῶσσαν.

Ἐν Ἑλλήσει μὲν νυν νεώτατοι τῶν Θεῶν νομίζονται εἶναι Ἡρα- κλῆς τε καὶ Διόνυσος καὶ Πάν· κατ' Αἰγυπτίοισι δὲ Πάν μὲν, 15
ἀρχαιότατος, καὶ τῶν ὀκτὼ τῶν πρώτων λεγομένων Θεῶν· Ἡρακλῆς δὲ τῶν δευτέρων τῶν δυώδεκα λεγομένων εἶναι· Διόνυσος δὲ τῶν τρίτων οἱ ἐκ τῶν δυώδεκα Θεῶν ἐγένοντο. Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἔτια ἐς Ἀμασιν βασιλεία, δεδήλωται μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλεονα λέγεται εἶναι, Διονύσω 20
δ' ἐλάχιστα τούτων· καὶ τούτῳ πεντακισχίλια καὶ μύρια λογίζονται εἶναι ἐς Ἀμασιν βασιλεία. Καὶ ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ ἐπιστάσθαι, αἰεὶ τε λογιζόμενοι, καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτια. Διονύσω μὲν νυν τῷ ἐκ Σεμέλης τῆς Κάδμου λεγομένης γενέσθαι, κατὰ ἑκατόσια ἔτια καὶ χίλια μάλιστα ἐστὶ ἐς ἐμὴ· Ἡρακλεῖ δὲ τῷ 25
Ἀλκμήνης, κατὰ εἰκατόσια ἔτια· Πανὶ δὲ τῷ ἐκ Πηρελόπης, (ἐκ ταύτης γὰρ καὶ Ἑρμῆς λέγεται γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν·) ἐλάσσω ἔτια ἐστὶ τῶν Τρωϊκῶν, κατὰ τὰ ὀκτακόσια μάλιστα ἐς ἐμὴ. Τούτων ὦν ἀμφοτέρων πάρεστι χρᾶσθαι τοῖσι τις πείσεται λεγομένοις μᾶλλον· ἐμοὶ δ' ὦν ἡ περὶ αὐτίων γνώμη ἀποδεδεχται. 30
Εἰ μὲν γὰρ φανεροὶ τε ἐγένοντο καὶ κατεγῆρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατέπερ Ἡρακλῆς ὁ ἐξ Ἀμφιτρύωνος γινόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης, καὶ Πάν ὁ ἐκ Πηρελόπης γινόμενος, ἔφη ἄν τις, καὶ τούτους ἄλλους, ἄνδρας γενομένους, ἔχειν τὰ ἐκεί-
νων οὐνόματα τῶν προγεγονότων Θεῶν. Νῦν δὲ Διόνυσόν τε 35
λέγουσι οἱ Ἕλληνας, ὡς αὐτίκα γινόμενον ἐς τὸν μηρὸν ἐναρξάμενο

Ζεύς, καὶ ἤναικα ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου δοῦσαν ἐν τῇ Αἰ-
 5 διαπύρῃ· καὶ Πανός γε πέρι οὐκ ἔχουσι εἰπεῖν ὅκη ἐτράπετο
 γενόμενος. *Ἀλλὰ μοι ὦν γίγνεται, ὅτι ὑστερον ἐπύθοντο οἱ Ἕλλη-
 νες τούτων τὰ οὐνόματα, ἢ τὰ τῶν ἄλλων θεῶν. Ἀκ' οὐ δὲ*
δ' ἐπύθοντο χρόνου, ἀπὸ τούτου γενεολογίουσι αὐτίαν τὴν γένεσιν.
Ταῦτα μὲν νυν αὐτοὶ Αἰγύπτιοι λέγουσι.

Ὅσα δὲ οἱ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι, ὁμολο-
 γούντες τοῖσι ἄλλοις, κατὰ ταύτην τὴν χάριν γενέσθαι, ταῦτ'
 ἤδη φράσω· προσέεται δὲ τι αὐτοῖσι καὶ τῆς ἐμῆς ὄψιος. *Ἐλευθε-*
 10 *ρωθέντες Αἰγύπτιοι μετὰ τὸν ἱεῖρα τοῦ Ἡφαίστου βασιλεύσαντα,*
(οὐδένα γὰρ χρόνον οἶοι τε ἦσαν ἄνευ βασιλῆος διακταῖσθαι,) ἐσπῆ-
σαντο δυώδεκα βασιλέας, δυώδεκα μοίρας διασάμενοι Αἰγυ-
πτον πᾶσαν. Οὗτοι ἐπιγαμίας ποιησάμενοι ἐβασίλευον κόμοισι
τοισίδε χοιῳμένοι, μήτε καταιρέειν ἀλλήλους, μήτε πλέον τι διζή-
 15 *σθαι ἔχαι τὸν ἕτερον τοῦ ἕτερου, εἰναί τε φίλους τὰ μάλιστα. Τῶν-*
δε δὲ εἴτεκα τὼς κόμονες τόντους ἐποιεῦντο, ἰσχυρῶς περιστάλοντες·
ἐκέκρησκό σφι κατ' ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας
“τὴν χαλεπὴν φιῶν σπείσαντα αὐτίαν ἐν τῇ ἱερῇ τοῦ Ἡφαίστου,
τοῦτον ἀπάσης βασιλεύσειν Αἰγύπτου.” Ἐς γὰρ δὴ τὰ πάγια
 20 *ἱεῖα συνελέγοντο. Καὶ δὴ σφι μνημόσυνα ἔδοξε λιπέσθαι κοινῇ·*
δόξαν δὲ αἶψι, ἐποιήσαντο λαβύρινθον, ὀλίγον ὑπὲρ τῆς λίμνης τῆς
Μοίρας, κατὰ κροταδείων καλειομένην πόλιν μάλιστα πη κείμε-
ναν· τὸν ἐχὼ ἤδη ἴδον λόγου μέγα. Εἰ γὰρ τις τὰ ἐξ Ἑλλήνων
ταίχεά τε καὶ ἔργων ἀπόδεξιν συλλογίσαιτο, θιάσματος πότον τε ἂν
 25 *καὶ δαπάνης φανείη ἰόντα τοῦ λαβυρίνθου τούτου· καὶ τοι ἀνέ-*
λογός γε καὶ ὁ ἐν Ἐφέσῃ ἐστὶ νηὶς, καὶ ὁ ἐν Σάμῳ· ἦσαν μὲν
νυν καὶ αἱ πυραμίδες λόγου μέγας, καὶ πολλῶν ἐκίστη αὐτίαν
Ἑλληνικῶν ἔργων καὶ μεγάλων ἀνταίχῃ· ὁ δὲ δὴ λαβύρινθος καὶ
τὰς πυραμίδας ὑπερβάλλει. Τοῦ γὰρ δυώδεκα μὲν εἶαι αὐτὰς
 30 *κατάστυγοι, ἀντίπτυλοι ἀλλήλοισι· δὲ μὲν πρὸς βορέην, δὲ δὲ πρὸς*
νότον τετραμμέναι ἀνεχέεις· τοῖχος δὲ ἔσωθεν ὁ αὐτὸς σφας
περιέργει. Οἰκήματα δ' ἔνεστι διπλᾶ, τὰ μὲν ὑπόγαια, τὰ δὲ
μετώρα ἐπ' ἐκείνοισι, τρισχίλια ὀρθομόν, πεντακοσίην καὶ χίλιαν
ἐκάτερα. Τὰ μὲν νυν μετώρα τῶν οἰκημάτων αὐτοὶ τε ὀρίσμεν
 35 *διεξιόντες, καὶ αὐτοὶ θεησάμεναι λέγομεν· τὰ δὲ αὐτίαν ὑπόγαια*
λόγοισι ἐπυνθανόμεθα. Οἱ γὰρ ἐπιστεῶτες τῶν Αἰγυπτίων

δεικνύναι αὐτὰ οὐδαμῶς ἤθελον, φάμενοι θήκας αὐτόθι εἶναι τῶν
 τε ἀρχὴν τὸν λαβύρινθον τοῦτον οἰκοδομησαμένων βασιλῆων, καὶ
 τῶν ἱρῶν κροκοδείλων· οὕτω τῶν μὲν κάτω περὶ οἰκημάτων ἀκοῇ
 παραλαβόντες λέγομεν· τὰ δὲ ἄνω μέζονα ἀνδραποητῶν ἔργων
 αὐτοὶ ὀρέομεν. Αἱ τε γὰρ ἔξοδοι διὰ τῶν στεγέων, καὶ οἱ ἐλιγμοὶ δ
 διὰ τῶν αὐλῶν ἔοντες ποικιλοῦσιν, θῶμα μυρία παρέχοντο ἐξ
 αὐλῆς τε ἐς τὰ οἰκήματα διεξιούσι, καὶ ἐκ τῶν οἰκημάτων ἐς πα-
 στάδας, ἐς στέγας τε ἄλλας ἐκ τῶν παστάδων, καὶ ἐς αὐλὰς ἄλλας
 ἐκ τῶν οἰκημάτων. Ὅροφὴ δὲ πάντων τούτων, λιθίνη, κατάπερ
 οἱ τοῖχοι· οἱ δὲ τοῖχοι τύπων ἐγγεγλυμμένων πλείοι. Αὐλὴ δὲ 10
 ἑκάστη περίστυλος, λίθου λευκοῦ ἁρμοσμένου τὰ μάλιστα. Τῆς
 δὲ γωνίης τελευτῶντος τοῦ λαβυρίνθου ἔχεται πυραμὶς τεσσαρα-
 κοντόργυιος, ἐν τῇ ζῶα μεγάλη ἐγγίγλυπται· ὁδὸς δ' ἐς αὐτὴν
 ὑπὸ γῆν πεποιήται.

Τοῦ δὲ λαβυρίνθου τούτου ἔντος τοιούτου θῶμα ἔτι μέζον 15
 παρέχεται ἡ Μοίριος καλεσμένη λίμνη, παρ' ἣν ὁ λαβύρινθος
 οὗτος οἰκοδομήται. Τῆς τὸ περίμετρον τῆς περιόδου εἰσὶ στάδιοι
 ἑξακόσιοι καὶ τρισχίλιοι· σχοίνων ἐξήκοντα ἔόντων· ἴσοι καὶ
 αὐτῆς Αἰγύπτου τὸ παρὰ θάλασσαν. Κέεται δὲ μακρὴ ἡ λίμνη
 πρὸς βορρῇν τε καὶ νότον ἐοῦσα βάρθς, τῇ βαθυτάτῃ αὐτῇ ἐωντῆς, 20
 πεντηκοντόργυιος. Ὅτι δὲ χειροποίητός ἐστι καὶ ὀρυκτὴ, αὐτὴ
 δηλοῖ. Ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστα κη ἐστῶσι δύο πυραμίδες,
 τοῦ ὕδατος ὑπερέχουσιν πεντήκοντα ὀργυιάς ἑκατέρη, καὶ τὸ κατ'
 ὕδατος οἰκοδόμηται ἕτερον τοσοῦτο· καὶ ἐπ' ἀμφοτέρῃσι ἔπεισι
 κολοσσὸς λίθινος κατήμενος ἐν θρόνῳ. Οὕτω αἱ μὲν πυραμίδες 25
 εἰσὶ ἑκατὸν ὀργυρίων. Αἱ δ' ἑκατὸν ὀργυριαὶ δίκαιαί εἰσι στάδιον
 ἑξαπλεθρον· ἑξαπέδον μὲν τῆς ὀργυιῆς μετρεομένης, καὶ τετραπῆ-
 χεος· τῶν ποδῶν μὲν τετραπαλαιστων ἔόντων, τοῦ δὲ πήχεος, ἑξα-
 παλαιστον. Τὸ δὲ ὕδωρ τὸ ἐν τῇ λίμνῃ αὐθιγενὲς μὲν οὐκ ἔστι·
 ἄνυδρος γὰρ δὴ δεινῶς ἐστὶ ταύτῃ· ἐκ τοῦ Νεῖλου δὲ κατὰ διαίρουχα 30
 ἐσθῆκται, καὶ ἔξ μὲν μῆνας ἕσω ῥέει ἐς τὴν λίμνην, ἔξ δὲ μῆνας ἕξω
 ἐς τὸν Νεῖλον αὐτῆς. Καὶ ἐπεὶ μὲν ἐκρέη ἕξω, ἡ δὲ τότε τοὺς ἕξ
 μῆνας ἐς τὸ βασιλῆϊον καταβάλλει ἐπ' ἡμέραν ἑκάστην τάλαντον
 ἀργυρίου ἐκ τῶν ἰχθύων· ἐπεὶ δὲ ἐσίῃ τὸ ὕδωρ ἐς αὐτὴν, εἰκοσι
 μνίας. Ἐλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς ἐς τὴν Σύρτιν τὴν ἐν Λιβύῃ 35
 ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν, τετραμμένη τὸ πρὸς ἐσπέραν ἐς τὴν

μεσόγαιαν παρὰ τὸ ὄρος τὸ ὑπὲρ Μίμφιος. Ἐπεί τε δὲ τοῦ
 ὀρύγματος τούτου οὐκ ᾤριον τὸν χοῦν οὐδαμοῦ ἰόντα, ἐπιμελὲς
 γὰρ δὴ μοι ἦν, εἰρόμεν τούτους ἀγχιστα οἰκίσοντας τῆς λίμνης, ὅπου
 εἴη ὁ χυῖς ὁ ἐξορυχθεὶς. Οἱ δὲ ἔφρασαν μοι ἵνα ἐξεφορήθῃ, καὶ
 5 εὐπατίως ἔπειθον· ἦθθα γὰρ λόγῳ καὶ ἐν Νίνῳ τῇ Ἀσσυρίᾳ
 πόλιν γενόμενον ἕτερον τοιοῦτο. Τὰ γὰρ Σαρδαναπέλλου τοῦ
 Νίνου βασιλῆος χρήματα ἰόντα μεγάλα καὶ φυλασσόμενα ἐν
 θησαυροῖσι καταγαλοῖσι ἐπενόησαν κλεῖπας ἐκφορῆσαι. Ἐκ δὲ
 ὧν τῶν σφετέρων οἰκίων ἀρξάμενοι οἱ κλέπται, ὑπὸ γῆν σταθμώ-
 10 μνοι ἐς τὰ βασιλῆα οἰκία ὄρυσσον. Τὸν δὲ χοῦν τὸν ἐκφορέ-
 μνον ἐκ τοῦ ὀρύγματος, ὅπως γένοιστο νῦν, ἐς τὸν Τίγριν ποταμὸν
 παραβέροντα τὴν Νίνον ἐξεφόρεον, ἐς ὃ καταργάσαντο ὃ τι ἐβού-
 λοντο. Τοιοῦτον ἕτερον ἤκουσα καὶ τὸ τῆς ἐν Αἰγύπτῳ λίμνης
 ὀρύγμα γενέσθαι, πλὴν οὐ νυκτὸς ἀλλὰ μετ' ἡμέραν ποιεύμενον·
 15 ὀρύσσοντας γὰρ τὸν χοῦν τοὺς Αἰγυπτίους, ἐς τὸν Νεῖλον φορέειν·
 ὁ δὲ, ὑπολαμβάνων, ἔμελλε διαχέειν. Ἡ μὲν νυν λίμνη αὕτη οὕτω
 λέγεται ὀρυχθῆναι.

Τῶν δὲ δυώδεκα βασιλέων δικαιοσύνη χραμμένων, ἀνὰ χρόνον
 ὥς ἔθυσαν ἐν τῷ ἱερῷ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς ὀργῆς μιλόν-
 20 των κατασπείουσιν, ὁ ἀρχιεὺς ἐξεναικέ σφι φιάλας χρυσείας τῆσαι
 περ εἰώθεσαν σπένδειν, ἀμαρτιῶν τοῦ ἀριθμοῦ, ἑνδεκα δυώδεκα
 εἶναι. Ἐνθαῦτα ὥς οὐκ εἶχε φιάλην ὁ ἔσχατος ἱερεὺς αὐτῶν
 Ψαμμίτιχος, περιελόμενος τὴν κυνέην εἶναι χαλκίην ὑπέσχε-
 τε καὶ ἔσπευθε. Κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεον τε
 25 βασιλεῖς, καὶ ἐτύγχανον τότε ἔχοντες. Ψαμμίτιχος μὲν νυν οὐδενὶ
 δολερῷ νόμῳ χρεώμενος ὑπέσχε τὴν κυνέην. Οἱ δὲ ἐν φρονὶ λαβόν-
 τες τό τε ποιηθὲν ἐκ Ψαμμίτιχου, καὶ τὸ χρηστήριον ὃ τι ἐπέχρηστέ
 σφι, τὸν χαλκὴν σπείσαντα αὐτῶν φιάλην, τοῦτον βασιλῆα ἔσεσθαι
 μόνον Αἰγύπτου, ἀπαμνησθέντες τοῦ χρησμοῦ, κτεῖναι μὲν οὐκ
 30 ἐδικαίωσαν Ψαμμίτιχον, ὥς ἀνέγρισκον βασανίζοντες ἐξ οὐδεμιᾶς
 προνοίας αὐτὸν ποιήσαντα· ἐς δὲ τὰ ἑλεα ἔδοξε σφι διώξαι φιλό-
 σانتας τὰ πλείεστα τῆς δυνάμιος· ἐκ δὲ τῶν ἐλέων ὀρμηόμενον μὴ
 ἐπιμολογεσθαι τῇ ἄλλῃ Αἰγύπτῳ. Τὸν δὲ Ψαμμίτιχον τοῦτον,
 πρότερον φεύγοντα τὸν Αἰθίοπα Σαβακῶν, ὃς οἱ τὸν πατέρα
 35 Νεκῶν ἀπέκτεινε, τοῦτον φεύγοντα τότε ἐς Συρίην, ὥς ἀπαλλάχθῃ
 ἐκ τῆς ὀφίος τοῦ ἀνείρου ὁ Αἰθίοψ, κατήγαγον Αἰγυπτίαν αὐταί

οἱ ἐκ νομοῦ Σαΐτιώ εἰσι. Μετὰ δὲ, βασιλεύοντα, τὸ δεύτερον πρὸς τῶν ἑνδεκα βασιλέων καταλαμβάνει μιν διὰ τὴν κυνήην φεύγειν ἐς τὰ ἔλαια. Ἐπιστάμενος ὢν ὥς περιωβρισμένος εἴη πρὸς αὐτῶν, ἐπειροῖε τίσασθαι τοὺς διώξαντας. Πέμπαντι δὲ οἱ ἐς Βουτοῦν πόλιν ἐς τὸ χρηστήριον τῆς Αἰγυπτῶς, ἔνθα δὴ Αἰγυπτίοισι 5 ἐστὶ μαντήιον ἀψευδέστατον, ἦλθε χρησμός, ὥς τίσις ἦξει ἀπὸ θαλάσσης χαλκίων ἀνδρῶν ἐπιφανέντων. Καὶ τῷ μὲν δὴ ἀπιστίῃ μεγάλη ὑπεκένυτο, χαλκίους οἱ ἄνδρας ἦξιν ἐπικούρους. Χρόνου δὲ οὐ πολλοῦ διελθόντος, ἀναγκαίῃ κατέλαβε Ἰωνάς τε καὶ Κᾶρες ἄνδρας κατὰ λήνῃν ἐκπλώσαντας ἀπενειχθῆναι ἐς Αἴγυπτον· ἐκ- 10 βάντας δὲ ἐς γῆν καὶ ὀπλισθέντας χαλκῷ ἀγγέλλει τῶν τις Αἰγυπτίων ἐς τὰ ἔλαια ἀπικόμενος τῷ Ψαμμίτιχῳ, (ὥς οὐκ ἰδὼν πρότερον χαλκῷ ἄνδρας ὀπλισθέντας,) ὥς χάλκεοι ἄνδρες ἀπικόμενοι ἀπὸ θαλάσσης λεηλατεῦσι τὸ πιδίον. Ὁ δὲ, μαθὼν τὸ χρηστήριον ἐπιτελεύμενον, φίλα τε τοῖσι Ἰωσι καὶ Καρσὶ ποιεῖται· 15 καὶ σφας μεγάλα ὑπασχνεύμενος πείθει μετ' ἑωυτοῦ γενέσθαι. Ὡς δὲ ἔπεισε, οὕτω ἅμα τοῖσι μετ' ἑωυτοῦ βουλομένοισι Αἰγυπτίοισι, καὶ τοῖσι ἐπικούροισι, καταγίρει τοὺς βασιλέας.

Κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμίτιχος, ἐποίησε τῷ Ἡφαίστῳ προπύλαια ἐν Μέμφι, τὰ πρὸς νότον ἄνεμον τετραμμένα· 20 αὐλήν τε τῷ Ἄπι, ἐν τῇ τρέφεται ἐπειὰν φανῇ ὁ Ἄπις, οἰκοδόμησε ἐναντίον τῶν προπυλαίων, πᾶσάν τε περιστυλον ἐοῦσαν, καὶ τύπων πλέην· ἀντὶ δὲ κίωνων ὑπεστάσι κολοσσοὶ δυωδekaπῆχες τῇ αὐλῇ. Ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσάν ἐστι Ἐπαφος. Τοῖσι δὲ Ἰωσι καὶ τοῖσι συγκατεργασασμένοισι αὐτῷ, ὁ Ψαμμίτιχος δίδωσι 25 χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, τοῦ Νείλου τὸ μέσον ἔχοντες, τοῖσι οὐνόματα ἐτέθη Στρατόπειδα. Τούτους τε δὴ σφι τοὺς χώρους δίδωσι, καὶ τᾶλλα τὰ ὑπέσχετο πάντα ἀπέδωκε· καὶ δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους τὴν Ἑλλάδα γλῶσσαν ἐκδιδάσκεισθαι. Ἀπὸ δὲ τούτων ἐκμαθόντων τὴν γλῶσσαν οἱ νῦν 30 ἐρμηνεῖς ἐν Αἰγύπτῳ γεγόνασι. Οἱ δὲ Ἰωνές τε καὶ οἱ Κᾶρες τούτους τοὺς χώρους οἴκησαν χρόνον ἐπὶ πολλόν· εἰδὶ δὲ οὗτοι οἱ χῶροι πρὸς θαλάσσης, ὀλίγον ἔνερθε Βουβάστιος πόλιος, ἐπὶ τῷ Πηλουσίῳ καλυμένῳ στόματι τοῦ Νείλου. Τούτους μὲν δὴ χρόνῳ ὕστερον βασιλεὺς Ἀμασις ἐξαναστήσας ἐνθεύτην κατοίκησε ἐς Μέμφιν, φυλακὴν ἑωυτοῦ ποιεύμενος πρὸς Αἰγυπτίων. Τούτων δὲ

οἰκισθέντων ἐν Αἰγύπτῳ, οἱ Ἕλληνες οὕτω ἐπιμισγόμενοι τούτοις, τὰ περὶ Αἴγυπτον γινόμενα, ἀπὸ Ψαμμίτιχου βασιλῆος ἀρξάμενοι, πάντα καὶ τὰ ὕστερον ἐπιστάμεθα ἀκρικῶς· πρώτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν. Ἐξ ὧν δὲ
 5 ἐξανέστησαν χθρῶν, ἐν τούτοις δὴ οἱ τε ὄλκοι τῶν νῶν καὶ τὰ ἐρείπια τῶν οἰκημάτων τὸ μέχρι ἡμαῦ ἦσαν. Ψαμμίτιχος μὲν νυν οὕτω ἔσχε τὴν Αἴγυπτον.

Τοῦ δὲ χρηστήριου τοῦ ἐν Αἰγύπτῳ πολλὰ ἐπεμνήσθην ἤδη· καὶ δὴ λόγον περὶ αὐτοῦ ὡς ἄξιον ἰόντος ποιήσομαι. Τὸ γὰρ
 10 χρηστήριον τοῦτο τὸ ἐν Αἰγύπτῳ ἔστι μὲν Αἰτουὺς ἱερὸν, ἐν πόλει δὲ μεγάλη ἰδρυμένον, κατὰ τὸ Σεβεννυτικὸν καλούμενον στόμα τοῦ Νείλου, ἀναπλέοντι ἀπὸ θαλάσσης ἄνω. Οὐνομα δὲ τῇ πόλει ταύτῃ ὅπου τὸ χρηστήριον ἔστι Βουτῶ, ὡς καὶ πρότερον οὐνόμασταί μοι. Ἱερὸν δὲ ἔστι ἐν τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ
 15 Ἀρτέμιδος. Καὶ ὁ γε νηὸς τῆς Αἰτουὺς, ἐν τῇ δὴ τὸ χρηστήριον ἔνι, αὐτὸς τε τυγχάνει ἑὸν μέγας, καὶ τὰ προπύλαια ἔχει ἐς ὕψος δέκα ὀργυιῶν. Τὸ δὲ μοι τῶν φανερῶν θῶνμα μέγιστον παρεχόμενον φράσω. Ἔστι ἐν τῷ τεμένει τούτῳ Αἰτουὺς νηὸς ἐξ ἐνὸς λίθου πεποιημένος ἕς τε ὕψος, καὶ ἐς μῆκος· καὶ τοῖχος ἑκαστος
 20 τούτοις ἕως· τεσσαράκοντα πηχέων τούτων ἑκαστὸν ἔστι. Τὸ δὲ καταστέγασμα τῆς ὀροφῆς ἄλλος ἐπικέεται λίθος ἔχων τὴν παρωροφίδα τετράπηχυν. Οὕτω μὲν νυν ὁ νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο τὸ ἱερὸν ἔστι θωυμαστότατον· τῶν δὲ δευτέρων, νῆσος ἡ Χέμμις καλευμένη ἔστι μὲν ἐν λίμνῃ βαθίῃ καὶ πλατῇ
 25 κειμένη παρὰ τὸ ἐν Βουτοῖ ἱερὸν· λέγεται δὲ ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή. Αὐτὸς μὲν ἔγωγε οὔτε πλείουσαν, οὔτε κινηθεῖσαν εἶδον· τέθηπα δὲ ἀκούων, εἰ νῆσος ἀληθείας ἐστὶ πλωτή. Ἐν δὴ ὧν ταύτῃ νηὸς τε Ἀπόλλωνος μέγας ἔνι, καὶ βωμοὶ τριφάσιοι ἐνιδρύονται. Ἐμπεφύκασι δ' ἐν αὐτῇ φοίνικες
 30 συχνοὶ, καὶ ἄλλα δένδρεα, καὶ καρποφόρα καὶ ἄφρα πολλά. Λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγύπτιοι φασὶ εἶναι αὐτὴν πλωτήν. Ὡς ἐν τῇ νήσῳ ταύτῃ οὐκ ἐλάττω πρότερον πλωτῇ Αἰτῶ ἐοῦσα τῶν ὀκτὼ θεῶν τῶν πρώτων γενομένων, οἰκίουςα δὲ ἐν Βουτοῖ πόλει, ἵνα δὴ οἱ τὸ χρηστήριον τοῦτο ἔστι, Ἀπόλλωνα παρὰ
 35 Ἰσίοις παρακαταθήκην δεξαμένη, διέσωσε κατακρύψασα ἐν τῇ νῦν πλωτῇ λεγομένη νήσῳ· ὅτε δὴ τὸ πᾶν διζήμενος ὁ Τυφὼν ἐπῆλθε

Θείων ξευρεῖν τοῦ Ὀσίριος τὸν παῖδα. (Ἀπόλλωνα δὲ καὶ Ἀρ-
 τεμιν Διονύσου καὶ Ἴσιος λέγουσι εἶναι παῖδας· Ἀητοῦν δὲ τρο-
 φὸν αὐτίσιν καὶ σῴτειραν γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων
 μὲν, Ἰνρος· Δημήτηρ δὲ, Ἴσις· Ἀρτεμις δὲ, Βούβαστις. Ἐκ
 τούτου δὲ τοῦ λόγου καὶ οὐδενὸς ἄλλου Δισχύλος ὁ Εὐφορίωνος 5
 ἤρπασε τὸ ἐγὼ φράσω, μῦθος δὲ ποιητέων τῶν προγενομένων·
 ἐποίησε γὰρ Ἀρτεμιν εἶναι θυγατέρα Δημήτρου.) Τὴν δὲ νῆσον
 διὰ τοῦτο γενέσθαι πλωτήν. Ταῦτα μὲν οὕτω λέγουσι.

Ψαμμίτιχος δὲ ἐβασίλευσε Αἰγύπτου τέσσαρα καὶ πεντήκοντα
 ἔτη, τῶν τὰ ἐνὸς δέοντα τριήκοντα Ἄζωτον, τῆς Συρίας μεγάλην 10
 πόλιν, προσκατήμενος ἐπολιόρκει, ἐς τὸ ἐξεῖλε. Αὕτη δὲ ἡ Ἄζωτος
 ἀπασέων πολλῶν ἐπὶ πλεῖστον χρόνον πολιορκευμένη ἀντέσχε, τῶν
 ἡμεῖς ἴδμεν. Ψαμμίτιχον δὲ Νεκὼς καὶς ἐγένετο, καὶ ἐβασί-
 λευσε Αἰγύπτου· ὃς τῇ διώρυγι ἐπεχείρησε πρῶτος τῇ ἐς τὴν
 Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρείος ὁ Πέρσης δευτέρα διώ- 15
 ρυξε· τῆς μῆκος μὲν ἐστὶ πλόος ἡμέραι τέσσαρες, εὐρος δὲ ὠρύχθη
 ὥστε τριήρεας δύο πλέειν ὁμοῦ ἐλαστρευμένας. Ἦκται δὲ ἀπὸ τοῦ
 Νείλου τὸ ὕδωρ ἐς αὐτὴν· ἦκται δὲ κατ'ὕπερθε ὀλίγον Βουβάστιος
 πόλις, παρὰ Πάτουμον τὴν Ἀραβίην πόλιν· ἐσέχει δὲ ἐς τὴν Ἐρυ- 20
 θρὴν θάλασσαν. Ἰβρυκται δὲ πρῶτον μὲν τοῦ πεδίου τοῦ Αἰγυ-
 πτίου τὰ πρὸς Ἀραβίην ἔχοντα· ἔχεται δὲ κατ'ὕπερθε τοῦ πεδίου
 τὸ κατὰ Μέμφιν τείνον ὄρος, ἐν τῷ αἰ λιθοτομῆται ἔνεσι. Τοῦ ὦν
 δὴ οὐρεος τούτου παρὰ τὴν ὑπώρεην ἦκται ἡ διώρυξ ἀπ' ἐσπέρης
 μακρὴ πρὸς τὴν ἡῶ, καὶ ἔπειτα τείνει ἐς διασπάγας, φέρονσα ἀπὸ
 τοῦ οὐρεος πρὸς μεσαμβρίην τε καὶ νότον ἄνεμον ἐς τὸν κόλπον 25
 τὸν Ἀράβιον. Τῇ δὲ ἐλάχιστόν ἐστι καὶ συντομώτατον, ἐκ τῆς
 βορηῆς θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὰν τὴν
 αὐτὴν ταύτην καλεομένην, ἀπὸ τοῦ Κασίου οὐρεος τοῦ οὐρῶντος
 Αἰγυπτίον τε καὶ Συρίην, ἀπὸ τούτου εἰςὶ στάδιοι χίλιοι ἀπαρτὶ ἐς
 τὸν Ἀράβιον κόλπον· τοῦτο μὲν τὸ συντομώτατον. Ἡ δὲ διώρυξ 30
 πολλῶ μακροτέρη, ὅσῳ σχολιωτέρη ἐστὶ, τὴν ἐπὶ Νεκῷ βασιλῆος
 ὀρύσσοντες Αἰγυπτίων ἀπώλοντο δυάδεκα μυριάδες. Νεκὼς μὲν
 νυν μεταξὺ ὀρύσσεων ἐπαύσατο, μαντήϊον ἐμποδίου γενομένου
 τοιοῦδε· “τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι.” βαρβάρους δὲ
 πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μή σφι ὁμογλώσσους. Παν- 35
 σάμενος δὲ τῆς διώρυχος ὁ Νεκὼς ἐτράπετο πρὸς στρατηγίας· καὶ

τριήρεις, αἱ μὲν ἐπὶ τῇ βορρῇ θαλάσση ἐποιήθησαν, αἱ δ' ἐν τῇ Ἀραβίᾳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσση, τῶν ἔτι οἱ ὅλοι ἐπί-
 5 δηλοι. Καὶ ταύτηδ' ἐκ ἐχρᾶτο ἐν τῷ δέοντι· καὶ Σύφοισι περὶ ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε· μετὰ δὲ τὴν μάχην, Κάδουτιν πόλιν τῆς Συρίας ἐούσαν μεγάλην εἶλε. Ἐν τῇ δὲ ἐσθῆτι ἔενχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι πῆμφας ἐς Βραγχίδας τὰς Μιλησίων. Μετὰ δὲ, ἑκακίδεκα ἔτεα τὰ πάντα ἄρξας τελευτᾷ, τῷ παιδί Ψάμμῳ παραδούς τὴν ἀρχήν.

Ἐπὶ τοῦτον δὴ τὸν Ψάμμῳ βασιλεύοντα Αἰγύπτου ἀπίκοντο
 10 Ἕλεις ἄνδρες ἄγγελοι, αὐχέοντες δικαιοῦτα καὶ κάλλιστα τι-
 θέναι τὸν ἐν Ὀλυμπῇ ἄγωνα πάντων ἀνθρώπων, καὶ δοκίοντες
 παρὰ ταῦτα οὐδ' ἂν τοὺς σοφωτάτους ἀνθρώπων Αἰγυπτίους
 οὐδὲν ἐπεξεργεῖν. Ὡς δὲ ἀπικόμενοι ἐς τὴν Αἴγυπτον οἱ Ἕλαιοι
 15 ἔλεγον τῶν εἵνεκα ἀπίκοντο, ἐνθαῦτα ὁ βασιλεὺς οὗτος συγκαλέ-
 εται Αἰγυπτίων τοὺς λεγομένους εἶναι σοφωτάτους. Συνελθόντες
 δὲ οἱ Αἰγύπτιοι ἐπυνθάνοντο τῶν Ἑλλέων λεγόντων ἅπαντα τὰ
 κατ' ἡμᾶς σφείας ποιεῖν περὶ τὸν ἄγωνα· ἀπηγησάμενοι δὲ τὰ
 πάντα, ἔφασαν ἥκειν ἐπιμαθησόμενοι “εἴ τι ἔχοιεν Αἰγύπτιοι
 20 τούτων δικαιοτέρων ἐπεξεργεῖν.” Οἱ δὲ βουλευσάμενοι ἐπιφώνων
 τοὺς Ἕλεις· εἴ σφι οἱ πολιῆται ἀγανώνιζονται. Οἱ δὲ ἔφασαν,
 καὶ σφείων καὶ τῶν ἄλλων Ἑλλήνων ὁμοίως τῷ βουλομένῳ ἐξεῖναι
 ἀγωνίζεσθαι. Οἱ δὲ Αἰγύπτιοι ἔφασαν “σφείας, εὖτοι τιθέντας,
 παντὶς τοῦ δικαίου ἡμαρτηκέναι· οὐδεμίην γὰρ εἶναι μηχανήν,
 25 ὅπως οὐ τῷ ἀσπῷ ἀγωνιζομένῳ προσθήσονται, ἀδικίοντες τὸν
 ξείνον. Ἄλλ' εἰ δὴ βούλονται δικαίως τιθέναι, καὶ τούτου εἵνεκα
 ἀπικολάτο ἐς Αἴγυπτον, ξείνοισι ἀγωνιστῆσι ἐκέλευον τὸν ἄγωνα
 τιθέναι, Ἕλεις δὲ μηδὲν εἶναι ἀγωνίζεσθαι.” Ταῦτα μὲν
 Αἰγύπτιοι Ἕλαιοις ὑπέδηξαντο.

Ψάμμος δὲ ἐξ ἔτεα μόνον βασιλεύσαντος Αἰγύπτου, καὶ
 30 στρατευσαμένου ἐς Αἰθιοπίην, καὶ μεταυτίκα τελευτήσαντος ἐξε-
 δέξατο Ἀφρίης ὁ Ψάμμιος· ὃς μετὰ Ψαμμίτιχον τὸν ἑωυτοῦ
 προπάτορα ἐγένετο ἐνδαιμονέστατος τῶν πρότερον βασιλέων ἐπ'
 ἔτεα πέντε καὶ εἴκοσι ἄρξας· ἐν τοῖσι ἐπὶ τὴν Σιδῶνα στρατὸν
 ἤλασε, καὶ ἐνανυμάχησε τῷ Τυρίῳ. Ἐπεὶ δὲ οἱ ἔδεε κακῶς γενέ-
 35 σθαι, ἐγένετο ἀπὸ προφασίος τὴν ἐγὼ μεζόνως μὲν ἐν τοῖσι Αἰθιο-
 κοῖσι λόγοισι ἀπηγήσομαι, μετρίως δ' ἐν τῷ παρόντι· ἀποπέμψας

γὰρ αἰράτευμα ὃ Ἀπρίης ἐπὶ Κυρηναίους, μεγαλοστί προσέταται. Αἰγύπτιοι δὲ ταῦτα ἐπιμεμφόμενοι ἀπέστησαν ἀπ' αὐτοῦ, δοκέοντες τὸν Ἀπρίην ἐκ προνοίας αὐτοῦς ἀποπέμψαι ἐς φαινόμενον κακόν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς δὲ τῶν λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἄρχοι. Ταῦτα δὲ δεινὰ ποιούμενοι οὗτοί τε οἱ ἀπο- 5 νοστήσαντες, καὶ οἱ τῶν ἀπολομένων φίλοι ἀπέστησαν ἐκ τῆς ἰθείης. Πυθόμενος δὲ Ἀπρίης ταῦτα πέμπε ἐπ' αὐτοὺς Ἀμασιν καταπαύσοντα λόγοισι. Ὁ δὲ ἐπὶ το ἀπικόμενος κατελάμβανε τοὺς Αἰγυπτίους, ταῦτα μὴ ποιεῖν λέγοντος αὐτοῦ, τῶν τις Αἰγυπτίων ὅπισθε στάς, περιέθηκέ οἱ κυνέην, καὶ περιτιθεὶς ἔφη 10 "ἐπὶ βασιλῇῃ περιτιθέναι." Καὶ τῷ οὕτως αἰκούσιον ἐγένετο τὸ παινύμενον, ὥς διεδείκνυε. Ἐπεὶ τε γὰρ ἐσθῆσαντό μιν βασιλεία τῶν Αἰγυπτίων οἱ ἀπεστεῶτες, παρεσκευάζετο ὥς ἐλθὼν ἐπὶ τὸν Ἀπρίην. Πυθόμενος δὲ ταῦτα ὁ Ἀπρίης ἔπεμπε ἐπ' Ἀμασιν 15 ἄνδρα δόκιμον τῶν περὶ ἰωντῶν Αἰγυπτίων, τῷ ὄνομα ἦν Πατάφβημις, ἐντυλάμενος αὐτῷ ζῶντα Ἀμασιν ἀγαγεῖν παρ' ἰωντῶν. Ὡς δὲ ἀπικόμενος τὸν Ἀμασιν ἐκάλεε ὁ Πατάφβημις, ὁ Ἀμασις (ἔτυχε γὰρ ἐπ' ἔππου κατήμενος) ἐπάρας ἀπεμαίαισε, καὶ τοῦτό μιν ἐκέλευε Ἀπρίην ἀπάγειν. Ὅμως δὲ αὐτὸν ἀξιοῦν τὸν Πατάφβημιν, βασιλεὺς μεταπεμπομένου, ἵνατι πρὸς αὐτόν· τὸν δὲ αὐτῷ 20 ὑποκρίνεσθαι, ὥς "ταῦτα πάλαι παρεσκευάζετο ποιεῖν, καὶ αὐτῷ οὐ μέμψασθαι Ἀπρίην· παρέσεσθαι γὰρ καὶ αὐτὸς, καὶ ἄλλους ἄξιον." Τὸν δὲ Πατάφβημιν ἐκ τε τῶν λεγομένων οὐκ ἄγνοειν τὴν διάνοιαν, καὶ παρασκευαζόμενον ὀρέοντα ἀπουδῇ ἀπίεσαι βουλόμενον τὴν ταχίστην βασιλεῖα δηλώσαι τὰ πρησάμενα. Ὡς δὲ 25 ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην, οὐκ ἄγνοτα τὸν Ἀμασιν, οὐδένα λόγον αὐτῷ δόντα, ἀλλὰ περιθύμως ἔχοντα, περιταμῆν προστάξαι αὐτοῦ τά τε ὧτα καὶ τὴν ῥίνα. Ἰδόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἳ ἔτι τὰ ἐκείνου ἐφρόνον, ἄνδρα τὸν δοκιμώτατον ἰωντῶν οὕτω αἰσχυρῶς λύμῃ διακείμενον, οὐδένα δὴ χράνον 30 ἐπισχόντας ἀπιστίετο πρὸς τοὺς ἑτέρους, καὶ ἐδίδωσαν σφίσις αὐτοὺς Ἀμάσι. Πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης ὥπλιζε τοὺς ἐπικούρους, καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἰωντῶν Κῆρας τε καὶ Ἰωνας, ἄνδρας ἐπικούρους τρισμυρίους· ἦν δὲ οἱ τὰ βασιλῆα ἐν Σαῖ πόλει, μεγάλα ἔοντα καὶ ἀξιοθέητα· καὶ οἳ τα 35 περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους ἦσαν, καὶ οἳ περὶ τὸν

Ἄμασιν ἐπὶ τοὺς ξείνους. Ἐν τε δὴ Μαιμίμφι πόλει ἰγόνοντο ἐμφότεροι, καὶ πειρήσεσθαι ἔμμελλον ἀλλήλων.

Ἔστι δὲ Αἰγυπτίων ἐπτά γένη· καὶ τούτων οἱ μὲν, ἱεῖς, οἱ δὲ, μάχιμοι κεκλήσται· οἱ δὲ, βουκόλοι· οἱ δὲ, συβῶται· οἱ δὲ, 5 κήληροι· οἱ δὲ, ἐρμηνεῖς· οἱ δὲ, κυβερνήται· γένη μὲν Αἰγυπτίων τοσαῦτά ἐστι, οὐνόματα δὲ σφι κίεται ἀπὸ τῶν τέχνων. Οἱ δὲ μάχιμοι αὐτῶν καλεῖνται μὲν Καλασιφίς τε καὶ Ἐρμωτύβιος, ἐκ νομῶν δὲ τῶνδε εἰσὶ. (Κατὰ γὰρ δὴ νομοὺς Αἰγυπτίους ἅπαντα διαφαιρῆται.) Ἐρμωτυβίων μὲν οἶδε εἰσὶ νομοὶ· Βουσιφί- 10 τής, Σαΐτης, Χερμύτης, Παπρημύτης, ῥήσος ἢ Προσωπίτις καλαμένη, Ναθὼ τὸ ἥμισυ. Ἐκ μὲν τούτων τῶν νομῶν Ἐρμωτύβιος εἰσὶ, γινόμενοι, ὅτε ἐπὶ πλείστους γενοίετο, ἐκκαίδεκα μυριάδες. Καὶ τούτων βαναυσίης οὐδὲς δεδάηκε οὐδὲν, ἀλλ' ἀνίσταται ἐς τὸ μάχιμον. Καλασιφίων δὲ οἶδε ἄλλοι νομοὶ εἰσὶ· Θηβαῖος, Βου- 15 βασιτίτης, Ἀφθίτης, Τανίτης, Μανδήσιος, Σιβαντύτης, Ἀθριβίτης, Φαρβαιθίτης, Θμουίτης, Ὀνουφίτης, Ἀνύσιος, Μυτεφορίτης· οὗτος ὁ νομὸς ἐν ῥήσῃ οἰκίει ἀντίον Βουβάστιος πόλιος. Οὗτοι δὲ οἱ νομοὶ Καλασιφίων εἰσὶ, γινόμενοι, ὅτε ἐπὶ πλείστους ἰγνέσαιο, πάντε καὶ εἴκοσι μυριάδες ἀνδρῶν. Οὐδὲ τούτοις ἐξισι τέχνην 20 ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον ἐπασκίουσι μούνα, καὶ παρὰ πατρός ἐκδεκόμενος. Εἰ μὲν νυν καὶ τοῦτο παρ' Αἰγυπτίων μεμαθήκασι οἱ Ἕλληνες, οὐκ ἔχω ἀτρεκέως κρῖναι, ὁρίων καὶ Θρηήκας καὶ Σκύθας καὶ Πέρσας καὶ Λυδοὺς, καὶ σχεδὸν πάντας τοὺς βαρβάρους, ἀποτιμωτέρους τῶν ἄλλων ἡγούμενους πολιητῶν 25 τοὺς τὰς τέχνας μακθάνοντας, καὶ τοὺς ἐκγόνους τούτων· τοὺς δὲ ἀπαλλαγμένους τῶν χειρωναξίων γενναίους νομιζομένους εἶναι, καὶ μάλιστα τοὺς ἐς τὸν πόλεμον ἀναιμένους. Μεμαθήκασι δ' ὦν τοῦτο πάντες οἱ Ἕλληνες, καὶ μάλιστα Λακεδαιμόνιοι· ἥκιστα δὲ Κορίνθιοι ὄνονται τοὺς χειροτέχνας. Γέρεα δὲ σφι ἦν τάδε 30 ἐξαιρημένα μόνονοι Αἰγυπτίων, πάρεξ τῶν ἱεῶν, ἄρουραι ἐξαιρετοὶ δυώδεκα ἐκάστω ἀτελεῖς. Ἡ δὲ ἄρουρα ἐκατὸν πηχίων ἐστὶ Αἰγυπτίων πάντη· ὁ δὲ Αἰγύπτιος πῆχυς τυγχάνει ἴσος ὢν τῷ Σαμίῳ. Ταῦτα μὲν δὴ τοῖσι ἅπασι ἦν ἐξαιρημένα. Τάδε δὲ ἐν περιτροπῇ ἐκαρποῦντο, καὶ οὐδαμᾶ ὠντοί. Καλασιφίων 35 χίλιοι, καὶ Ἐρμωτυβίων ἄλλοι, ἰδορυφόρον ἐνιαυτὸν ἕκαστοι τὸν βασιλεῖα· τούτοις δ' ὦν τάδε πάρεξ τῶν ἄρουρίων ἄλλα ἐδίδετο

ἐπ' ἡμέρῃ ἐκάστη, ὅπτιοῦ σίτου σταθμὸς πάντε μνῆαι ἐκάστω, κρεῶν βοείων δύο μνῆαι, οἷνου τέσσαρες ἀρυστήρες. Ταῦτα τοῖσι αἰεὶ δορυφορέουσι ἐδίδοτο.

Ἐπεὶ τε δὲ συνιόντες, ὃ τε Ἀπρίης ἄγων τοὺς ἐπικούρους, καὶ ὁ Ἀμασις πάντας τοὺς Αἰγυπτίους, ἀπίκοντο ἐς Μώμεφιν πόλιν, 5 συνέβαλον· καὶ ἐμαχέσαντο μὲν εὖ οἱ ξεῖνοι, πλήθει δὲ πολλῶ ἐλάσσονες ἰόντες, κατὰ τοῦτο ἐσώθησαν. Ἀπρίῳ δὲ λέγεται εἶναι ἥδε ἡ διάνοια, μὴδ' ἂν θεὸν μιν μὴδὲνα δύνασθαι παῦσαι τῆς βασιληΐης· οὕτω ἀσφαλῶς ἔωντῶ ἰδρῦσθαι ἐδόκει. Καὶ δὴ τότε συμβαλὼν ἐσώθη, καὶ ζωγρηθεὶς ἀπήχθη ἐς Σαῖν πόλιν, ἐς 10 τὰ ἔωντοῦ οἰκία πρότερον ἰόντα, τότε δὲ Ἀμάσιος ἤδη βασιλῆϊα. Ἐνθαῦτα δὲ τέως μὲν ἐτρέφετο ἐν τοῖσι βασιλῆϊοις, καὶ μιν Ἀμασις εὖ περιεῖπε· τέλος δὲ, μεμφομένων Αἰγυπτίων ὥς οὐ ποιοῖ δίκαια τρέφων τὸν σφίσι τε καὶ ἔωντῶ ἔχθιστον, οὕτω δὴ παραδιδόει τὸν Ἀπρίην τοῖσι Αἰγυπτίοις. Οἱ δὲ μιν ἀπέπνιξαν, καὶ ἔπειτα 15 ἔθαψαν ἐν τῇσι πατρῷσι ταφῇσι. Αἱ δὲ εἰσι ἐν τῷ ἱρῷ τῆς Ἀθηναίης, ἀγχοτάτω τοῦ μεγάρου ἐσιόντι ἀριστερῆς χειρός. Ἐθαψαν δὲ Σαῖται πάντας τοὺς ἐκ νομοῦ τούτου γενομένους βασιλέας ἔσω ἐν τῷ ἱρῷ. Καὶ γὰρ τὸ τοῦ Ἀμάσιος σῆμα ἐκαστέρῳ μὲν ἐστὶ τοῦ μεγάρου ἢ τὸ τοῦ Ἀπρίου καὶ τῶν τούτου προπατό- 20 ρων· ἔστι μέντοι καὶ τοῦτο ἐν τῇ αὐλῇ τοῦ ἱεροῦ, παστὰς λιθίνῃ μεγάλῃ, καὶ ἡσκημένη στύλοισι τε φοίνικας τὰ δένδρεα μεμιμημένοις, καὶ τῇ ἄλλῃ δαπάνῃ. Ἔσω δὲ ἐν τῇ παστάδι διὰ θυρώματα ἔσκηκε· ἐν δὲ τοῖσι θυρώμασι ἡ θήκη ἐστὶ. Εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὅσιον ποιεῦμαι ἐπὶ τοιούτῳ πρήγματι ἐξαγορεύειν 25 τοῦνομα, ἐν Σαῖ ἐν τῷ ἱρῷ τῆς Ἀθηναίης, ὅπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς Ἀθηναίης ἐχόμεναι τοίχου. Καὶ ἐν τῷ τεμένει ὀβελοὶ ἐστῆσι μεγάλοι λίθινοι· λίμνη τέ ἐστι ἐχομένη, λιθινῇ χρηπιδι κεκοσμημένη, καὶ ἐργασμένη εὖ κύκλῳ, καὶ μέγαθος, ὥς ἐμοὶ ἐδόκεε, ὅση περ ἡ ἐν Δῆλῳ ἡ τροχοειδὴς καλεομένη. Ἐν δὲ τῇ 30 λίμνῃ ταύτῃ τὰ δεικνῆλα τῶν παθίων αὐτοῦ νυκτὸς ποιεῦσι, τὰ καλέουσι μυστήρια Αἰγύπτιοι. Περὶ μὲν νυν τούτων εἰδότε μοι ἐπὶ πλέον ὥς ἕκαστα αὐτέων ἔχει εὖστομα κεῖσθω. Καὶ τῆς Δήμητρος τελετῆς περὶ, τὴν οἱ Ἕλληνες Θεσμοφόρια καλέουσι, καὶ ταύτης εἰδότε μοι περὶ εὖστομα κεῖσθω, πλὴν ὅσον αὐτῆς ὁσίη 35 ἐστὶ λέγειν. Αἱ Δαναοῦ θυγατέρες ἦσαν αἱ τὴν τελετὴν ταύτην ἐξ

Αἰγύπτου εξαγαγούσαι, καὶ διδάσσαι τὰς Πιλαγαῖτιδας γυναῖ-
κας. Μετὰ δὲ, ἐξαναστάσης πάσης Πιλοποννήσου ὑπὸ Δωριέων,
ἐξαπαίετο ἡ τελευτή· οἱ δὲ ὑπολειφθέντες Πιλοποννησίων καὶ οὐκ
ἐξαναστάντες Ἀρκάδας διέσωζον αὐτὴν μῦθοι.

- 5 Ἀπρίων δὲ ὧδε καταφαιρημίνον, ἐβασίλευσε Ἀμασις, τομοῦ μὲν
Σαΐτω ἐὼν· ἐκ τῆς δὲ ἦν πόλις, οὐνομά οἱ ἰστί Σιοῦφ. Τὰ μὲν
δὴ πρῶτα κατόνοντο τὸν Ἀμασιν Αἰγύπτιοι, καὶ ἐν οὐδεμῇ μοίῃ
μεγάλῃ ἦγον, αἵ τε δὴ δημότην τὸ πρὶν ἰόντα, καὶ οἰκίης οὐκ ἐπι-
φανίος· μετὰ δὲ, σοφίῃ αὐτοὺς ὁ Ἀμασις, οὐκ ἀγνωμοσύνη
10 προσηγάγετο. Ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ ποδανιπτήρ
χρῦστος, ἐν τῷ αὐτὸς τε ὁ Ἀμασις καὶ οἱ δαιτυμόνες οἱ πάντες
τοὺς πόδας ἐκάστοτε ἐναπονιζίατο. Τυῦτον κατ' ὦν κόψας,
ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποίησατο, καὶ ἰδρῦσε τῆς πόλιος ὅκου
ἦν ἐπιτηδεύατο· οἱ δὲ Αἰγύπτιοι φοιτῶντες πρὸς τῷγαλμα
15 ἐσίβοντο μεγάλως. Μαθὼν δὲ ὁ Ἀμασις τὸ ἐκ τῶν ἀστῶν ποιη-
μένον, συγκαλίσας Αἰγυπτίους, ἐξίφηνε φὰς “ἐκ τοῦ ποδανιπτήρος
τῷγαλμα γεγονέναι, ἐς τὸν πρότερον μὲν τοὺς Αἰγυπτίους πόδας
ἐναπονιζέσθαι, τότε δὲ μεγάλως σέβασθαι. Ἦδη ὦν, ἔφη λέγων,
ὁμοίως αὐτὸς τῷ ποδανιπτήρῳ περηγέιναι· εἰ γὰρ πρότερον εἴηαι
20 δημότης, ἀλλ' ἐν τῷ παρόντι εἴηαι αὐτέων βασιλεὺς· καὶ τιμῶν
τε καὶ προμηθείεσθαι ἐμευτοῦ ἐκέλευε. Τοιούτῳ μὲν τρόπῳ προσ-
ηγάγετο τοὺς Αἰγυπτίους, ὥστε δικαιοῦν δουλεύειν. Ἐχράτε δὲ
καταστάσει περηγμάτων τοιῇδε. Τὸ μὲν ὀρθριον, μέχρι ὅτου
πληθύνῃς ἀγορῆς, προθύμως ἐπρησσε τὰ προσφερόμενα πρήγμα-
25 τα· τὸ δὲ ἀπὸ τούτου ἔπινε τε καὶ κατέσκαπτε τοὺς συμπότας,
καὶ ἦν μάταιός τε καὶ παιγνιήμων. Ἀχθεσθέντες δὲ τούτοις οἱ
φίλοι αὐτοῦ, ἐνουθέτερον αὐτὸν, τοιάδε λέγοντες· “ὦ βασιλεῦ,
οὐκ ὀρθῶς σεωυτοῦ προέστηκας, ἐς τὸ ἄγαν φαῦλον προάγων
σεωυτόν. Σὲ γὰρ χρὴν ἐν θρόνῳ σεμνῷ σεμνὸν θωάοντα δι-
30 ἡμέρης πρήσσειν τὰ πρήγματα· καὶ οὕτω Αἰγύπτιοι τ' αἶν ἐπι-
στάτο ὡς ὑπ' ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινον σὺ αἶν ἦκου-
ες. Νῦν δὲ ποιεῖς οὐδαμῶς βασιλικά.” Ὁ δ' ἀμείβετο τοισίδε
αὐτοὺς· “Τὰ τόξα οἱ κεκτημένοι, ἐπιὰν μὲν δύνανται χρᾶσθαι,
ἐνταγνύουσι· ἐπιὰν δὲ χρήσονται, ἐκλύουσι. Εἰ γὰρ δὴ τὸν
35 πάντα χρόνον ἐνταγμένα εἶη, ἐκραγεῖν αἶν· ὥστε ἐς τὸ δέον οὐκ
αἶν ἔχοιαν αὐτοῖσι χρῆσθαι. Οὕτω δὴ καὶ ἀνδρείου κατὰστασις·

εἰ ἐθέλοι κατεσπονδᾶσθαι αἰεὶ, μηδὲ ἐς παίγνιον τὸ μέρος ἑαυτὸν ἀνίστασθαι, λάθοι ἂν ἦτοι μανεῖς, ἢ ὄγε ἀπόπληκτος γενόμενος. Τὰ ἐγὼ ἐπιστάμενος μέρος ἑκατέρω νέμω." Ταῦτα μὲν τοὺς φίλους ἀμείφατο. Λέγεται δὲ ὁ Ἀμασις, καὶ ὅτε ἦν ἰδιώτης, ὡς φιλοπό-
της ἐὼν καὶ φιλοσκοπῶμων, καὶ οὐδαμῶς κατεσπονδασμένος ἀνὴρ · 5
ὅπως δὲ μιν ἐπιλείποι πίνοντά τε καὶ εὐπαθόντα τὰ ἐπιτήδεα, κλέπτεσκε ἂν περιϋίων. Οἱ δ' ἂν μιν φάμενοι ἔχειν τὰ σφέτερα χρήματα, ἀρνέμενον ἄγεσθον ἐπὶ μαντήϊον ὅκου ἐκάστωσι εἶη· πολλὰ μὲν δὴ καὶ ἄλλοτερο ὑπὸ τῶν μαντήϊων, πολλὰ δὲ καὶ ἀπο-
φύγεσκει. Ἐπεὶ τε δὲ καὶ ἐβασίλευσε, ἐποίησε τοιάδε· ὅσοι μὲν 10
αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν τῶν ἱερῶν οὔτε ἐπεμύλετο, οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν· οὐδὲ φοιτῶν ἔθυσ, ὡς σὺδενὸς ἐοῦσι ἄλμοις, ψεύδεά τε μαντήϊα κερτημένοισι.
Ὅσοι δὲ μιν κατέδωκαν φῶρα εἶναι, τούτων δὲ ὡς ἀληθέως θεῶν
έόντων καὶ ἀψευδέα μαντήϊα παρεχομένων, τὰ μάλιστα ἐπεμύλετο. 15

Καὶ τοῦτο μὲν, ἐν Σαῖς τῇ Ἀθηναίῃ προσκύλεια θωυμάσι οἱ
ἐξποίησε, πολλὸν πάντας ὑπερβαλλόμενος τῷ τε ὕψει καὶ τῷ μεγά-
θει, ῥῶν τε τὸ μέγαθος λίθων ἐστὶ, καὶ ὀκίων τέων· τοῦτο δὲ,
κολοσσούς μεγάλους καὶ ἀνδρόσφιγγας περιμήκειας ἀνέθηκε, λί-
θους τε ἄλλους ἐς ἐπισκευὴν ὑπερφυίας τὸ μέγαθος ἐκόμισε. 20
Ἠγάγετο δὲ τούτων τοὺς μὲν ἐκ τῶν κατὰ Μέμφιν ἐουσίων λιθο-
τομίων, τοὺς δὲ ὑπερμεγάθους ἐξ Ἐλεφαντίνης πόλιος, πλόον
καὶ ἑλέκοσι ἡμερέων ἀπεχούσης ἀπὸ Σαῖος. Τὸ δὲ οὐκ ἡκιστα
αὐτέων, ἀλλὰ μάλιστα θωυμάζω, ἐστὶ τόδε· οἴκημα μουνόλιθον
ἐκόμισε ἐξ Ἐλεφαντίνης πόλιος· καὶ τοῦτο ἐκόμιζον μὲν ἐπ' ἔτεα 25
τρία, δισχιλλιοὶ δὲ οἱ προσετείχαστο ἄνδρες ἀγωγέες, καὶ οὗτοι
ἅπαντες ἦσαν κυβερνήται. Τῆς δὲ στέγης ταύτης τὸ μὲν μήκος
ἔσωθεν ἐστὶ εἰς τε καὶ εἴκοσι πήχεις· εὖρος δὲ, τεσσαρεσκαίδεκα·
ὕψος δὲ, ὀκτώ· ταῦτα μὲν τὰ μέτρα ἔσωθεν τῆς στέγης τῆς μουνο-
λίθου ἐστί. Ἀτὰρ ἔσωθεν τὸ μήκος, ὀκτωκαίδεκα πήχειν καὶ 30
πυγόνος· τὸ δὲ εὖρος, δυώδεκα πήχειν· τὸ δὲ ὕψος, πέντε πη-
χέων ἐστί. Αὕτη τοῦ ἱεροῦ κέεται παρὰ τὴν ἰσοδον, ἔσω γὰρ μιν
ἐς τὸ ἱερόν φασι τῶνδ' εἵνεκα οὐκ ἐσελκύσαι· τὸν ἀρχιτέκτονα
αὐτῆς, ἐλκομένης τῆς στέγης, ἀναστεινάξαι οἷά τε χρόνου ἐκγεγονό-
τος πολλοῦ καταχθόμενον τῷ ἔργῳ· τὸν δὲ Ἀμασιν ἐνθυμιστὸν 35
ποιησάμενον οὐκ ἔαν ἔτι προσωτέρω ἐλκύσαι. Ἦδη δὲ τινες

λέγουσι, ὡς ἄνθρωπος διεφθάρη ὑπ' αὐτῆς τῶν τις αὐτὴν μαχλευ-
όντων, καὶ ἀπὸ τούτου οὐκ ἐσελκυσθήναι. Ἀνέθηκε δὲ καὶ ἐν
τοῖσι ἄλλοις ἱοῦσι ὁ Ἀμασις πᾶσι τοῖσι ἄλλοις ἔργα τὸ
μέγαθος ἀξιοθέητα· ἐν δὲ, καὶ ἐν Μέμφι, τὸν ὑπτιον κείμενον
5 κολοσσὸν τοῦ Ἡφαιστείου ἔμπροσθε, τοῦ πόδες πάντε καὶ ἑβδομή-
ποντά εἰσι τὸ μήκος. Ἐπὶ δὲ τῷ αὐτῷ βαθρῷ ἵστασι Αἰθιοπικοῦ
ἔντος λίθου δύο κολοσσοί, εἰκοσι ποδῶν τὸ μέγαθος ἔων ἑκατα-
ρος· ὁ μὲν ἐνθεν, ὁ δ' ἐνθεν τοῦ μεγάρου. Ἔστι δὲ λίθινος
ἕτερος τοσοῦτος καὶ ἐν Σαῖ, κείμενος κατὰ τὸν αὐτὸν τρόπον τῷ ἐν
10 Μέμφι. Τῇ ἴσιν τε τὸ ἐν Μέμφι ἱερὸν Ἀμασις ἐστὶ ὁ ἐξοικοδομή-
σας, ἔων μέγα τε καὶ ἀξιοθεητότατον.

Ἐπ' Ἀμάσιος δὲ βασιλῆος λέγεται Αἴγυπτος μάλιστα δὴ τότε
εὐδαιμονῆσαι, καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ χώρῃ γινόμενα, καὶ τὰ
ἀπὸ τῆς χώρας τοῖσι ἀνθρώποις· καὶ πόλιν ἐν αὐτῇ γενέσθαι
15 τὰς ἀπάσας τότε διασφυγίας τὰς οἰατομένας. Νόμον δὲ Αἰγυπτίοις
τόνδε Ἀμασις ἐστὶ ὁ καταστήσας· ἀποδαικνύναι ἕως ἐκάστου
τῷ νομάρχῃ πάντα τινὰ Αἰγυπτίων, ὅθεν βιοῦται· μὴ δὲ ποιεῦντα
ταῦτα, μηδὲ ἀποφαίνοντα δικαίην ζῶν, ἰδύνεσθαι θανάτῃ.
Σόλων δὲ ὁ Ἀθηναῖος λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν νόμον
20 Ἀθηναίοις ἔθετο· τῷ ἐκείνοι ἐς αἰεὶ χρεῖνται ὄντι ἀμώμῳ νόμῳ.
Φιλέλλην δὲ γενόμενος ὁ Ἀμασις ἄλλα τε ἐς Ἑλλήνων μεταξέτιρος
ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοις ἐς Αἴγυπτον ἔδωκε
Ναύκρατιν πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοις αὐτῶν
οἰκεῖν, αὐτοῦ δὲ ναυτιλλομένοις, ἔδωκε χώρους ἐνιδρύσασθαι
25 βωμοὺς καὶ τεμένεα θεοῖσι. Τὰ μὲν νυν μέγιστον αὐτῶν τέμενος,
καὶ οὐνομαστότατον ἔων καὶ χρησιμώτατον, καλεῖσθαι δὲ Ἑλλή-
νιον, αἷδε πόλιν εἰσὶ αἱ ἰδρυμέναι κοινῇ, Ἰώνων μὲν, Χίος, καὶ
Τέως, καὶ Φώκιας, καὶ Κλαζομενῶν· Δωριέων δὲ, Ρόδος, καὶ
Κνίδος, καὶ Ἀλικαρνησσός, καὶ Φάσηλις· Διολέων δὲ, ἡ Μιτυ-
30 ληκαίων μούνη. Τούτων μὲν ἐστὶ τοῦτο τὸ τέμενος, καὶ προστά-
τας τοῦ ἐμπορίου αὗται αἱ πόλεις εἰσὶ αἱ παρέχουσαι. Ὅσαι δὲ
ἄλλαι πόλεις μεταποιεῦνται, οὐδὲν σφί μετὸν μεταποιεῦνται.
Χωρὶς δὲ, Αἰγινῆται ἐπ' ἐωυτῶν ἰδρύσαντο τέμενος Διός· καὶ
ἄλλο Σάμιοι, Ἡρῆς· καὶ Μιλήσιοι, Ἀπόλλωνος. Ἦν δὲ τὸ πα-
36 λαιὸν μούνη ἡ Ναύκρατις ἐμπόριον, καὶ ἄλλο οὐδὲν Αἰγύπτου.
Εἰ δὲ τις ἐς τῶν τι ἄλλο στομάτων τοῦ Νεῖλου ἀπικοιτο, χρῆν

δρῶσαι "μή μὲν ἰκόντα ἐλθεῖν." ἀπομόσαντα δὲ τῇ νηϊ αὐτῇ πλῆειν ἐς τὸ Κανωβικόν· ἢ εἰ μή γε οἷά τε εἴη πρὸς ἀνέμους ἀντίους πλῆειν, τὰ φορτία ἔδεε περιάγειν ἐν βάρισι περὶ τὸ Δέλτα, μέχρι οὗ ἀπείκοιτο ἐς Ναύκρατιν. Οὕτω μὲν δὴ Ναύκρατις ἐτετίμμητο. Ἀμφικτυόνων δὲ μισθωσάντων τὸν ἐν Δελφοῖσι νῦν ἔοντα 5 νῆον τριηκοσίων ταλάντων ἐξεργάσασθαι· ὁ γὰρ πρότερον ἔων αὐτόθι, αὐτομάτως κατεκάρη· τοὺς Δελφοὺς δὲ ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν. Πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλεις ἰδωτίνεζον· ποιεῦντες δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἐνέικαντο. Ἀμασις μὲν γάρ σφι ἔδωκε χίλια στυπη- 10 ρίης τάλαντα· οἱ δὲ ἐν Αἰγύπτῳ οἰκίοντες Ἕλληνες εἴκοσι μνέας.

Κυρηναίοισι δὲ Ἀμασις φιλότητά τε καὶ συμμαχίην συνεθήκατο. Ἐδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ' ἐπιθυμήσας Ἑλληνίδος γυναικὸς, εἴτε καὶ ἄλλως φιλότητος Κυρηναίων εἵνεκα. Γαμίει δ' ὧν, οἱ μὲν λέγουσι Βάττειω, οἱ δ' Ἀρκεσίλειω θυγατέρα, 15 οἱ δὲ Κριτοβούλου, ἀνδρὸς τῶν αὐτῶν δοκίμων, τῇ οὖνομα ἦν Λαδίκη. Ἀνέθηκε δὲ καὶ ἀναθήματα ὁ Ἀμασις ἐς τὴν Ἑλλάδα· τοῦτο μὲν, ἐς Κυρήνην ἄγαλμα ἐπίχρυσον Ἀθηναίης, καὶ εἰκόνα ἑωυτοῦ γραφῇ εἰκασμένην· τοῦτο δὲ, τῇ ἐν Αἰνῳ Ἀθηναίῃ δύο τε ἄγάλματα λίθινα, καὶ θώρηκα λίθον ἀξιοθέητον· τοῦτο δ', ἐς 20 Σάμον τῇ Ἥρῃ εἰκόνας ἑωυτοῦ διφασίας ξυλλίνας, αἱ ἐν τῷ νηῷ τῷ μεγάλῳ ἰδρύατο ἔτι καὶ τὸ μέχρις ἐμεῦ ὅπισθε τῶν Θυρέων. Ἐς μὲν νῦν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἑωυτοῦ τε καὶ Πολυκρέτεος τοῦ Αἰάκειος· ἐς δὲ Αἰνῶν, ξεινίης μὲν οὐδεμιῆς εἵνεκεν, ὅτι δὲ τὸ ἱερὸν τὸ ἐν Αἰνῳ τὸ τῆς Ἀθηναίης λέγεται τὰς τοῦ Δαναοῦ 25 θυγατέρας ἰδρῦσθαι προσσχούσας, ὅτε ἀπεδίδρασκον τοὺς Αἰγύπτου παῖδας. Ταῦτα μὲν ἀνέθηκε ὁ Ἀμασις. Εἴλε δὲ Κύπρον πρῶτος ἀνθρώπων, καὶ κατιστρεψάτο ἐς φόρον ἀπαγωγὴν.

FROM LYSIAS.

FUNERAL ORATION.

Ἐὶ μὲν ἡγοῦμένην οἷόν τε εἶναι, ὃ παρόντες, ἐπὶ τῷδε τῷ τάφῳ
 λόγῳ δηλώσαι τὴν τῶν ἐνθάδε κειμένων ἀνδρῶν ἀρετὴν, ἐμαυτά-
 μιν ἂν τοῖς ἐπαγγελάσαι ἐπ' αὐτοῖς ἐξ ὀλίγων ἡμερῶν λέγειν.
 ἐπειδὴ δὲ τοῖς πᾶσιν ἀνθρώποις ὁ πᾶς χρόνος οὐχ ἱκανὸς λόγον
 5 ἴσον παρασκευάσαι τοῖς τούτων ἔργοις, διὰ τοῦτο καὶ ἡ πόλις μοι
 δοκεῖ, προνοουμένη τῶν ἐνθάδε λεγόντων, ἐξ ὀλίγου τὴν πρόσταξιν
 ποιῆσθαι, ἡγουμένη οὕτως ἂν μάλιστα συγγνώμης αὐτοὺς παρὰ
 τῶν ἀκουσάντων τυγχάνειν. Ὅμως δὲ ὁ μὲν λόγος μοι περὶ
 τούτων, ὁ δ' ἄγων οὐ πρὸς τὰ τούτων ἔργα, ἀλλὰ πρὸς τοὺς πρό-
 10 τερον ἐπ' αὐτοῖς εἰρηκότες. Τρῶσάντην γὰρ ἀφθονίαν παρασκευ-
 ασεν ἡ τούτων ἀρετὴ καὶ τοῖς ποιῶν δυναμένοις καὶ τοῖς εἰπεῖν
 βουληθεῖσιν, ὥστε καλὰ μὲν πολλὰ τοῖς προτέροις περὶ αὐτῶν
 εἰρησθαι, πολλὰ δὲ καὶ ἐκείνοις παραλειψθαι, ἱκανὰ δὲ καὶ τοῖς
 ἐπιγυγνομένοις ἐξεῖναι εἰπεῖν. Οὔτε γὰρ γῆς ἄπειροι, οὔτε
 15 θαλάττης οὐδεμιᾶς· πακταχοῦ δὲ καὶ παρὰ πᾶσιν ἀνθρώποις οἱ
 τὰ αὐτῶν περνοῦντες κακὰ τὰς τούτων ἀρετὰς ὑμνοῦσιν.

Πρῶτον μὲν οὖν τοὺς παλαιοὺς κινδύνους τῶν προγόνων δέξιμι,
 μνήμην παρὰ τῆς φήμης λαβὼν. Ἄξιον γὰρ πᾶσιν ἀνθρώποις
 κακείνων μνησθαι, ὑμνοῦντας μὲν ἐν ταῖς ψδαῖς, λέγοντας δ' ἐν
 20 ταῖς τῶν ἀγαθῶν μνήμας, τιμῶντας δ' ἐν τοῖς καιροῖς τοῖς τοιού-
 τοις, παιδεύοντας δ' ἐν τοῖς τῶν τεθνεώτων ἔργοις τοὺς ζῶντας.

Ἀμαζόνες μὲν γὰρ Ἄρειος μὲν τὸ παλαιὸν ἦσαν θυγατέρες,
 οἰκοῦσαι δὲ παρὰ τὸν Θερμῶδοντα ποταμόν, μόναι μὲν ὥπλισμένοι
 σιδήρῳ τῶν περὶ αὐτάς, πρῶται δὲ τῶν πάντων ἐφ' ἵππους ἀνα-
 25 βᾶσαι, οἷς ἀνελπίστως, δι' ἀπειρίαν τῶν ἐναντίων, ἤρουν μὲν τοὺς
 φεύγοντας, ἀπέλειπον δὲ τοὺς διώκοντας· ἐνομίζοντο δὲ διὰ τὴν
 εὐψυχίαν μᾶλλον ἄνδρες, ἢ διὰ τὴν φύσιν γυναικες· πλεον γὰρ
 ἐδόκουν τῶν ἀνδρῶν ταῖς ψυχαῖς διαφέρειν, ἢ ταῖς ἰδέαις ἑλλείπειν.
 Ἀρχοῦσαι δὲ πολλῶν ἐθῶν, καὶ ἔργῳ μὲν τοὺς περὶ αὐτάς κατα-

δεδουλωμένοι, λόγῳ δὲ περὶ τῆσδε τῆς χώρας ἀκούουσαι κλέος
 μέγα, πολλῆς δόξης καὶ μεγάλης ἐλπίδος χάριν παραλαβοῦσαι τὰ
 μαχιμώτατα τῶν ἐθνῶν, ἐστράτευσαν ἐπὶ τήνδε τὴν πόλιν. Τυ-
 χεῖσαι δ' ἀγαθῶν ἀνδρῶν, ὁμοίως ἐκτέσαντο τὰς ψυχὰς τῇ φύσει,
 καὶ ἐναντίαν τὴν δόξαν τῆς προτέρας λαβοῦσαι, μᾶλλον ἐκ τῶν 5
 κινδύνων ἢ ἐκ τῶν σωμάτων ἔδοξαν εἶναι γυναῖκες. Μόνοις δ'
 αὐταῖς οὐκ ἐξεγένετο ἐκ τῶν ἡμαρτημένων μαθούσαις περὶ τῶν
 λοιπῶν ἄμεινον βουλεύσασθαι, οὐδ' οἰκαδὲ ἀπελθούσαις ἀπαγγέ-
 λαι τὴν τε σφετέραν αὐτῶν θυστυχίαν καὶ τὴν τῶν ἡμετέρων προ-
 γόνων ἀρετὴν. Αὐτοῦ γὰρ ἀποθανοῦσαι, καὶ δοῦσαι δίκην τῆς 10
 ἀνοίας, τῆσδε μὲν τῆς πόλεως διὰ τὴν ἀρετὴν ἀθάνατον μνήμην
 ἐποιήσαντο, τὴν δὲ ἑαυτῶν πατρίδα, διὰ τὴν ἐνθάδε ξυμφορὰν,
 ἀνώνυμον κατέστησαν.

Ἐκτεῖναι μὲν οὖν τῆς ἀλλοτριᾶς ἀδίκως ἐπιθυμήσασαι, τὴν αὐτῶν
 δικαίως ἀπαίλεσαν. Ἀδράστον δὲ καὶ Πολυνείκους ἐπὶ Θήβας 15
 στρατευσάντων, καὶ ἡττηθέντων μάχῃ, οὐκ ἐόντων τῶν Καδμείων
 θάπτειν τοὺς νεκροὺς, Ἀθηναῖοι ἡγησάμενοι ἐκείνους μὲν, εἴ τι
 ἡδίκουν, ἀποθανόντας δίκην ἔχειν τὴν μεγίστην, τοὺς δὲ κάτω τὰ
 αὐτῶν οὐ κομίζεσθαι, ἱερῶν δὲ μαινομένων τοὺς ἄνω θεοὺς ἀσε-
 βεῖσθαι, τὸ μὲν πρῶτον ἐμφάντες κήρυκας, ἐδέοντο αὐτῶν δοῦναι 20
 τῶν νεκρῶν ἀναίρεσιν· νομίζοντες ἀνδρῶν μὲν ἀγαθῶν εἶναι
 ζῶντας τοὺς ἐχθροὺς τιμωρήσασθαι, ἀπιστούντων δὲ ὑφίσιν αὐτοῖς,
 ἐν τοῖς τῶν τεθνεώτων σώμασι τὴν εὐψυχίαν ἐπιδείκνυσθαι. Οὐ
 δυνάμενοι δὲ τούτων τυχεῖν, ἐστράτευσαν ἐπ' αὐτούς, σὺνδεμῖα δια-
 φορὰς πρότερον πρὸς Καδμείους ὑπαρχούσης, εὐδὲ τοῖς ζῶσι τῶν 25
 Ἀργείων χαριζόμενοι, ἀλλὰ τοὺς τεθνεώτας ἐν τῷ πολέμῳ ἀξιούν-
 τες τῶν νομιζομένων τυγχάνειν, πρὸς τοὺς ἐτέρους ὑπὲρ ἀμφοτέρων
 ἐκινδύνευσαν· ὑπὲρ μὲν τῶν, ἵνα μηκέτι εἰς τοὺς τεθνεώτας ἐξα-
 μαρτάνοντες πλείω περὶ τοὺς θεοὺς ἐξυβρίσωσιν· ὑπὲρ δὲ τῶν
 ἐτέρων, ἵνα μὴ πρότερον εἰς τὴν αὐτῶν ἀπέλθωσι, πατρὶου τιμῆς 30
 ἀτυχήσαντες, καὶ Ἑλληνικοῦ νόμου αἰρεθθέντες, καὶ κοινῆς ἐλπίδος
 ἡμαρτηκότες. Ταῦτα διανοηθέντες, καὶ τὰς ἐπὶ τῷ πολέμῳ τύχας
 κοινὰς ἀπάντων ἀνθρώπων νομίζοντες, πολλοὺς μὲν πολεμίους
 κτώμενοι, τὸ δὲ δίκαιον ἔχοντες ξύμμαχον, ἐνίκων μαχόμενοι. Καὶ
 οὐχ ὑπὸ τῆς τύχης ἐπαρθέντες μείζονος παρὰ Καδμείων τιμωρίας 35
 ἐπεθύμησαν, ἀλλ' ἐκείνους μὲν ἀντὶ τῆς ἀσεβείας τὴν ἑαυτῶν

ἀρετὴν ἐπεδείξαντα, αὐτοὶ δὲ λαβόντες τὰ ἄθλα ὥνπερ ἐνικα ἀφί-
κοντο, τοὺς Ἀργείων νεκροὺς ἔθαψαν ἐν τῇ αὐτῶν Ἑλευσίῃ.

Περὶ μὲν οὖν τοὺς ἀποθανόντας τῶν ἐπὶ ἐπὶ Θήβας τοιοῦτοι
γεγόνασιν· ὅστις δὲ χρόνῳ, ἐπειδὴ Ἡρακλῆς μὲν ἐξ ἀνθρώπων
5 ἤφανισθη, οἱ δὲ παῖδες αὐτοῦ ἔφευγον μὲν Εὐρυσθέα, ἐξηλεύ-
νοντο δὲ ὑπὸ πάντων τῶν Ἑλλήνων, αἰσχυνομένων μὲν τοῖς ἔργοις,
φοβουμένων δὲ τὴν Εὐρυσθέως δύναμιν, ἀφικόμενοι εἰς τὴνδε τὴν
πόλιν, ἰκέται ἐπὶ τὸν βωμὸν ἐκαθίζοντο· ἔκαιτουμένου δὲ αὐτοῦς
Εὐρυσθέως, Ἀθηναῖοι οὐκ ἤθελσαν ἐκδοῦναι, ἀλλὰ τὴν Ἡρα-
10 κλῆους ἀρετὴν μᾶλλον ᾔδοῦντο, ἢ τὸν κίνδυνον τὸν ἑαυτῶν ἰφο-
βῶντο· καὶ ἤξιον ὑπὲρ τῶν ἀσθινοτέρων μετὰ τοῦ δικαίου
διαμᾶχσθαι μᾶλλον, ἢ τοῖς δυναμένοις χαριζόμενοι τοὺς ἐπ'
ἐκείνων ἀδικουμένους ἐκδοῦναι. Ἐπιστρατεύσας δ' Εὐρυσθέως
μετὰ τῶν ἐν ἐκείνῳ τῷ χρόνῳ Πελοπόννησον ἔχοντων, οὐκ ἔγγυς
15 τῶν δεινῶν γερόμενοι μετέγνωσαν, ἀλλὰ τὴν αὐτὴν εἶχον γνώμην
ἥνπερ πρότερον· ἀγαθὸν μὲν οὐδὲν ἰδίᾳ ὑπὸ τοῦ πατρὸς αὐτῶν
παπονθότες, ἐκείνους δ' οὐκ εἰδότες ὅποιοι τινες ἄνδρες ἔσονται
γενόμενοι· δίκαιον δὲ νομίζοντες εἶναι, οὐ προτέρας ἐχθρας ὑπαφ-
χοῦσης πρὸς Εὐρυσθέα, οὐδὲ κέρδους προκειμένου πλὴν δόξης
20 ἀγαθῆς, τοσοῦτον κίνδυνον ὑπὲρ αὐτῶν ἤραντο· τοὺς μὲν ἀδικου-
μένους ἔλεοντες, τοὺς δ' ὑβρίζοντας μισοῦντες, καὶ τοὺς μὲν
πωλύειν ἐπιχειροῦντες, τοῖς δ' ἐπικουρεῖν ἀξιοῦντες· ἡγούμενοι
ἐλευθερίας μὲν εἶναι σημεῖον, μηδὲν ποιεῖν ἄκοντας, δικαιοσύνης
δὲ, τοῖς ἀδικουμένοις βοηθεῖν, εὐψυχίας δ', ὑπὲρ τούτων ἀμφο-
25 τέρων, εἰ δέοι, μάχομένους ἀποθνήσκειν. Τοσοῦτον δ' ἐφρόνον
ἀμφοτέροι, ὥσθ' οἱ μὲν μετ' Εὐρυσθέως οὐδὲν παρ' ἐκόντων
ἐξήτουν εὐρίσκεισθαι, Ἀθηναῖοι δὲ οὐκ ἤξιον Εὐρυσθέα αὐτὸν
ἵκετεύοντα τοὺς ἰκέτας αὐτῶν ἐξελεῖν. Παραταξάμενοι δ' ἰδίᾳ
δυνάμει τὴν ἐξ ἀπάσης Πελοποννήσου στρατιὰν ἐλθοῦσαν ἐνίκων
30 μαχόμενοι· καὶ τῶν Ἡρακλείους παίδων τὰ μὲν σώματα εἰς ἄδειαν
κατέστησαν, ἀπαλλάξαντες δὲ τοῦ θεοῦ καὶ τὰς ψυχὰς ἡλευθέρω-
σαν, διὰ δὲ τὴν τοῦ πατρὸς ἀρετὴν, ἐκείνους τοῖς αὐτῶν κινδύνοις
ἐσπεφάνωσαν. Τοσοῦτον δ' εὐτυχέστεροι παῖδες ὄντες ἐγένοντο
τοῦ πατρὸς· ὁ μὲν γὰρ καίπερ ὢν ἀγαθῶν πολλῶν ἄκτιος ἤπαισιν
35 ἀνθρώποις, ἐπίπορον καὶ φιλόνηκον καὶ φιλότιμον αὐτῷ κατα-
στήσας τὸν βίον, τοὺς μὲν ἄλλους ἀδικοῦντας ἐκόλασεν, Εὐρυσθέα

δὲ καὶ ἐχθρὸν ὄντα, καὶ εἰς αὐτὸν ἐξαμαρτάνοντα, οὐχ οἷός τε ἦν τιμωρῆσθαι· οἱ δὲ παῖδες αὐτοῦ διὰ τήνδε τὴν πόλιν τῇ αὐτῇ εἰδὼν ἡμέρᾳ τὴν δ' ἐαυτῶν σωτηρίαν, καὶ τὴν τῶν ἐχθρῶν τιμωρίαν.

Πολλὰ μὲν οὖν ὑπῆρχε ταῖς ἡμετέροις προγόνοις μὲν γυνῶμη 5
 χρωμένοις περὶ τοῦ δικαίου διαμάχεσθαι, ἡ γὰρ ἀρχὴ τοῦ βίου δικαία. Οὐ γὰρ, ὥσπερ οἱ πολλοὶ, πανταχόθεν συνειλεγμένοι, καὶ ἑτέρους ἐμβαλόντες τὴν ἄλλοτριαν ἔκκησαν, ἀλλ' αὐτόχθονες ὄντες, τὴν αὐτὴν ἐκέκτηντο μητέρα καὶ πατρίδα. Πρῶτοι δὲ καὶ μόνοι ἐν ἐκείνῳ τῷ χρόνῳ ἐμβαλόντες τὰς παρὰ σφίσιν αὐτοῖς 10
 θυναστείας, δημοκρατίαν κατεστήσαντο, ἡγούμενοι τὴν πάντων ἐλευθερίαν ὁμόνοιαν εἶναι μεγίστην· κοινὰς δ' ἀλλήλοις τὰς ἐκ τῶν κινδύνων ἐλπίδας ποιήσαντες, ἐλευθερίαις ταῖς ψυχαῖς ἐπολιτεύοντο· νόμῳ τοὺς ἀγαθοὺς τιμῶντες καὶ τοὺς κακοὺς κολάζοντες· ἡγησάμενοι θηρίων μὲν ἔργον εἶναι, ὑπ' ἀλλήλων βίᾳ κρα- 15
 τεῖσθαι, ἀνθρώποις δὲ προσήκειν, νόμῳ μὲν ὁρίσασθαι τὸ δίκαιον, λόγῳ δὲ πείσαι, ἔργῳ δὲ τούτοις ὑπηρετεῖν, ὑπὸ νόμου μὲν βασιλευμένους, ὑπὸ λόγου δὲ διδασκομένους.

Καὶ γὰρ τοὶ καὶ φύντες καλῶς, καὶ γνόντες ὅμοια, πολλὰ μὲν καλὰ καὶ θαυμαστὰ οἱ πρόγονοι τῶν ἐνθάδε κειμένων εἰργάσαντο, 20
 αἰμνήματα δὲ καὶ μεγάλα καὶ πανταχοῦ οἱ ἐξ ἐκείνων γεγονότες τρόπαια διὰ τὴν αὐτῶν ἀρετὴν κατέλιπον. Μόνοι γὰρ ὑπὲρ ἀπάσης τῆς Ἑλλάδος πρὸς πολλὰς μυριάδας τῶν βαρβάρων διεκινδύνευσαν. Ὁ γὰρ τῆς Ἀσίας βασιλεὺς, οὐκ ἀγαπῶν τοῖς ὑπάρχουσιν ἀγαθοῖς, ἀλλ' ἐπιζῶν καὶ τὴν Εὐρώπην δουλώσεσθαι, 25
 ἔστειλε πεντήκοντα μυριάδας στρατιάν. Ἠγησάμενοι δὲ, εἰ τήνδε τὴν πόλιν, ἡ ἐκοῦσαν φίλην ποιήσαιτο, ἡ ἄκουσαν καταστρέψαιτο, φραδίῳς τῶν ἄλλων Ἑλλήνων ἄρξιν, ἀπέβησαν εἰς Μαραθῶνα· νομίσαντες οὕτως ἂν ἐρημοτάτους εἶναι συμμαχῶν τοὺς Ἕλληνας, εἰ ἔτι στασιαζούσης τῆς Ἑλλάδος ᾧ τινι χρὴ τρόπον τοὺς ἐπιόντας 30
 ἀμύνεσθαι, τὸν κίνδυνον ποιήσαιτο. Ἔτι δ' αὐτοῖς ἐκ τῶν προτέρων ἔργων περὶ τῆς πόλεως τοιαύτη δόξα παρεμίστηκει, ὥς, εἰ μὲν πρότερον ἐπ' ἄλλην πόλιν ἴασιν, ἐκείνοις καὶ Ἀθηναίοις πολεμήσουσι· προθύμως γὰρ τοῖς ἀδικουμένοις ἤξουσι βοηθή-
 σοντες· εἰ δ' ἐνθάδε πρῶτον ἀφίξονται, οὐδέναις ἄλλοις τῶν 35
 Ἑλλήνων τολμήσειν, ἑτέρους σώζοντας, φανερὰν ἐχθρὰν πρὸς

ἐκείνους ὑπὲρ αὐτῶν καταθίσθαι. Οἱ μὲν τοίνυν τοιαῦτα διανοοῦντο· οἱ δ' ἡμεῖροι πρόγονοι οὐ λογισμῷ εἰδότες τοὺς ἐν τῷ πολέμῳ κινδύνους, ἀλλὰ νομίζοντες τὸν εὐκλεῆ θάνατον ἀθάνατον περὶ τῶν ἀγαθῶν καταλείπειν λόγον, οὐκ ἐφοβήθησαν τὸ πλήθος
 5 τῶν ἐναντίων, ἀλλὰ τῇ αὐτῶν ἀρετῇ μᾶλλον ἐπίστευσαν· καὶ αἰσχυρόμενοι, ὣς ἦσαν ἡ βάρβαροι αὐτῶν ἐν τῇ χώρᾳ, οὐκ ἀνέμειναν πυθίσθαι, οὐδὲ βοηθῆσαι τοὺς ξυμμάχους· οὐδ' ἐρήθησαν δεῖν ἑτέροις τῆς σωτηρίας χάριν εἰδέναι, ἀλλὰ σφίσιν αὐτοῖς τοὺς ἄλλους Ἕλληνας. Ταῦτα μίᾳ γνώμῃ πάντες γνόντες, ἀπήντων
 10 ὅλγῳ πρὸς πολλοὺς. Ἐνόμιζον γὰρ ἀποθανεῖν μὲν αὐτοῖς μετὰ πάντων προσήκειν, ἀγαθοὺς δ' εἶναι μετ' ὀλίγων· καὶ τὰς μὲν ψυχὰς ἀλλοτρίας διὰ τὸν θάνατον κεκτησθαι, τὴν δ' ἐκ τῶν κινδύνων μνήμην ἰδίαν καταλείψαι. Ἡξίουσαν δ' οὐς μὴ μόνοι νικῶεν, οὐδ' ἂν μετὰ ξυμμάχων δύνασθαι· καὶ ἡτήθητές μὲν,
 15 ὀλίγῳ τῶν ἄλλων προαπολείεσθαι, νικήσαντες δέ, καὶ τοὺς ἄλλους ἐλευθερώσειν. Ἄνδρες δ' ἀγαθοὶ γεόμενοι, καὶ τῶν μὲν σωματῶν ἀφειδήσαντες, ὑπὲρ δὲ τῆς ἀρετῆς οὐ φιλοψυχήσαντες, καὶ μᾶλλον τοὺς παρ' αὐτοῖς νόμους αἰσχυρόμενοι, ἢ τὸν πρὸς τοὺς πολεμίους κίνδυνον φοβούμενοι, ἔστησαν μὲν τρόπαια ὑπὲρ τῆς
 20 Ἑλλάδος τῶν βαρβάρων, ἐκ τῆς αὐτῶν ὑπὲρ χρημάτων εἰς τὴν ἀλλοτρίαν ἐμβολόντων παρὰ τοὺς ὅρκους. Οὕτω δὲ διὰ ταχέων τὸν κίνδυνον ἐποιήσαντο, ὥστε οἱ αὐτοὶ τοῖς ἄλλοις ἀπήγγειλαν τὴν τε ἐνθάδε ἄφιξιν τῶν βαρβάρων, καὶ τὴν τῶν προγόνων νίκην. Καὶ γὰρ τοι οὐδεὶς τῶν ἄλλων ἔδωκεν ὑπὲρ τοῦ μέλλοντος κινδύ-
 25 νου, ἀλλ' ἀκούσαντες ὑπὲρ τῆς αὐτῶν ἐλευθερίας ἦσθησαν. Ὥστε οὐδὲν θαυμαστὸν, παλαιῶν τῶν ἔργων γεγενημένων, ὥσπερ καινῶν ὄντων, ἔτι καὶ νῦν τὴν ἀρετὴν αὐτῶν ὑπὸ πάντων ἀνθρώπων ζηλοῦσθαι.

Μετὰ δὲ ταῦτα Πέρσης, ὁ τῆς Ἀσίας βασιλεὺς, καταφρονήσας μὲν
 30 τῆς Ἑλλάδος, ἰψευσμένος δὲ τῆς ἐλπίδος, ἀτιμαζόμενος δὲ τῷ γεγενημένῳ, ἀχθόμενος δὲ τῇ συμφορᾷ, ὀργιζόμενος δὲ τοῖς αἰτίοις, ἀπαθὴς δ' ὢν κακῶν καὶ ἄπειρος ἀνδρῶν ἀγαθῶν, δεκάτῃ ἔτι παρασκευασάμενος, χιλίαις μὲν καὶ διακοσίαις ναυσὶν ἀφίκετο· τῆς δὲ πεζῆς στρατιᾶς οὕτως ἄπειρον τὸ πλῆθος ἦγεν, ὥστε καὶ
 35 τὰ ἔθνη τὰ μετ' αὐτοῦ ἀκολουθήσαντα πολὺ ἂν ἔργον εἴη καταλέξαι. Τὸ δὲ μέγιστον σημεῖον τοῦ πλήθους· ἔξον γὰρ αὐτῷ

χιλίαις ναυσὶ διαβιβᾶσαι κατὰ τὸ στενωτότατον τοῦ Ἑλλησπόντου
 τὴν πεζὴν στρατιὰν ἐκ τῆς Ἀσίας εἰς τὴν Εὐρώπην, οὐκ ἤθελον,
 ἡγούμενος τὴν διατριβὴν αὐτῷ πολλὴν ἔσσεσθαι· ἀλλ' ὑπεριδὼν
 καὶ τὰ φύσει πεφυκότεα καὶ τὰ θεῖα πράγματα, καὶ τὰς ἀνθρωπί-
 νας διανοίας, ὁδὸν μὲν διὰ τῆς θαλάσσης ἐποιήσατο, πλοῦν δὲ διὰ
 5 τῆς γῆς ἡνάγκασε γενέσθαι· ζεύξας μὲν τὸν Ἑλλησπόντον, διορύ-
 ξας δὲ τὸν Ἄθω· ὑφισταμένου οὐδενός, ἀλλὰ τῶν μὲν, ἀκόντων
 ὑπακουόντων, τῶν δὲ, ἐκόντων προδιδόντων. Οἱ μὲν γὰρ οὐκ
 ἱκανοὶ ἦσαν ἀμύνασθαι, οἱ δ' ὑπὸ χρημάτων διεφθαρμένοι· ἀμ-
 φότερα δ' ἦν αὐτοὺς τὰ πείθοντα, κέρδος καὶ δέος. Ἀθηναῖοι 10
 δὲ, οὕτω διακειμένης τῆς Ἑλλάδος, αὐτοὶ μὲν εἰς τὰς ναῦς εἰσβάν-
 τεσ, ἐπ' Ἀρτεμίσιον ἐβόηθησαν, Λακεδαιμόνιοι δὲ καὶ τῶν συμμά-
 χων ἔνιοι εἰς Θερμοπύλας ἀπήντησαν, ἡγούμενοι διὰ τὴν στενότητα
 τῶν χωρίων τὴν πάροδον οἰοῖ τε ἔσσεσθαι διαφυλάξαι. Γενομένου
 δὲ τοῦ κινδύνου κατὰ τὸν αὐτὸν χρόνον, Ἀθηναῖοι μὲν ἐνίκων τῇ 15
 ναυμαχίᾳ· Λακεδαιμόνιοι δὲ οὐδὲν ταῖς ψυχαῖς ἐνδεεῖς γενόμενοι,
 ἀλλὰ τοῦ πλήθους ψευσθέντες, καὶ οὓς φυλάξειν ᾤοντο, καὶ πρὸς
 οὓς κινδυνεύσειν ἔμελλον, διεφθάρησαν, οὐχ ἡττηθέντες τῶν ἐναν-
 τίων, ἀλλ' ἀποθανόντες οὐπερ ἐτάχθησαν μάχεσθαι. Τοῦτω δὲ
 τῷ τρόπῳ τῶν μὲν δυστυχησάντων, τῶν δὲ τῆς παρόδου κρατησάν- 20
 των, οἱ μὲν ἐπορεύοντο ἐπὶ τήνδε τὴν πόλιν, οἱ δὲ ἡμέτεροι πρόγο-
 νοι πυθόμενοι μὲν τὴν γεγενημένην Λακεδαιμονίοις ξυμφορὰν,
 ἀποροῦντες δὲ τοῖς περιστηκόσι πράγμασιν, εἰδότες δ' ὅτι, εἰ μὲν
 κατὰ γῆν τοῖς βαρβάροις ἀπαντήσονται, ἐπιπλεύσαντες χιλίαις
 ναυσὶν ἐρήμην τὴν πόλιν λήψονται, εἰ δ' εἰς τὰς τρίτεις ἐμβήσων- 25
 ται, ὑπὸ τῆς πεζῆς στρατιᾶς ἀλώσονται, ἀμφοτέρω δὲ οὐ δυνήσονται,
 ἀμύνασθαι τε καὶ φυλακὴν ἱκανὴν καταλιπεῖν· δουεῖν δὲ προκει-
 μένοι, πότερον χρή τὴν πατρίδα ἐκλιπεῖν, ἢ μετὰ τῶν βαρβάρων
 γενομένους καταδουλώσασθαι τοὺς Ἕλληνας, ἡγησάμενοι κρεῖττον
 εἶναι μετ' ἀρετῆς καὶ πενίας καὶ φυγῆς ἐλευθερίαν, ἢ μετ' ὀνείδους 30
 καὶ πλούτου δουλεῖαν τῆς πατρίδος, ἐξέλιπον ὑπὲρ τῆς Ἑλλάδος
 τὴν πόλιν, ἐν' ἐν μέρει πρὸς ἑκατέραν, ἀλλὰ μὴ πρὸς ἀμφοτέρας
 ἅμα τὰς δυνάμεις κινδυνεύουσαι. Τπεκθέμενοι δὲ παῖδας καὶ
 γυναῖκας καὶ μητέρας εἰς Σαλαμῖνα, ξυνήθροίζον καὶ τὸ τῶν ἄλλων
 συμμάχων ναυτικόν. Οὐ πολλαῖς δ' ὕστερον ἡμέραις ἦλθε καὶ ἡ 35
 πεζὴ στρατιὰ, καὶ τὸ ναυτικόν τὸ τῶν βαρβάρων, ὃ τίς οὐκ ἂν

ἰδῶν ἐφοβήθη, οἷος μίγας καὶ δαιμόν· τῇδε τῇ πόλει κινδύνος
 ὑπὲρ τῆς τῶν Ἑλλήνων ἐλευθερίας ἡγωνίσθη; Ποῖαν δὲ γνώμην
 εἶχον ἢ οἱ θεούμενοι τοὺς ἐν ταῖς ναυσὶν ἐκίναις, οὕσης καὶ τῆς
 αὐτῶν σωτηρίας ἀπίστου, καὶ τοῦ κινδύνου προσιόντος, ἢ οἱ μάλ-
 5 λοντες ναυμαχήσειν ὑπὲρ τῆς φιλοότητος ὑπὲρ τῶν ἄθλων τῶν
 ἐν Σαλαμῖνι; οἷς ποσοῦτο πανταχόθεν περιεσπότηναι πλήθος πο-
 λεμίων, ὥστε ἐλάχιστον μὲν αὐτοῖς εἶναι τῶν παρόντων κακῶν
 τὸν θάνατον τὸν αὐτῶν προειδέναι, μέγιστην δὲ ἐυφορίαν, ἃ ὑπὸ
 τῶν βαρβάρων εὐτυχησάντων τοὺς ὑπεκτιθέντας ἡλπίζον πείσει-
 10 σθαι. Ἦπου διὰ τὴν ὑπάρχουσαν ἀπορίαν, πολλὰκις μὲν ἰδεξιό-
 σαντο ἄλληλους, εἰκότως δὲ σφᾶς αὐτοὺς ὠλοφύραντο· εἰδότες μὲν
 τὰς σφετέραις ναῦς ὀλίγας οὕσας, ὀρῶντες δὲ πολλὰς τὰς τῶν
 πολεμίων· ἐπιστάμενοι δὲ τὴν μὲν πόλιν ἡρημωμένην, τὴν δὲ
 χώραν πορθουμένην καὶ μιστὴν τῶν βαρβάρων· ἱερῶν δὲ καιο-
 15 μένων, ἀπάντων δ' ἐγγὺς ὄντων τῶν δεινῶν· ἀκούοντες δὲ ἐν
 ταῦτῳ ξυμμεμιγμένου Ἑλληνικοῦ καὶ βαρβαρικοῦ παιᾶνος, παρα-
 κελυψμοῦ δ' ἀμφοτέρων, καὶ κραυγῆς τῶν διαφθειρομένων, καὶ
 τῆς θαλάττης μεστέης τῶν νεκρῶν, καὶ πολλῶν μὲν ἐυμπιπτόντων
 καὶ φιλίων καὶ πολεμίων ναυαγίων, ἀντιπάλου δὲ πολὺν χρόνον
 20 οὕσης τῆς ναυμαχίας· δοκοῦντες τοτὶ μὲν νανικηκέναι καὶ σεσῶ-
 σθαι, τοτὶ δ' ἤττησθαι καὶ ἀπολωλέναι· ἢ που, διὰ τὸν παρόντα
 φόβον, πολλὰ μὲν ᾤήθησαν ἰδεῖν ὧν οὐκ εἶδον, πολλὰ δ' ἀκούσαι
 ὧν οὐκ ἤκουσαν. Ποῖαι δ' οὐχ ἰκετεῖαι θεῶν ἐγένοντο, ἢ θυσιαῶν
 ἀναμνήσεις; ἑλεός τε παίδων, καὶ γυναικῶν πόθος, οἰκτός τε
 25 πατέρων καὶ μητέρων; λογισμός τε, εἰ δυστυχήσειαν, τῶν μελλόν-
 των ἔσεσθαι κακῶν; τίς οὐκ ἂν θεῶν ἡλέησεν αὐτοὺς ὑπὲρ τοῦ
 μεγέθους τοῦ κινδύνου; ἢ τίς ἀνθρώπων οὐκ ἂν ἐδάκρυεν; ἢ
 τίς τῆς τόλμης αὐτῶν οὐκ ἂν ἡγάσθη; Ἡ πολὺ πλείστον ἐκείνοι
 κατὰ τὴν ἀρετὴν ἀπάντων ἀνθρώπων διήνεγκαν, καὶ ἐν τοῖς βου-
 30 λέυμασι καὶ ἐν τοῖς τοῦ πολέμου κινδύνοις, ἐκλιπόντες μὲν τὴν
 πόλιν, εἰς τὰς ναῦς δ' ἐμβάντες, τὰς δ' αὐτῶν ψυχὰς ὀλίγας οὕσας
 ἀντιτάξαντες τῷ πλήθει τῷ τῆς Ἀσίας. Ἐπιδείξαν δὲ πᾶσιν ἀν-
 θρώποις, νικήσαντες τῇ ναυμαχίᾳ, ὅτι κρείττον μετ' ὀλίγων ὑπὲρ
 τῆς ἐλευθερίας κινδυνεύειν, ἢ μετὰ πολλῶν βασιλευσμένων ὑπὲρ
 35 τῆς αὐτῶν δουλείας. Πλεῖστα δὲ καὶ κάλλιστα ἐκείνοι ὑπὲρ τῆς
 τῶν Ἑλλήνων ἐλευθερίας ξυμβάλλοντο, στρατηγὸν μὲν Θεμιστοκλέα,

ικανώτατον εἰπεῖν καὶ γινῶναι καὶ πρᾶξαι, ναῦς δὲ πλείους τῶν ἄλλων ἀπάντων ξυμμάχων, ἄνδρας δ' ἐμπειροτάτους. Καὶ γάρ τοι τίνες ἂν τοῦτοις τῶν ἄλλων Ἑλλήνων ἤρισαν γνώμη, καὶ πλήθει, καὶ ἀρετῇ; ὥστε δικαίως μὲν ἀναμφισβήτητα ἀριστεία τῆς ναυμαχίας ἔλαβον παρὰ τῆς Ἑλλάδος, εἰκότως δὲ τὴν εὐτυχίαν ὁμονοοῦσαν τοῖς κινδύνοις ἐκτίσαντο· γνησίαν δὲ καὶ αὐτόχθονα τοῖς ἐκ τῆς Ἀσίας βαρβάροις τὴν αὐτῶν ἀρετὴν ἐπεδείξαντο.

Ἐν μὲν οὖν τῇ ναυμαχίᾳ τοιοῦτους αὐτοὺς παρὰσχόντες, καὶ πολὺ πλείστον τῶν κινδύνων μετασχόντες, τῇ ἰδίᾳ ἀρετῇ κοινῇ τὴν ἑλευθερίαν τοῖς ἄλλοις ἐκτίσαντο· ὕστερον δὲ τῶν Πελοποννησίων διατειχιζόντων τὸν Ἰσθμὸν, καὶ ἀγαπώντων μὲν τῇ αὐτῶν σωτηρίᾳ, νομιζόντων δ' ἀπηλλάχθαι τοῦ κατὰ θάλατταν κινδύνου, καὶ διανοουμένων τοὺς ἄλλους Ἕλληνας περιῦδεν ὑπὸ τοῖς βαρβάροις γενομένους, ὀργισθέντες Ἀθηναῖοι ξυμβούλευον αὐτοῖς, εἰ ταύτην τὴν γνώμην ἔξουσιν, περὶ ἅπασαν τὴν Πελοπόννησον τείχος περιβαλεῖν· εἰ γὰρ αὐτοὶ ὑπὸ Ἑλλήνων προδιδόμενοι μετὰ τῶν βαρβάρων ἔσονται, οὐτ' ἐκείνοις δεῖσαι χιλίων νῶν, οὔτε τούτους ὀφειλήσειν τὸ ἐν Ἰσθμῷ τείχος· ἀκινδύνως γὰρ ἔσεσθαι τὴν τῆς θαλάττης ἀρχὴν τοῦ βασιλείως. Λιδασκόμενοι δὲ καὶ νομίζοντες αὐτοὶ μὲν ἀδικὰ τε ποιεῖν καὶ κακῶς βουλευέσθαι, Ἀθηναῖους δὲ δικάια τε λέγειν, καὶ τὰ βέλτεστα αὐτοῖς παραινῆν, ἐβοήθησαν εἰς Πλαταιάς· ἀποδράντων δὲ ὑπὸ νύκτα τῶν πλείστων ξυμμάχων ἐκ τῶν τάξεων διὰ τὸ πλῆθος τῶν πολεμίων, Λακεδαιμόνιοι μὲν καὶ Τυγεᾶται τοὺς βαρβάρους ἐτρέψαντο, Ἀθηναῖοι δὲ καὶ Πλαταιεῖς πάντας τοὺς Ἕλληνας ἐνέκων μαχόμενοι τοὺς ἀπογόνους τῆς ἑλευθερίας, καὶ ὑπομείναντας τὴν δουλείαν. Ἐν ἐκείνῃ δὲ τῇ ἡμέρᾳ καλλίστην τελευτὴν τοῖς προτέροις κινδύνοις ἐπιθίντες, βίβαιον μὲν τὴν ἑλευθερίαν τῇ Εὐρώπῃ κατεργάσαντο, ἐν ἅπασιν δὲ τοῖς κινδύνοις δόντες ἔλεγχον τῆς ἑαυτῶν ἀρετῆς, καὶ μόνοι καὶ μεθ' ἑτέρων, καὶ πεζομαχοῦντες καὶ ναυμαχοῦντες, καὶ πρὸς τοὺς βαρβάρους καὶ πρὸς τοὺς Ἕλληνας, ὑπὸ πάντων ἠξιώθησαν, καὶ μεθ' ὧν ἐκινδύνεον καὶ πρὸς οὓς ἐπολέμουν, ἡγεμόνες γενέσθαι τῆς Ἑλλάδος.

Τότερ' οὖν δὲ χρόνῳ Ἑλληνικοῦ πολέμου καταστάτος, διὰ ζῆλον τῶν γεγενημένων, καὶ φθόρον τῶν πεπραγμένων, μέγα μὲν ἅπαντες φρονούντες, μικρῶν δ' ἐγκλημάτων ἕκαστοι θεόμενοι, ναυμαχίας

Ἀθηναίοις πρὸς Αἰγινήτας καὶ τοὺς ἐκείνων συμμάχους γενομένης, ἑβδομήκοντα τριήρεις αὐτῶν ἐλάβανον. Πολιορκούντων δὲ κατὰ τὸν αὐτὸν χρόνον Αἰγυπτίον τε καὶ Αἴγιναν, καὶ τῆς ἡλικίας ἀπούσης ἔν τε ταῖς ναυσὶ καὶ ἐν τῷ περὶ στρατεύματι, Κορίνθιοι καὶ
 5 οἱ ἐκείνων ξύμμαχοι ἡγούμενοι ἢ εἰς ἔρημον τὴν χώραν ἐμβαλεῖν, ἢ εἰς Αἰγίνης ἄξιν τὸ στρατόπεδον, ἐξελθόντες πανδημεὶ Γεράνειαν κατέλαβον. Ἀθηναῖοι δὲ, τῶν μὲν ἀπόντων, τῶν δ' ἐγγὺς ὄντων, οὐδένα ἐτόλμησαν μεταπέμψασθαι· ταῖς δ' αὐτῶν ψυχαῖς πιστεύσαντες, καὶ τῶν ἐπιόντων καταφρονήσαντες, οἱ γεραίτεροι καὶ οἱ
 10 τῆς ἡλικίας ἐντὺς γεγονότες, ἤξλουσαν αὐτοὶ μόνοι τὸν κίνδυνον ποιήσασθαι· οἱ μὲν ἐμπειρίᾳ τὴν ἀρετὴν, οἱ δὲ φύσει πεκτιμένοι· καὶ οἱ μὲν αὐτοὶ πολλαχοῦ ἀγαθοὶ γεγεννημένοι, οἱ δὲ ἐκείνους μιμούμενοι· τῶν μὲν πρεσβυτέρων ἄρχειν ἐπισταμένων, τῶν δὲ νεωτέρων τὸ ἐπιταττόμενον ποιεῖν δυναμένων. Μυρωνίδου οὖν
 15 στρατηγούontos ἀπαντήσαντες αὐτοὶ εἰς τὴν Μεγαρικὴν, ἐνίκων μαχόμενοι ἅπασαν τὴν δύναμιν τὴν ἐκείνων, τοῖς ἤδη ἀπειρηκόσι καὶ τοῖς οὐπω δυναμένοις, τοὺς εἰς τὴν σφετέραν ἐμβαλεῖν ἀξιώσαντας, εἰς τὴν ἄλλοτριαν ἀπαντήσαντες, τρόπαιον δὲ στήσαντες, καλλίστου μὲν αὐτοῖς ἔργου, αἰσχίστου δὲ τοῖς πολεμίοις, οἱ μὲν
 20 οὐκέτι τοῖς σώμασιν, οἱ δὲ οὐπω δυνάμενοι, ταῖς δὲ ψυχαῖς ἀμφοτέροις κρείττους γενόμενοι, μετὰ καλλίστης δόξης εἰς τὴν αἰτῶν ἀπελθόντες, οἱ μὲν πάλιν ἐπαιδεύοντο, οἱ δὲ περὶ τῶν λοιπῶν ἐβουλεύοντο.

Καθ' ἕκαστον μὲν οὖν οὐ ῥῆδιον τὰ ὑπὸ πολλῶν κινδυνευθέντα
 25 ὑφ' ἐνὸς ῥηθῆναι, οὐδὲ τὰ ἐν ἅπαντι τῷ χρόνῳ προχθέντα ἐν μιᾷ ἡμέρᾳ δηλωθῆναι. Τίς γὰρ ἂν ἡ χρόνος, ἡ λόγος, ἡ ῥήτωρ ἱκανὸς γένοιτο μνηύσαι τὴν τῶν ἐνθάδε κειμένων ἀνδρῶν ἀρετὴν; Μετὰ πλείστων γὰρ πόνων, καὶ φανερωτάτων ἀγώνων, καὶ καλλίστων κινδύνων, ἑλευθέραν μὲν ἐποίησαν τὴν Ἑλλάδα, μεγίστην
 30 δ' ἀπέδειξαν τὴν ἑαυτῶν πατρίδα· ἑβδομήκοντα μὲν ἔτι τῆς θαλάττης ἄρξαντες, ἀσασιάστους δὲ παρασχόντες τοὺς συμμάχους· οὐ τοῖς ὀλίγοις τοὺς πολλοὺς δουλεύειν ἀξιώσαντες, ἀλλὰ τὸ ἴσον ἔχειν ἅπαντας ἀναγκάσαντες· οὐδὲ τοὺς συμμάχους ἀσθενεῖς ποιοῦντες, ἀλλὰ κακέκινους ἰσχυροὺς καθιστάντες· καὶ τὴν αὐτῶν
 35 δύναμιν τοσαύτην ἐπιδείξαντες, ὥσθ' ὁ μέγας βασιλεὺς οὐκέτι τῶν ἄλλοτριῶν ἐπεθύμει, ἀλλ' ἐθίδου τῶν ἑαυτοῦ, καὶ περὶ τῶν λοιπῶν

ἐφοβήτο. Καὶ οὕτε τριήρεις ἐν ἑκείνῳ τῷ χρόνῳ ἐκ τῆς Ἀσίας
 ἔπλευσαν, οὕτε τύραννος ἐν τοῖς Ἑλλήσι κατέστη, οὕτε Ἑλληνὶς
 πόλις ὑπὸ τῶν βαρβάρων ἠνδραποδίσθη. Τοσαύτην σωφροσύνην
 καὶ δέος ἢ τούτων ἀρετὴ πᾶσιν ἀνθρώποις παρῴχεν. (Ὡς ἔνεκα
 δεῖ μόνους καὶ προστατάτας τῶν Ἑλλήνων καὶ ἡγεμόνας τῶν πόλεων 5
 γίγνεσθαι.) Ἐπέδειξαν δὲ καὶ ἐν ταῖς δυστυχίαις τὴν ἑαυτῶν
 ἀρετὴν. Ἀπολομένων γὰρ τῶν νεῶν ἐν Ἑλλησπόντῳ, εἴτε ἡγεμό-
 νος κακία, εἴτε θεῶν διανοία, καὶ ξυμφορᾶς ἐκείνης μεγίστης
 γενομένης καὶ ἡμῖν τοῖς δυστυχήσασιν, καὶ τοῖς ἄλλοις Ἑλλήσιν,
 ἐδήλωσαν οὐ πολλῷ χρόνῳ ὕστερον ὅτι ἢ τῆς πόλεως δυνάμεις τῆς 10
 Ἑλλάδος ἦν σωτηρία. Ἐτέρων γὰρ ἡγεμόνων γενομένων, ἐνίκη-
 σαν μὲν ναυμαχοῦντες τοὺς Ἕλληνας οἱ πρότερον εἰς τὴν θάλατταν
 οὐκ ἐμβαίνοντες, ἔπλευσαν δ' εἰς τὴν Εὐρώπην, δουλεύουσι δὲ
 πάλοις τῶν Ἑλλήνων, τύραννοι δ' ἐγκαθιστᾶσιν, οἱ μὲν, μετὰ τὴν
 ἡμετέραν ξυμφορὰν, οἱ δὲ, μετὰ τὴν νίκην τῶν βαρβάρων· ὥστ' 15
 ἄξιον ἦν ἐπὶ τῷδε τῷ τάφῳ τότε κείρασθαι τῇ Ἑλλάδι, καὶ πεν-
 θῆσαι τοὺς ἐνθάδε κειμένους, ὥς ξυγκαταθαπτομένης τῆς αὐτῶν
 ἐλευθερίας τῇ τούτων ἀρετῇ· ὥς δυστυχῆς μὲν ἢ Ἑλλὰς, τοιοῦτων
 ἀνδρῶν ὀρφανὴ γενομένη, εὐτυχῆς δ' ὅ τῆς Ἀσίας βασιλεὺς, ἐτέρων
 ἡγεμόνων λαβόμενος! Τῇ μὲν γὰρ τούτων στερηθεῖσθαι δουλεία 20
 περιέστηκε, τῷ δὲ, ἄλλων ἀρξάντων, ζῆλος ἐγγίγνεται τῆς τῶν
 προγόνων διανοίας.

Ἀλλὰ ταῦτα μὲν ἐξήχθη ὑπὲρ πάσης ὀλοφύρασθαι τῆς Ἑλλά-
 δος· ἐκείνων δὲ τῶν ἀνδρῶν ἄξιον καὶ ἰδίᾳ καὶ δημοσίᾳ μεμνη-
 σθαι, οἱ φεύγοντες τὴν δουλείαν, καὶ περὶ τοῦ δικαίου μαχόμενοι, 25
 καὶ ὑπὲρ τῆς δημοκρατίας στασιάζαντες πάντας πολεμίους κερτη-
 μένοι, εἰς τὸν Πειραιᾶ κατήλθον, οὐχ ὑπὸ νόμου ἀναγκασθέντες,
 ἀλλ' ὑπὸ τῆς φύσεως πεισθέντες, καινοῖς κινδύνοις τὴν παλαιὰν
 τῶν προγόνων ἀρετὴν μιμησάμενοι, ταῖς αὐτῶν ψυχαῖς κοινὴν τὴν
 πόλιν καὶ τοῖς ἄλλοις κτησάμενοι, θάνατον μετ' ἐλευθερίας αἰρου- 30
 μένοι, ἢ βίον μετὰ δουλείας· οὐχ ἥττον ταῖς ξυμφοραῖς αἰσχυρό-
 μενοι, ἢ τοῖς ἐχθροῖς ὀργιζόμενοι· μᾶλλον βουληθέντες ἐν τῇ
 αὐτῶν ἀποθνήσκειν, ἢ ζῆν τὴν ἄλλοτριαν οἰκοῦντες, ξυμμάχους
 μὲν ὅρκους καὶ ξυνθήκας ἔχοντες, πολεμίους δὲ τοὺς πρότερον
 ὑπάρχοντας καὶ τοὺς πολίτας ταύς ἑαυτῶν. Ἀλλ' ὅμως οὐ τὸ 35
 πλῆθος τῶν ἐναντίων φοβηθέντες, ἀλλ' ἐν τοῖς σώμασι τοῖς ἑαυτῶν

κινδυνεύσαντες, τρώκαιον μὲν τῶν πολεμίων ἔστησαν, πάρτυρας δὲ
 τῆς αὐτῶν ἀρετῆς ἐγγὺς ὄντας τοῦδε τοῦ μνήματος τοὺς Λακεδαι-
 μονίων τάφους παρέχονται. Καὶ γὰρ τοὶ καὶ μεγάλην μὲν ἀντὶ
 μικρᾶς ἀπέδειξαν τὴν πόλιν, ὁμονοοῦσαν δὲ ἀντὶ στασιαζούσης
 5 ἀπέφηναν, τυχὴ δὲ ἀντὶ τῶν καθηρημένων ἀνίστησαν. Οἱ δὲ
 καταλθόντες αὐτῶν, ἀδελφὰ τὰ βουλευόμενα τοῖς ἔργοις τῶν ἐνθάδε
 κειμένων ἐπιδεικνύντες, οὐκ ἐπὶ τιμωρίαν τῶν ἐχθρῶν, ἀλλ' ἐπὶ
 σωτηρίᾳ τῆς πόλεως ἐτόραποντο· καὶ οὔτε ἐλαττοῦσθαι δυνα-
 μενοι, οὔτ' αὐτοὶ πλείον ἔχειν θεόμενοι, τῆς μὲν αὐτῶν ἐλευθερίας
 10 καὶ τοῖς βουλομένοις δουλεύειν μετίδωκαν, τῆς δ' ἐκείνων δουλείας
 αὐτοὶ μετέχουν οὐκ ἤξιωσαν. Ἔργοις δὲ μεγίστοις καὶ καλλίστοις
 ἀπελογήσαντο, ὅτι οὐ κακίᾳ τῇ αὐτῶν, οὐδ' ἀρετῇ τῶν πολεμίων
 πρότερον ἐδυστύχησεν ἡ πόλις. Εἰ γὰρ στασιασάντες πρὸς ἀλλή-
 λους, βία τῶν παρόντων Πελοποννησίων καὶ τῶν ἄλλων ἐχθρῶν,
 15 εἰς τὴν αὐτῶν οἰοί τε ἐγένοντο καταλθεῖν, δῆλον ὅτι ῥαδίως αὖ
 ὁμονοοῦντες πολεμεῖν αὐτοῖς ἐδύναντο.

Ἐκείνοι μὲν οὖν διὰ τοὺς ἐν Πιραιαῖ κινδύνους ὑπὸ πάντων
 ἀνθρώπων ζηλοῦνται, ἄξιον δὲ καὶ τοὺς ξένους τοὺς ἐνθάδε κει-
 μένους ἐπαινεῖσαι, οἳ τῷ πλήθει βοηθήσαντες, καὶ περὶ τῆς ἡμε-
 20 τέρας σωτηρίας μαχόμενοι, πατρίδα τὴν ἀρετὴν ἡγησάμενοι,
 τοιαύτην τοῦ βίου τελευτὴν ἐποίησαντο· ἀνθ' ὧν ἡ πόλις αὐτοὺς
 καὶ ἐπένθησε καὶ ἔθαψε δημοσίᾳ, καὶ ἔδωκεν ἔχειν αὐτοῖς τὸν
 ἅπαντα χρόνον τὰς αὐτὰς τιμὰς τοῖς ἀστοῖς.

Οἱ δὲ νῦν θάπτομενοι, βοηθήσαντες Κορινθίοις ὑπὸ παλαιῶν
 25 φίλων ἀδικουμένοις, κοινοὶ ἐχθροὶ γεγνημένοι, οὐ τὴν αὐτὴν
 γνώμην Λακεδαιμονίοις ἔχοντες (οἱ μὲν γὰρ τῶν ἀγαθῶν αὐτοῖς
 ἐφθόρουν, οἱ δὲ ἀδικουμένους αὐτοὺς ἡλείουν) οὔτε τῆς προτέρας
 ἐχθρας μεμνημένοι, ἀλλὰ τὴν παροῦσαν φίλλαν περὶ πολλοῦ ποιού-
 μενοι, πᾶσιν ἀνθρώποις φανερὰν τὴν αὐτῶν ἀρετὴν ἐπέδειξαντο.
 30 Ἐτόλμησαν γὰρ, μεγάλην ποιοῦντες τὴν Ἑλλάδα, οὐ μόνον ὑπὲρ
 τῆς αὐτῶν σωτηρίας κινδυνεύειν, ἀλλὰ καὶ ὑπὲρ τῆς τῶν πολεμίων
 ἐλευθερίας ἀποθνήσκειν. Τῷ γὰρ Λακεδαιμονίων ἐχθροῖς
 περὶ τῆς ἐκείνων ἐλευθερίας ἐμάχοντο. Νικήσαντες μὲν γὰρ
 ἐκείνους τῶν αὐτῶν ἡλείουν· δυστυχίσαντες δὲ βέβαιον τὴν δου-
 35 λειαν τοῖς ἐν τῇ Πελοποννήσῳ κατέλιπον. Ἐκείνοις μὲν οὖν οὕτω
 διακείμενοις ὁ βίος οἰκτρὸς καὶ ὁ θάνατος εὐκτός· οὔτοι δὲ καὶ

ζῶντες καὶ ἀποθανόντες ζηλωτοὶ · παιδευθέντες μὲν ἐν τοῖς τῶν
 προγόνων ἀγαθοῖς, ἄνδρες δὲ γενόμενοι τὴν τε ἐκείνων δόξαν δια-
 σώσαντες καὶ τὴν αὐτῶν ἀρετὴν ἐπιδειξαντες. Πολλῶν μὲν γὰρ
 καὶ καλῶν αἰτιοὶ γεγένηται τῇ ἑαυτῶν πατρίδι, ἐπηρώρθωσαν δὲ
 τὰ ὑφ' ἐτέρων δυστυχθέντα, πόρρω δ' ἀπὸ τῆς αὐτῶν τὸν πόλε- 5
 μον κατέστησαν. Ἐτελεύτησαν δὲ τὸν βίον ὥσπερ χρὴ τοὺς ἀγα-
 θοὺς ἀποθνήσκειν, τῇ μὲν πατρίδι τὰ τροφεῖα ἀποδόντες, τοῖς δὲ
 θρήψαις λύπας καταλιπόντες, ὥστ' ἄξιον τοῖς ζῶσι τούτους πο-
 θεῖν, καὶ σφᾶς αὐτοὺς ὀλοφύρεσθαι, καὶ τοὺς προσήκοντας
 αὐτῶν ἕλπειν τοῦ ἐπιλοιποῦ βίου. Τίς γὰρ αὐτοῖς ἔτι ἡδονὴ κατα- 10
 λείπεται, τοιούτων ἀνδρῶν θάπτομένων, οἱ πάντα περὶ ἐλάττωτος
 τῆς ἀρετῆς ἡγούμενοι, αὐτοὺς μὲν ἀπεστέρησαν βίου, χήρας δὲ
 γυναικας ἐποίησαν, ὀρφανούς δὲ τοὺς αὐτῶν παῖδας ἀπέλιπον,
 ἐρήμους δ' ἀδελφούς καὶ πατέρας καὶ μητέρας κατέστησαν; Πολ-
 λῶν δὲ καὶ δεινῶν ὑπαρχόντων, τοὺς μὲν παῖδας αὐτῶν ζηλῶ, ὅτι 15
 νεώτεροί εἰσιν ἢ ὥστε εἰδέναι, οἷων πατέρων ἐστέρηται · ἐξ ὧν δ'
 οὗτοι γεγόνασιν, οἰκτεῖρω, ὅτι πρεσβύτεροι ἢ ὥστε ἐπιλαθῆσθαι
 τῆς δυστυχίας τῆς ἑαυτῶν. Τί γὰρ ἂν τούτων ἀνιαρώτερον γέ-
 νοιτο, ἢ τεκεῖν μὲν καὶ θρῆψαι καὶ θάψαι τοὺς αὐτῶν, ἐν δὲ τῷ
 γήρᾳ ἀδυνάτους μὲν εἶναι τῷ σώματι, πασῶν δ' ἀπεστέρημένους 20
 τῶν ἐλπίδων, ἀφίλους καὶ ἀπόρους γεγονέναι; ὑπὸ δὲ τῶν αὐτῶν
 πρότερον ζηλοῦσθαι, καὶ νῦν ἑλεῖσθαι; ποθεινότερον δ' αὐτοῖς
 εἶναι τὸν θάνατον τοῦ βίου; ὅσῳ γὰρ ἄνδρες ἀμείνους ἦσαν, το-
 σούτῳ τοῖς καταλειπομένοις τὸ πένθος μείζον. Πῶς δ' αὐτοὺς
 χρὴ λῆξαι τῆς λύπης; πότερον ἐν ταῖς τῆς πόλεως συμφοραῖς; 25
 ἀλλὰ τότε αὐτῶν εἰκὸς καὶ τοὺς ἄλλους μεμνησθαι · ἀλλ' ἐν ταῖς
 εὐτυχίαις ταῖς κοιναῖς; ἀλλ' ἱκανὸν λυπηῖσθαι, τῶν μὲν σφετέρων
 τέκνων τετελευτηκότων, τῶν δὲ ζώντων ἀπολαυνόντων τῆς τούτων
 ἀρετῆς · ἀλλ' ἐν τοῖς ἰδίῳ κινδύνῳ; ὅταν ὀρώσι τοὺς μὲν πρό-
 τερον ὄντας φίλους φεύγοντας τὴν αὐτῶν ἀπορίαν, τοὺς δ' ἐχθροὺς 30
 μέγα φρονούντας ἐπὶ ταῖς δυστυχίαις ταῖς τούτων; Μόνην δ' ἂν
 μοι δοκοῦμεν ταύτην τοῖς ἐνθάδε κειμένοις ἀποδοῦναι χάριν, εἰ
 τοὺς μὲν τοκέας αὐτῶν ὁμοίως ὥσπερ ἐκείνοι περὶ πολλοῦ ποιοί-
 μεθα, τοὺς δὲ παῖδας οὕτως ἀσπαζοίμεθα ὥσπερ αὐτοὶ πατέρες
 ὄντες · ταῖς δὲ γυναιξὶν εἰ τοιούτους βοηθοὺς ἡμᾶς αὐτοὺς παρ- 35
 χοίμεν, οἱοί περ ἐκείνοι ζῶντες ἦσαν. Τίνας γὰρ ἂν εἰκότως

μᾶλλον τιμῶμεν τῶν ἐνθάδε κειμένων; τίνας δ' ἂν τῶν ζώντων
δικαιότερον περὶ πολλοῦ ποιούμεθα, ἢ τοὺς τούτοις προσήκοντας;
οἱ τῆς μὲν τούτων ἀρετῆς τὸ ἔσσην τοῖς ἄλλοις ἀπέλαυσαν, ἀποθα-
νόντων δὲ μόνοι γηγησὶς τῆς δυστυχίας μετέχουσιν.

- 5 Ἀλλὰ γὰρ οὐκ οἶδ' ὅ τι δεῖ τοιαῦτα ὀλοφύρεσθαι. Οὐ γὰρ
ἐλανθάνομεν ἡμᾶς αὐτοὺς ἅπαντες ὄντες θνητοί· ὥστε τί δεῖ ἃ
πάλαι προσεδοκῶμεν πελασθαι, ὑπὲρ τούτων νῦν ἄχθισθαι; ἢ
λλαν οὕτω βαρέως φέρειν ἐπὶ ταῖς τῆς φύσεως συμφοραῖς, ἐπιστα-
μένους, ὅτι ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βελ-
10 τίστοις; οὔτε γὰρ τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς
θαυμάζει, ἀλλ' ἴσον ἑαυτὸν παρέχει πᾶσιν. Ἐξ μὲν γὰρ οἷόν τε
ἦν τοῖς τοὺς ἐν τῷ πολέμῳ κινδύνους διαφυγοῦσιν ἀθανάτους
εἶναι τὸν λοιπὸν χρόνον, ἄξιον ἦν τοῖς ξῶσι τὸν ἅπαντα χρόνον
πενθεῖν τοὺς τεθνεῶτας. Νῦν δὲ ἦτα φύσις καὶ νόσος ἥτις καὶ
15 γήρως, ὅ τε δαίμων ὁ τὴν ἡμετέραν μοῖραν εἰληχῶς ἀπαραιτήτος.
Ὡστε προσήκει τούτους εὐδαιμονεστάτους ἡγεῖσθαι, οὔτινες ὑπὲρ
μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτως τὸν βίον ἐτελεύτη-
σαν, οὐκ ἐπιτρέψαντες περὶ αὐτῶν τῇ τύχῃ, οὐδὲ ἀναμείναντες τὸν
αὐτόματον θάνατον, ἀλλ' ἐκλεξάμενοι τὸν κάλλιστον. Καὶ γὰρ
20 τοὶ ἀγῆρατοι μὲν αὐτῶν αἱ μνήμαι, ζηλωταὶ δὲ (αὐτῶν) ὑπὸ πάν-
των ἀνθρώπων αἱ τιμαί· οἱ πενθοῦνται μὲν διὰ τὴν φύσιν ὡς
θνητοί, ὑμνοῦνται δὲ ὡς ἀθάνατοι διὰ τὴν ἀρετὴν. Καὶ γὰρ τοὶ
θάπτονται δημοσίᾳ, καὶ ἀγῶνες τίθενται ἐπ' αὐτοῖς φώμης καὶ
σοφίας καὶ πλούτου, ὡς ἀξίους ὄντας τοὺς ἐν τῷ πολέμῳ τετελευτη-
25 κότες ταῖς αὐταῖς τιμαῖς καὶ τοὺς ἀθανάτους τιμᾶσθαι. Ἐγὼ μὲν
οὖν αὐτοὺς καὶ μακαρίζω τοῦ θανάτου καὶ ζηλῶ, καὶ μόνοις τού-
τοις ἀνθρώπων οἶμαι κρεῖττον εἶναι γενέσθαι, οὔτινες ἐπειδὴ
θνητῶν σωματίων ἔτυχον, ἀθάνατον μνήμην διὰ τὴν ἀρετὴν αὐτῶν
κατέλιπον· ὅμως δ' ἀνάγκη τοῖς ἀρχαίοις ἔθσει χρησθαι, καὶ
30 θεραπεύοντας τὸν πατριὸν νόμον, ὀλοφύρεσθαι τοὺς θάπτομένους.

FROM HOMER.

ODYSSEY.

Ἐνθεν δὲ προτέρῳ πλίομεν, ἀκαχήμενοι ἤτορ.
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων, ἀθελίστων,
 Ἰκόμεθ', οἷ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν,
 Οὔτε φυτεύουσιν χερσὶν φυτὸν, οὔτ' ἀρόωσιν·
 Ἀλλὰ τάγ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται, 5
 Πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἷτε φέρουσιν
 Οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 Τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι, οὔτε θέμιστες·
 Ἀλλ' οἷγ' ὑψηλῶν ὀρέων ναλοῦσι κάρηνα
 Ἐν σπέσσι γλαφυροῖσι· θεμιστεύει δὲ ἕκαστος 10
 Παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.
 Νῆσος ἔπειτα λάχεια παρέκ λιμένος τετάνυσται
 Γαίης Κυκλώπων, οὔτε σχεδὸν, οὔτ' ἀποτηλοῦ,
 Τλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
 Ἀγρῖαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει· 15
 Οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οὔτε καθ' ὕλην
 Ἀλγεια πάσχουσιν, κορυφὰς ὀρέων ἐφέποντες.
 Οὔτ' ἄρα ποίμνηναι καταΐσχεται, οὔτ' ἀρότοισιν,
 Ἀλλ' ἤγ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 Ἀνδρῶν χηρεύει, βόσκει δὲ τε μηκάδας αἰγας. 20
 Οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπάργηοι,
 Οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν
 Νῆας εὖσσελμους, αἷ κεν τελείοιεν ἕκαστα,
 Ἄστε' ἐπ' ἀνθρώπων ἰκνεύμεναι· οἷά τε πολλὰ
 Ἀνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν· 25
 Οἳ κέ σφιν καὶ νῆσον ἐνκτιμένην ἐκάμοντο.
 Οὐ μὲν γὰρ τι κακὴ γε, φέροι δὲ κεν ὦρια πάντα·
 Ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 Τῶρηλοι, μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.

- Ἐν δ' ἄροαίς λείη· μάλα κεν βαθὺν λήϊον αἰεὶ
 εἰς ὥρας ἀμῶεν· ἐπεὶ μάλα πῖαρ ὕπ' οὐδας.
 Ἐν δὲ λιμὴν εὖορμος, ἔν' οὐ χρεὼ πείσματός ἐστιν,
 Οὐτ' εὐνὰς βαλίσκιν, οὔτε πρυμνήσι' ἀνάψαι,
 5 Ἄλλ' ἐπικέλσαντας μείναι χρόνον, εἰσόκε ναυτείαν
 θυμὸς ἐποτρύνῃ, καὶ ἐπιπνεύσωσιν ἀήται.
 Αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδαρ,
 Κρήνη ὑπὸ σπείλους· περὶ δ' αἰγαιοὶ πεφύασιν,
 Ἐνθα κατεπλίομεν, καὶ τις θεὸς ἡγεμόνευεν
 10 Νύκτα δι' ὄρφναίην· αὐδὲ προὔφαινετ' ἰδέσθαι·
 Ἄηρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ Σελήνη
 Οὐρανόθι προὔφαινε· κατείχετο δὲ νεφέεσσιν.
 Ἐνθ' οὔτις τὴν νῆσον εὐεδρακεν ὀφθαλμοῖσιν·
 Οὐτ' αὖν κύματα μακρὰ κυλινδόμενα προστὶ χέρσον
 15 Εἰσίδομεν, πρὶν νῆας εὖσσελμούς ἐπικέλσαι.
 Κελσάσθῃσι δὲ νηυσὶ καθεύλομεν ἱσιτία πάντα·
 Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
 Ἐνθα δ' ἀποβρίζαντες ἐμείναμεν Ἡῶ διαν.
 Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 20 Νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὦρσαν δὲ Νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 Αἴγας ὀρεσκόωνς, ἵνα δειπνήσειαν ἐταῖροι.
 Αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 Εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 25 Βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 Νῆες μὲν μοι ἔποντο δυώδεκα, ἐς δὲ ἐκάστην
 Ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξιλον οἶω.
 Ὡς τότε μὲν πρόπαν ἤμαρ, ἐς ἥελιον καταδύντα,
 Ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 30 Οὐ γάρ πω νηῶν ἐξεφθιτο οἶνος ἱερυθρός,
 Ἄλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἔκαστοι
 Ἠφύσαμεν, Κικόνων ἱερὸν πτολίεθρον ἐλόντες.
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσομεν, ἐγγὺς ἰόντων,
 Καπνὸν τ', αὐτῶν τε φθογγήν, ὅτῳ τε καὶ αἰγῶν.
 35 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
 Δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

Ἥμος δ' ἠριγένεια φάνη φοδοδάκτυλος Ἥως,
 Καὶ τότ' ἐγὼν ἀγορὴν θέμενος, μετὰ πᾶσιν ἔειπον·
 Ἄλλοι μὲν νῦν μένουσι, ἐμοὶ ἐρήφης ἐταῖροι·
 Αὐτὰρ ἐγὼ σὺν ἐγὲ τ' ἐμῇ καὶ ἐμοῖς ἐταῖροισιν
 ἔλθω, τῶνδ' ἀνδρῶν πευφήσομαι, οἵτινές εἰσιν· 5
 Ἡ δ' οἷγ' ὕβρισταί τε καὶ ἄγριοι, οὐδὲ δίκαιοι,
 Ἡὲ φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.
 Ὡς εἰπὼν, ἀνὰ νηὸς ἔβην· ἐκέλευσα δ' ἐταῖρους
 Αὐτοὺς τ' ἀμβάλειν, ἀνὰ τε πρυμνήσια λῦσαι·
 Οἱ δ' αἰψ' εἰσβαίνον, καὶ ἐπὶ κληῖσι κάθιζον· 10
 Ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 Ἄλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ', ἐγγὺς ἴοντα,
 Ἐνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
 Τψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
 Μῆλ', οἷές τε καὶ αἶγες ἰάνεσκον· περὶ δ' αὐλῇ 15
 Τψηλὴ διέδμητο κατωρυχέεσσι λίθοισιν,
 Μακροῖσιν τε πίτυσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
 Ἐνθα δ' ἀνὴρ ἐνέειπε πελώριος, ὃς ῥά τε μῆλα
 Ὀλος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
 Πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἤδη. 20
 Καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον· οὐδὲ ῥέκει
 Ἄνδρες γε σιτοφάγῳ, ἀλλὰ ῥίω ὑλήεντι
 Τψηλῶν ὄρεων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.
 Ἀὐτὸς τότε τοὺς ἄλλους κελόμην ἐρήφης ἐταῖρους
 Αὐτοῦ παρ νηῆ τε μένειν, καὶ νῆα ἔρυσθαι· 25
 Αὐτὰρ ἐγὼ κρήνας ἐτάρων δυοκαίδεξ' ἀρίστους
 Βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο,
 Ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
 Ἰρεὺς Ἀπόλλωνος, ὃς Ἰομαρον ἀμφιβεβήκει,
 Οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ 30
 Ἀζόμενοι· ὥκει γὰρ ἐν ἄλσει δεινδρήεντι
 Φοῖβου Ἀπόλλωνος. Ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
 Χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα·
 Δῶκε δὲ μοι κρητῆρα πανάργυρον· αὐτὰρ ἔπειτα
 Οἶνον ἐν ἀμφιφορεῦσι δυνάδεκα πᾶσιν ἀφύσας 35
 Ἠδὺν, ἀκηράσιον, θεῖον ποτόν· οὐδὲ τις αὐτόν

Ἡεῖδῃ δμῶων, οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
Ἄλλ' αὐτὸς, ἄλοχός τε φίλη, ταμὴν τε μί' οἶη.

Τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
Ἐν δέπας ἐμπλήσας, ὕδατος ἀνὰ εἵκουσι μέτρα
5 Χεῦ' ὁδμή δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει,
Θεσπεσίη· τότ' ἂν οὔτοι ἀποσχέσθαι φίλον ἦεν.
Τῷ φέρον ἐμπλήσας ἀσπὸν μέγαν· ἐν δὲ καὶ ἦια
Κωρύκη· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ,
Ἄνδρ' ἐπιλεύσεσθαι, μεγάλην ἐπαιμμένον ἀλκῆν,
10 Ἄργιον, οὔτε δίκας εὖ εἰδότα, οὔτε θέμιστας.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμειθ', οὐδέ μιν ἔνδον
Εὖρομεν, ἀλλ' ἐνόμεινε νομὸν κᾶτα πύονα μῆλα.
Ἐλθόντες δ' εἰς ἄντρον ἐθιγέμεσθα ἕκαστα·
Τυρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοί
15 Ἀρνῶν ἡδ' ἐρίφων· διακεκριμένοι δὲ ἕκασται
Ἐρχατο· χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
Χωρὶς δ' αὐθ' ἔρσαι· ναῖον δ' ὀρεῖ ἄγγεα πάντα,
Γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγαν.
Ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπίεσσι,
20 Τυρῶν αἰνυμένους ἵεναι πάλιν· αὐτὰρ ἔπειτα
Καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
Σηκῶν ἐξελάσαντας, ἐπιπλεῖν ἄλμυρόν ὕδωρ·
Ἄλλ' ἐγὼ οὐ πιθόμην — ἧ τ' ἂν πολὺν κέρδιον ἦεν —
Ὅφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη·
25 Οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσσεσθαι.

Ἐνθα δὲ πῦρ κείαντες ἐθύσαμεν· ἡδὲ καὶ αὐτοὶ
Τυρῶν αἰνύμενοι φάγομεν· μένομέν τέ μιν ἔνδον
Ἡμενοι, ἕως ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
Τλῆς ἀζαλῆς, ἵνα οἱ ποτιδόρπιον εἴη.
30 Ἐκτοσθεν δ' ἄντροιο βαλὼν ὀρυμαχδὸν ἔσθηκεν·
Ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρον.
Αὐτὰρ ὅγ' εἰς εὐρὺ σπέος ἤλασε πύονα μῆλα,
Πάντα μάλ', ὅσσ' ἡμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
Ἀρνεῖους τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
35 Αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας,
Ὅβριμον· οὐκ ἂν τότε δύω καὶ εἴκοσ' ἄμαζαι

Ἔσθλαι, τετράκυκλοι, ἀπ' οὐδοιο ὀχλήσσειαν ·
 Τύσσην ἡλίβατον πέτρην ἐπέθηκε θύρῃσιν.
 Ἐξόμενος δ' ἤμελγεν ὄϊς καὶ μεκάδας αἰγας,
 Πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 Αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος, 5
 Πλεκτοῖς ἐν ταλάροισιν ἀμυσσάμενος κατέθηκεν
 Ἡμισυ δ' αὐτ' ἔσθησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
 Πίνειν αἰνυμένῳ, καὶ οἱ ποτιδόρπιον εἴη.
 Αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 Καὶ τότε πῦρ ἀνέκαϊε, καὶ εἰσίδεν, εἶρετο δ' ἡμέας · 10
 Ὡ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρὰ κίλευθα;
 Ἥ τι κατὰ πρῆξιν, ἥ μασιδίῳς ἀλάλησθε,
 Οἷά τε ληϊστῆρες, ὑπεῖρ ἄλλα, τοίτ' ἀλώονται
 Ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;
 Ὡς ἔφαθ' · ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ, 15
 Δεισάντων φθόγγον τε βαρὺν, αὐτόν τε πύλῳρον.
 Ἀλλὰ καὶ ὧς μιν ἔπεισιν ἀμειβόμενος προσέειπεν ·
 Ἕμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 Παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
 Οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κίλευθα 20
 ἤλθομεν · οὐτῷ που Ζεὺς ἤθελε μητίσασθαι.
 Λαοὶ δ' Ἀτρεΐδῳ Ἀγαμέμνονος εὐχόμεθ' εἶναι,
 Τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν ·
 Τύσσην γὰρ διέπερσε πόλιν, καὶ ἀπαύλασε λαοὺς
 πολλοὺς · ἡμεῖς δ' αὖτε κίχανόμενοι τὰ σὰ γούνα 25
 ἔκομεθ', εἴ τι πόροισι ξεινήϊον, ἧς καὶ ἄλλως
 Δοίης δωτίνην, ἧτε ξείνων θέμις ἐστίν.
 Ἀλλ' αἰδέϊο, φέριστε, θεοὺς · ἱκέται δέ τοι εἰμεν.
 Ζεὺς δ' ἐπιτιμῆτωρ ἱκετῶν τε ξείνων τε,
 Ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀκηδεῖ. 30
 Ὡς ἐφάμην · ὁ δέ μ' αὐτίκα' ἀμειβετο νηλεῖ θυμῷ ·
 Νήπιός εἰς, ὧ ξεῖν', ἥ τηλόθεν εἰλήλουθας,
 Ὅς με θεοὺς κίλειαι ἥ δειδίμεν ἥ ἀλέασθαι.
 Οὐ γὰρ Κύνειπες Διὸς αἰγίοχου ἀλέγουσιν,
 Οὐδὲ θεῶν μακάρων · ἐπειὴ πολὺ φέρτεροί εἰμεν. 35
 Οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος περὶδοίμην

Οὔτε σεῦ, οὔθ' ἐτάρων, εἰ μὴ θυμός με καλύνει.

Ἀλλὰ μοι εἴφ', ὅπῃ ἔσχατος ἰὼν εὐεργία νῆα·

Ἴη που ἐπ' ἐσχατιῆς, ἣ καὶ σχειδὸν, ὄφρα δαίω.

ὣς φάτο πειράζων· ἐμὲ δ' οὐ λάθον εἰδότες πολλὰ·

5 Ἀλλὰ μιν ἄπορρόφον προσέφην δολλοῖς ἐπίεσσι·

Νῆα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,

Πρὸς πέτρῃσι βαλὼν, ὅμῃς ἐπὶ πείρασι γαίης,

Ἄκρῃ προσπιλάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·

Αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.

10 ὣς ἐφάμην· ὃ δὲ μ' οὐδὲν ἀμείβετο νηλεὲς θυμῷ·

Ἀλλ' ὄγ' ἀναΐτας ἐτάροις ἐπὶ χεῖρας ἔαλλον·

Σὺν δὲ δύο μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ

Κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέει, δεῦτε δὲ γαῖαν.

Τοὺς δὲ διαμειδίσσι ταμῶν ὥπλισσατο δόρυπον·

15 Ἦσθιαι δ', ὥστε λῆων ὀρεσίτροφος, οὐδ' ἀπέλειπεν

Ἐγκατὰ τε σάρκας τε καὶ ὀστέα μυελόεντα.

Ἡμεῖς δὲ κλαίοντες ἀνεσχεῖτομεν Διὶ χεῖρας,

Σχέτλια ἔργ' ὀρόωντες· ἀμχανίῃ δ' ἔχε θυμόν.

Αὐτὰρ ἐπεὶ Κύνελωσιν μεγάλην ἐμπλήσασατο νηδύν,

20 Ἀνδρόμεα κρέ' ἔδων, καὶ ἐπ' ἄκρητον γάλα πίνων,

Κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.

Τὸν μὲν ἐγὼ βούλευσα κατὰ μεγάλητορα θυμόν,

Ἄσπον ἰὼν, εἶφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ,

Οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσιν,

25 Χεῖρ' ἐπιμασσάμενος· ἕτερος δὲ με θυμὸς ἔρυκεν.

Αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·

Οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλῶν

Χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν πρόσθιηκεν.

ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ δῖαν.

30 Ἦμος δ' ἠριγόνεια φάνη ῥοδοδάκτυλος Ἥως,

Καὶ τότε πῦρ ἀνέκαιε, καὶ ἤμελγε κλυτὰ μέλα,

Πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβροτον ἦκεν ἐκάστη.

Αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἅ' ἔργα,

Σὺν δ' ὄγε δ' αὐτε δύο μάρψας ὥπλισσατο διῆπνον.

35 Δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,

Ῥηϊδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα

Ἄψ ἐπέθηχ', ὥσει τε φάρετρε πᾶμ' ἐπιθείη.
 Πολλῇ δὲ φοίξῃ πρὸς ὄρος-τρέπε πύονα μῆλα
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 Ἐὶ πῶς τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή. 5
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
 Χλωρὸν, ἐλαίνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη
 Ἀνάνθην· τὸ μὲν ἄμμες εἵσκομεν εἰσορόωντες,
 Ὅσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,
 Φορτίδος, εὐρείης, ἣν' ἐκπεράα μέγα λαῖτμα· 10
 Τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράσθαι.
 Τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς,
 Καὶ παρέθηχ' ἐτάροισιν, ἀποξύναι δ' ἐκέλευσα.
 Οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δὲ θόωσα παραστάς
 Ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῃ. 15
 Καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῃ,
 Ἦ ῥα κατὰ σπέλους κέχυτο μεγάλ' ἥλιθα πολλή.
 Αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάχθαι ἄνωγον,
 Ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰέρας,
 Τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱάνοι. 20
 Οἱ δ' ἔλαχον, τοὺς ἄν κε καὶ ἦθελον αὐτὸς ἐλίσθαι,
 Τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
 Ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
 Αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πύονα μῆλα,
 Πάντα μάλ'· οὐδὲ τι λείπε βαθείης ἔκτοθεν αὐλῆς, 25
 Ἦ τοι οὐσάμενος, ἧ καὶ θεὸς ὥς ἐκέλευσεν.
 Αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας,
 Ἐξόμενος δ' ἤμελγεν ὅϊς καὶ μηκάδας αἶγας,
 Πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβριον ἦκεν ἐκάστη.
 Αὐτὰρ ἐπειδὴ σπεῦσε ποτησάμενος τὰ ἅ ἔργα, 30
 Σὺν δ' ὕγε δ' αὐτε δῶμα μάργας ὠπλίσσατο δόρπον.
 Καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
 Κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἶνοιο·
 Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμαα κρέα·
 Ὅφρ' εἰδῆς, οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθαι 35
 Ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας

Οἴκαδε πέμψειας· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς.
 Σχέτις, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἴκοιτο
 Ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.

Ἦς ἐφάμην· ὁ δὲ δέκτο καὶ ἔκπιεν· ἦσαστο δ' αἰνῶς
 5 Ἡδὺ ποτὸν πίνων· καὶ μ' ᾗτε δεύτερον αὐτῖς·

Δὸς μοι ἔτι πρόφρων, καὶ μοι τὸν οὖνομα εἰπέ
 Αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.

Καὶ γὰρ Κυκλώπεσσι φέρει ξείδωρος ἄρουρα
 Οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
 10 Ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.

Ἦς ἔφατ'· αὐτὰρ οἱ αὐτῖς ἐγὼ πόρον αἴθοπα οἶνον·
 Τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
 Αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
 Καὶ τότε δὴ μιν ἔπεσσι προσηΰδων μελιχιοσίην·

15 Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι
 Ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥσπερ ὑπέστίης.
 Οὔτις ἔμοιγ' ὄνομα· Οὔτιν δέ με κικλήσκουσιν
 Μήτηρ ἡδὲ πατήρ ἡδ' ἄλλοι πάντες ἑταῖροι.

Ἦς ἐφάμην· ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ·
 20 Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν,
 Τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήϊον ἔσται.

Ἦ, καὶ ἀνακλινθεὶς πέσεν ὕπτιος· αὐτὰρ ἔπειτα
 Κεῖτ' ἀποδοχμῶσας παχὺν αὐχένα· καὶ δέ μιν ὕπνος
 Ἦρει πανδαμάτωρ· φάρυγος δ' ἐξέσσαντο οἶνος,
 25 Ψωμοὶ τ' ἀνδρόμεοι· ὁ δ' ἐρέύγετο οἶνοβαρεῖων.
 Καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
 Εἵως θερμαίνοιτο· ἔπεισά τε πάντας ἑταίρους
 Θάρσυνον, μή τις μαι ὑποδδείσας ἀναδύη.

Ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλαῖνος ἐν πυρὶ μέλλεν
 30 Ἀψοῦσθαι, χλωρός περ ἐὼν, διαφαίνεται δ' αἰνῶς,
 Καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι
 Ἰσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαιμῶν.

Οἱ μὲν, μοχλὸν ἐλόντες ἐλαῖνον, ὅξυν ἐπ' ἄκρω,
 Ὀφθαλμῷ ἐνέριεσαν· ἐγὼ δ' ἐφύπερθεν ἀερόθεις
 35 Δίνεον· Ἦς ὅτε τις τρυπῶ δόρυ νήϊον ἀνῆρ
 Τρυπάνῳ, οἱ δέ τ' ἐνεργθεν ὑποσσεύουσιν ἱμάντι

Ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰαί·
 Ὡς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 Δινέομεν, τὸν δ' αἶμα περιῶρες θερμόν ἐόντα.
 Πάντα δὲ οἱ βλέφαρ' ἄμφι καὶ ὀφρύας εὔσεν αὐτμή,
 Γλήνης καιομένης· σφαραγεῦντο δὲ οἱ πυρὶ ῥίξαι. 5
 Ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρον
 Εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα,
 Φαρμάσσων· τὸ γὰρ αὐτὲ σιδήρου γε κράτος ἐστίν·
 Ὡς τοῦ σιῶ' ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῷ.
 Σμερδαλέον δὲ μέγ' ὤμωξεν· περὶ δ' ἔαχε πέτρῃ· 10
 Ἡμεῖς δὲ δεισαντες ἀπεσσύμεθ'. Αὐτὰρ ὁ μοχλὸν
 Ἐξέρυσ' ὀφθαλμοῖο, πεφυρμένον αἵματι πολλῷ·
 Τὸν μὲν ἔπειτ' ἔρριπεν ἀπὸ ἑο χειρὶν ἀλῶν.
 Αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπυνεν, οἳ ῥά μιν ἄμφος
 Ὡκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας· 15
 Οἱ δὲ βοῆς ἄτοντες ἐφοίτων ἄλλοθεν ἄλλος·
 Ἰστάμενοι δ' εἶροντο περὶ σπῆος, ὅ,τι ἔ κήδοι·
 Τίπτε τέσον, Πολύφημ', ἀρήμενος ὧδ' ἐβόησας
 Νύκτα δι' ἀμβροσίην, καὶ αὖπνους ἄμμε τίθησθαι;
 Ἡ μήτις σευ μῆλα βροτῶν αἰκοντος ἐλαύνει; 20
 Ἡ μήτις σ' αὐτὸν κτείνει δόλω, ἦε βίηφιν;
 Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερός Πολύφημος·
 Ὡ φίλοι, Οὐτίς με κτείνει δόλω, οὐδὲ βίηφιν.
 Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 Εἰ μὲν δὴ μήτις σε βιάζεται, οἶον ἐόντα, 25
 Νοῦσόν γ' οὐπὼς ἔστι Διὸς μεγάλου ἀλέασθαι·
 Ἀλλὰ σύγ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.
 Ὡς ἄρ' ἔφην ἀπιόντες· ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 Ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μήτις ἀμύμων.
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησιν, 30
 Χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἴλε θυράων·
 Αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο, χεῖρε πετάσσας,
 Εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζα·
 Οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νῆπιον εἶναι.
 Αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 35
 Εἴ τι' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ

- Εὐροίμην · πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,*
Ἦλπε περὶ ψυχῆς · μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
Ἄρσενες οἷες ἦσαν εὐτρεφεῖς, δασύμαλλοι,
 5 *Καλοὶ τε μεγάλοι τε, ἰοδνεφεῖς εἶρος ἔχοντες ·*
Τοὺς ἀκέων συνέεργον εὐστρεφεῖσσι λύγοισιν,
Τῆς ἐπὶ Κύνκλωψ εὐδε πέλωρ, ἀθελίστια εἰδώς,
Σύντρεϊς αἰνύμενος · ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
Τῷ δ' ἐτέρῳ ἐκάτερθεν ἴτην, σῶοντες ἐταίρους.
 10 *Τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον · αὐτὰρ ἔγωγε —*
Ἄρνεϊός γάρ ἑην, μήλων ὄχ' ἄριστος ἀπάντων —
Τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἔλυσθεῖς
Κεῖμην · αὐτὰρ χερσὶν ἁώτου θυσπεσίλοι
Νωλεμέως στρεφθεῖς ἐχόμεν τειληότι θυμῷ.
 15 *Ἦν τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ διαν.*
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
Καὶ τότε ἔπειτα νομόνδ' ἐξέσσαντο ἄρσενα μῆλα,
Θήλειαι δ' ἐμέμηκον ἀνήμακτοι περὶ σηκούς ·
Οὐθата γὰρ σφαραγεῦντο. Ἄναξ δ' ὀδύνησι κακῇσιν
 20 *Τειρόμενος, πάντων οἴων ἐπεμαίετο νῶτα*
Ὀρθῶν ἱσταότων · τὸ δὲ ρήπιος οὐκ ἐνόησεν,
Ὡς οἱ ὑπ' εἰροπόκων ὄων στέρνοισι δέδεντο.
Ἦτοτατος ἄρνεϊός μήλων ἔστειχε θύραζε,
Λάχνην στεινόμενος καὶ ἐμοὶ, πυκινὰ φρονέοντι.
 25 *Τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος ·*
Κριεῖ πέπον, τί μοι ᾧδε διὰ σπέος ἔσσυο μήλων
Ἦτοτατος ; οὔτι πάρος γε λελειμμένος ἔρχεται οἴων,
Ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης,
Μακρὰ βιβάς · πρῶτος δὲ ῥοᾶς ποταμῶν ἀφικάνεις
 30 *Πρῶτος δὲ σταθμόνδε λιλαιεὶ ἀπονέεσθαι*
Ἐσπέριος · νῦν αὖτε πανύστατος — ἦ σὺν' ἄνακτος
Ὀφθαλμὸν ποθέεις ; τὸν ἀνὴρ κακὸς ἐξαλάωσεν,
Σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,
Οὔτις, ὃν σὺ πω φημὶ πεφυγμένον εἶναι ὄλεθρον.
 35 *Εἰ δὴ ὁμοφρονέοις, πετιφωνήεις τε γένοιο,*
Εἰπεῖν, ὅππῃ κείνος ἐμὸν μένος ἤλασκάξει ·

Τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 Θεινομένου βραίοιτο πρὸς οὐδεῖ· καὶ δέ κ' ἐμὸν κῆρ
 Λωφῆσαι κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὐτίς.

Ὡς εἰπὼν, τὸν κριὸν ἀπὸ ἑο πέμπε θύραζε.

Ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς, 5

Πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους.

Καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,

Πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα

Ἰκόμεθ'· ἀσπασιοὶ δὲ φίλοις ἐτάροισι φάνημεν,

Οἱ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες· 10

Ἄλλ' ἐγὰ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,

Κλαίειν· ἄλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα

Πόλλ' ἐν νηϊ βαλόντας, ἐπιπλεῖν ἄλμυρόν ὕδωρ.

Οἱ δ' αἰψ' εἰσβαίνον, καὶ ἐπὶ κληῖσι κάθιζον·

Ἐξῆς δ' ἐξόμενοι πολίην ἅλα τύπτον ἑρεμῶϊς. 15

Ἄλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,

Καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισιν·

Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

Ἐδμεναι ἐν σπηΐ γλαφυρῷ κρατερῆφι βίηφιν!

Καὶ λίην σέγ' ἔμελλε κίχῃσασθαι κακὰ ἔργα, 20

Σχέτλι'! ἐπεὶ ξείνους οὐχ ἄξιο σῶ ἐνὶ οἴκῳ

Ἑοθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.

Ὡς ἐφάμην· ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον·

Ἦκε δ' ἀποβόηξας κορυφὴν ὄρεος μεγάλοιο·

Καὶ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο. 25

Τυτθὸν ἐδεύησεν δ' οἰήϊον ἄκρον ἰκέσθαι.

Ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

Τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κῦμα,

Πλημμυρὶς ἐν πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.

Αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντόν 30

Ὡσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα

Ἐμβάλλειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν,

Κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρυσσαν.

Ἄλλ' ὅτε δὴ δις τόσσον ἅλα πρήσσοντες ἀπῆμεν,

Καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι 35

Μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

- Σχέτιλα, τίπτ' ἐθίλεις ἐρεθιζέμεν ἄγριον ἄνδρα ;*
Ὅς καὶ νῦν πόντορονδε βαλὼν βίλος, ἤγαγε νῆα
Αὐτίς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλίσθαι.
Εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἄκουσας,
5 *Σὺν κεν ἄρας ἡμίων κεφαλὰς καὶ νῆϊα δοῦρα,*
Μαρμάρῳ ὀκρίοντι βαλὼν · τόσσον γὰρ ἴησι.
Ὡς φάσαν · ἀλλ' οὐ κείθον ἑμὸν μεγαλήτορα θυμὸν,
Ἀλλὰ μιν ἄσφοδρον προσέφην κεκοιτότι θυμῷ ·
Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνδρώπων
10 *Ὀφθαλμοῦ εἴρηται ἀεικέλιον ἀλαωτὺν,*
Φάσθαι, Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
Τῖόν Λαίρτιω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.
Ὡς ἐφάμην · ὁ δὲ μ' οἰμώσας ἡμείβετο μύθῳ ·
Ὡ πόποι ! ἧ μάλα δὴ με παλαιάφατα θέσφαθ' ἱκάνει.
15 *Ἔσκε τις ἐνθάδε μάντις ἀνὴρ, ἧς τε μέγας τε,*
Τῆλεμος Εὐρυμίδης, ὃς μαντοσύνην ἐπέκαστο,
Καὶ μαντευόμενος κατεγῆρα Κυκλώπαςιν ·
Ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
Χειρῶν ἐξ Ὀδυσσῆος ἁμαρτήσεσθαι ὀπρῶπης.
20 *Ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην*
Ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον αἰκλήν ·
Νῦν δὲ μ' ἔων ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄικυς
Ὀφθαλμοῦ ἀλάωσειν, ἐπεὶ μ' ἰδαμάσσατο οἶνω.
Ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνε τοι παρ ξείνια θείω,
25 *Πομπήν τ' ὀτρύνω δόμεναι κλυτὸν Ἐννοσίγαιον ·*
Τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὖχεται εἶναι ·
Αὐτὸς δ', αἶ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος,
Οὔτε θεῶν μακάρων, οὔτε θνητῶν ἀνδρώπων.
Ὡς ἔφατ' · αὐτὰρ ἐγὼ μιν ἁμειβόμενος προσέειπον ·
30 *Αἶ γὰρ δὴ ψυχῆς τε καὶ αἰδῶνός σε δυναίμην*
Εὖνιν ποιήσας πέμψαι δόμον Ἀἶδος εἴσω ·
Ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' Ἐννοσίχθων.
Ὡς ἐφάμην · ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
Εὖχeto, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα ·
35 *Κλυῖθι, Ποσειδάων γαίηοιχε, κυανοχαῖτα ·*
Εἰ ἐτιόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὖχεται εἶναι,

Δὸς μὴ Ὀδυσσῆα πολυπόρθιον οἶκαδ' ἰκέσθαι.

Τῶν Λαέρτιω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.

Ἄλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν, καὶ ἰκέσθαι

Οἶκον εὐκτιμενον καὶ ἐὴν ἐς πατρίδα γαῖαν.

Ὅψε κακῶς ἔλθοι, δλέσας ἄπο πάντας ἐταῖρους,

5

Νηὸς ἐπ' ἄλλοτρίης, εὐροὶ δ' ἐν πῆματα οἴκῳ.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Κυανοχαίτης.

Αὐτὰρ ὃγ' ἐξαῦτις πολὺ μείζονα λᾶαν αἶερας,

Ἦκ' ἐπιδινήσας· ἐπέρισε δὲ ἴν' ἀπέλεθρον.

Καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο

10

Τυτθὸν, ἐδεύησεν δ' οἰήτιον ἄκρον ἰκέσθαι.

Ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

Τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.

Ἄλλ' οἷτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι

Νῆες εὖσσελμοι μένον ἄθροαι, ἀμφὶ δ' ἐταῖροι

15

Εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ.

Νῆα μὲν, ἐνθ' ἔλθόντες, ἐκέλασμεν ἐν ψαμάθοισιν,

Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

Μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες,

Δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κλοιὺ ἕλῃ.

20

Ἀργειὸν δ' ἐμοὶ οἶψ' εὐκνήμιδες ἐταῖροι,

Μῆλων δαιομένων, δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ

Ζηνὶ κελαινεφεῖ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,

Ῥέξας, μηδ' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,

Ἄλλ' ἄρα μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι

25

Νῆες εὖσσελμοι καὶ ἐμοὶ ἐρήγες ἐταῖροι.

Ὡς τότε μὲν πρόπαν ἡμαρ, ἐς ἥλιον καταδύντα,

Ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.

Ἥμος δ' ἥλιος κατέδυ, καὶ ἐπὶ κνέφας ἤλθεν,

Δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

30

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,

Δὴ τότε· ἐγὼν ἐτάροισιν ἐποτρύννας ἐκέλευσα

Αὐτοὺς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λῦσαι.

Οἱ δ' αἶψ' εἰσβαίνον, καὶ ἐπὶ κληῖσι κάθιζον·

Ἐξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτιον ἐρετμοῖς.

35

Ἐνθεν δὲ προτέρῳ πλέομεν, ἀκαχήμενοι ἤτορ,

Ἄσμενοι ἐκ θανάτοιο, φίλους δλέσαντες ἐταῖρους.

ODES OF ANACREON.

1. THE DOVE.

- Ἐρασμὴ πέλεια,
 Πόθεν, πόθεν πέτασαι ;
 Πόθεν μύρων τοσούτων,
 Ἐπ' ἥeros θέουσα,
 5 Πνέεις τε καὶ ψεκάξεις ;
 Τίς εἷς ; — τί σοι μέλει δέ ;
 Ἀνακρέων μ' ἔπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάντων
 10 Κρατοῦντα καὶ τύραννον.
 Πέπρακέ μ' ἡ Κυθήρη,
 Λαβοῦσα μικρὸν ὕμνον ·
 Ἐγὼ δ' Ἀνακρέοντι
 Διακονῶ τοσαῦτα.
 15 Καὶ νῦν, ὄρᾳς, ἐκείνου
 Ἐπιστολὰς κομίζω ·
 Καὶ φησιν εὐθέως με
 Ἐλευθέρην ποιήσειν.
 Ἐγὼ δέ, κῆν ἀφῆ με,
 20 Δούλη μενῶ παρ' αὐτῷ.
 Τί γάρ με δεῖ πέτασθαι
 Ὅρη τε καὶ κατ' ἄγρους,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριάν τι ;
 25 Τανῦν ἔδω μὲν ἄρτον,
 Ἀφαρπάσασα χειρῶν
 Ἀνακρέοντος αὐτοῦ ·
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει.

Πιοῦσα δ' ἂν χορεύω,
 Καὶ δεσπότην ἐμοῖσι
 Πτεροῖσι συσκιάζω ·
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Τῷ βαρβίτῳ καθεύδω.
 Ἐχεις ἅπαντ' ἄπελθε.
 Λαλίστέραν μ' ἔθηκες,
 Ἄνθρωπε, καὶ κορώνης.

5

2. THE SWALLOW.

Σὺ μὲν, φίλη χελιδὼν,
 Ἐτῆσίη μολοῦσα,
 Θέρει πλέκεις καλιήν ·
 Χειμῶνι δ' εἰς ἄφαντος
 Ἦ Νεῖλον ἢ πὶ Μέμφιν.
 Ἐρως δ' αἰεὶ πλέκει μεν
 Ἐν καρδίῃ καλιήν.
 Πόθος δ' ὅ μὲν πτεροῦται,
 Ὅ δ' ὧν ἐστὶν ἀκμήν,
 Ὅ δ' ἡμίλεπτος ἦδη.
 Βοή δὲ γίνετ' αἰεὶ
 Κεχηγνόντων νεοτιῶν.
 Ἐρωτιδεῖς δὲ μικροῦς
 Οἱ μείζονες τρέφουσιν.
 Οἱ δὲ τραφέντες εὐθὺς
 Πάλιν κύουσιν ἄλλους.
 Τί μῆχος οὖν γένηται;
 Οὐ γὰρ σθένω τοσούτους
 Ἐρωτας ἐκσοβῆσαι.

10

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3. THE SPRING.

Ἴδε, πῶς ἔαρος φανέντος
 Χάριτες ῥόδα βρύουσιν ·
 Ἴδε, πῶς κῦμα θαλάσσης
 Ἀπαλύνεται γαλήνῃ ·

30

Ἴδε, πῶς νῆσσα κολυμβᾷ·
 Ἴδε, πῶς γέρανός ὁδεύει·
 Ἀφελῶς δ' ἔλαμψε Τιτάν.
 Νεφελῶν σκιαὶ δονοῦνται·
 5 Τὰ βροτῶν δ' ἔλαμψεν ἔργα.
 Καρποῖσι γαῖα προκύντει·
 Καρπὸς ἐλαίας προκύντει.
 Βρομίου στέφεται τὸ νᾶμα.
 Κατὰ φύλλον, κατὰ κλώνα,
 10 Καθελῶν ἤνθησι καρπός.

4. CUPID STUNG.

Ἔρως ποτ' ἐν ῥόδοισι
 Κοιμωμένην μέλιτταν
 Οὐκ εἶδεν, ἀλλ' ἐτρώθη.
 Τὸν δάκτυλον δὲ δαχθεῖς
 15 Τᾶς χειρὸς ὠλόλυξε·
 Δραμῶν δὲ καὶ πετασθεῖς
 Πρὸς τὴν καλὴν Κυθήρην,
 Ὀλωλα, μάτερ, εἶπεν,
 Ὀλωλα, ἀποθνήσκω.
 20 Ὀφεις μ' ἔτυψε μικρὸς
 Πτερωτός, ὃν καλοῦσι
 Μέλιτταν οἱ γεωργοί.
 Ἄ δ' εἶπεν, Εἰ τὸ κέντρον
 Πονεῖ τὸ τᾶς μελίττας,
 25 Πόσον, δοκεῖς, πονοῦσιν,
 Ἔρως, ὅσους αὐτὸν βάλλεις;

5. THE CICADA.

Μᾶκαρίζομέν σε, τέττιξ,
 Ὅτι δενδρέων ἐπ' ἄκρων,
 Ὀλλγὴν δρόσον πεπωκώς,
 30 Βασιλεὺς ὅπως, αἰεδαίεις.

Σὺ γὰρ ἔστι κεῖνα πάντα,
 Ὅποσα βλέπεις ἐν ἀγροῖς,
 Χ' ὅποσα φέρουσιν ὕλαι.
 Σὺ δὲ φίλος γεωργῶν,
 Ἀπὸ μηδενός τι βλάπτων ·
 Σὺ δὲ τίμιος βροτοῖσι,
 Θέρεος γλυκὺς προφήτης.
 Φιλέουσι μὴν σε Μοῦσαι·
 Φιλεῖ δὲ Φοῖβος αὐτὸς,
 Αἰγυρὴν δ' ἔδωκεν οἴμην ·
 Τὸ δὲ γῆρας οὐ σε τείρει,
 Σοφὲ, γηγενῆς, φίλυμνε,
 Ἀπαθῆς, ἀναιμόσαρκα·
 Σχεδὸν εἰ θεοῖς ὅμοιος.

5

10

6. BEAUTY.

Φύσις κέρατα ταύροις,
 Ὅπλ' δ' ἔδωκεν ἵπποις,
 Ποδωκίην λαγωοῖς,
 Λέουσι χάσμ' ὀδόντων,
 Τοῖς ἰχθύσιν τὸ κνητὸν,
 Τοῖς ὀρνέοις πέτασθαι,
 Τοῖς ἀνδράσιν φρόνημα.
 Γυναιξὶν οὐκ ἔτ' εἶχεν.
 Τί οὖν δίδωσι; κάλλος,
 Ἄντ' ἀσπίδων ἀπασῶν,
 Ἄντ' ἐγχείων ἀπάντων.
 Νικᾷ δὲ κατ' αἰδηρον
 Καὶ πῦρ καλὴ τις οὔσα.

15

20

25

7. CUPID.

Μεσονυκτίοις ποθ' ὥραις,
 Στρέφεται ὅτ' Ἄρκτος ἤδη
 Κατὰ χεῖρα τὴν Βοώτου,
 Μερόπων δὲ φῦλα πάντα

30

- Κίεσται κόπῳ δαμέντα,
 Τότ' Ἔρως ἐπισταθείς μεν
 Θυρίων ἔκοπι' ὀχῆας.
 Τίς, ἔφην, θύρας ἀράσσει ;
 5 Κατὰ μεν σχίσεις ὀνειρούς.
 Ὅ δ' Ἔρως, ἄνοιγε, φησὶ,
 Βρέφος εἰμὶ, μὴ φόβησαι,
 Βρέχομαι δὲ, κασέληνον
 Κατὰ νύκτα πεπλάνημαι.
 10 Ἐλέησα ταῦτ' ἀκούσας,
 Ἀνὰ δ' εὐθὺ λύχνον ἄψας
 Ἀνέωξα, καὶ βρέφος μὲν
 Ἔσορῳ φέροντα τόξον
 Πτέρυγας τε καὶ φαρέτρην ·
 15 Παρὰ δ' ἱστίην καθίξας,
 Παλάμαισι χεῖρας αὐτοῦ
 Ἀνέθαιπον, ἐκ δὲ χαίτης
 Ἀπέθλιβον ὑγρὸν ὕδωρ.
 Ὅ δ', ἐπεὶ κρύος μεθῆκε,
 20 Φέρε, φησὶ, πειράσσωμεν
 Τόδε τόξον, ἐς τί μοι νῦν
 Βλάβεται βραχεῖσα νευρή ·
 Τανύει δὲ, καὶ με τύπτει
 Μίσσον ἥπαρ, ὥσπερ οἷστρος,
 25 Ἀνὰ δ' ἄλλεται καχάζων,
 Ξένη δ', εἶπε, συγχάρηθι,
 Κέρας ἀβλαβὲς μὲν ἔστι,
 Σὺ δὲ καρδίαν πονήσεις.*

8. OLD AGE.

- Λέγουσιν αἱ γυναῖκες ·
 30 Ἀνακρέων, γέρων εἴ ·
 Λαβὼν ἔσοπτρον, ἄθρεμ
 Κόμας μὲν οὐκ ἔτ' οὐσας,*

Ψιλὸν δὲ σευ μέτωπον.
 Ἐγὼ δὲ τὰς κόμας μὲν,
 Εἴτ' εἰσὶν, εἴτ' ἀπῆλθον,
 Οὐκ οἶδα· τοῦτο δ' οἶδα,
 Ὡς τῷ γέροντι μᾶλλον
 Πρέπει τὸ τερπνὰ παίζειν,
 Ὅσω πέλας τὰ Μοίρης.

5

9. ENJOYMENT OF THE PRESENT.

Οὐ μοι μέλει τὰ Γύγεω
 Τοῦ Σαρδίων ἄνακτος·
 Οὐδ' εἶλε πώ με ζῆλος,
 Οὐδὲ φθονῷ τυράννοισ.
 Ἐμοὶ μέλει μύροισι
 Καταβρέχειν ὑπὴν·
 Ἐμοὶ μέλει φόδοισι
 Καταστέφειν κάρηνα.
 Τὸ σήμερον μέλει μοι·
 Τὸ δ' αὔριον τίς οἶδεν;

10

15

10. CUPID.

Αἱ Μοῦσαι τὸν Ἔρωτα
 Δήσασαι στεφάνοισι
 Τῷ Κάλλῃ παρέδωκαν.
 Καὶ νῦν ἡ Κυθέρεια
 Ζητεῖ, λύτρα φέρουσα,
 Λύσασθαι τὸν Ἔρωτα.
 Κἄν λύσῃ δέ τις αὐτὸν,
 Οὐκ ἔξεισι, μενεῖ δέ·
 Δουλεύειν δεδίδακται.

20

25

11. STATUE OF EUROPA.

Ὁ ταῦρος οὗτος, ὦ παῖ,
 Ζεὺς μοι δοκεῖ τις εἶναι.
 Φέρει γὰρ ἀμφὶ νώτοις
 Σιδωνίην γυναῖκα.
 5 Περᾷ δὲ πόντον εὐρύν,
 Τέμνει τε κύμα χηλαῖς.
 Οὐκ ἂν δὲ ταῦρος ἄλλος
 Ἐξ ἀγέλης ἔλασθεις
 10 Ἐπλευσε τὴν θάλασσαν,
 Εἰ μὴ μόνος γ' ἐκείνος.

12. THE OLD MAN.

Φιλῶ γέροντα τερπνόν,
 Φιλῶ νέον χορευτῆν.
 Γέρων δ' ὅταν χορεύῃ,
 Τρίχας γέρων μὲν ἔστι,
 15 Τὰς δὲ φρένας νεάζει.

FROM SAPPHO.

VENUS.

Ποικιλόθρον', ἀθάνατ' Ἀφροδίτα,
 Παῖ Διὸς δολοπλόκα, λίσσομαι τυ,
 Μή μ' ἄσαισι, μηδ' ἀνλαιοι δάμνα,
 Πότνια, θῦμον.
 20 Ἀλλὰ τυτὶδ' ἔλθ', αἶ ποκα κατεργῶτα
 Τᾷς ἐμαῖς αὐδᾶς ἄλτοισα πολλὴ
 Ἐκλυες, πατρός δὲ δόμον λιποῖσα,
 Χρύσειον ἤλθες

Ἄρμ' ὑποξεύσασα, καλοὶ δέ σ' ἄγον
 Ὠκείες στρουθοὶ περὶ γᾶς μελαίνας
 Πυκνὰ δινεῦντες πτέρ' ἀπ' ὠρανῶ αἰθέ-
 ρος διὰ μέσσω·

Αἴψα δ' ἐξίκοντο· τὺ δ' ὦ μάκαιρα
 Μειδιάσας ἄθανάτῳ προσώπῳ
 Ἦρε' ὅτι γ' ἦν τὸ πέπονθα κ' ὅτι
 Ἀή τν κάλημι,

Κ' ὅτι γ' ἐμῷ μάλιστα ἐθέλω γενέσθαι
 Μαινόλα θυμῷ; τίνα δ' αὖτε πείθω
 Τὴν σαγηνέουσαν φιλότατα; τίς σ' ὦ
 Σαπφοῖ ἀδικῇ;

Καὶ γὰρ αἱ φεύγει, ταχέως διώξει·
 Αἱ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει·
 Αἱ δὲ μὴ φιλῇ, ταχέως φιλάσει,
 Καὶ μὴ ἐθέλλοις.

Ἐλθέ μοι καὶ νῦν, χαλεπᾶν δὲ λύσον
 Ἐκ μεριμνᾶν, ὅσσα δέ μοι τελέσσαι
 Θῦμος ἱμέρῃει, τέλεσον, τὺ δ' αὐτὰ
 Σύμμαχος ἔσσο.

FROM SIMONIDES.

DANAE.

Ὅτε λάρνακι ἐν δαιδαλέῃ ἕνεμος
 Βρέμε πνέων, κινηθεῖσά τε λίμνα
 Δείματι ἤριπεν, οὐδ' ἀδιάντοισι
 Παρειαῖς, ἀμφὶ τε Περσεῖ βάλε
 Φίλαν χέρα, εἶπεν τε· ὦ τέκος,
 Οἶον ἔχω πόνον· σὺ δ' ἄνωγες, γαλαθηνῶ τ'
 Ἦτορι κνώσσεις ἐν ἀτεργεῖ δώματι,
 Χαλκιογόμφῳ δὲ, νυκτιλαμπεῖ,

- Κυανίῃ τε θνόφῃ · τὸ δ' ἀνάλειαν*
Ἵππερθε τῶν κόμαν βαθείαν
Παριόντος κύματος οὐκ ἀλέγεις,
Οὐδ' ἀνέμον φθόγγων, πορφυρέα
5 *Κείμενος ἐν χλανίδι, πρόσωπον καλόν.*
Εἰ δέ τοι θεινὸν τόγε δεινὸν ἦν,
Καί κεν ἐμῶν ῥημάτων λεπτὸν
Ἵππῃς οὐκας, πέλομαι, εὐδε, βρέφος,
Εὐδέτω δὲ πόντος, εὐδέτω ἄμειρον κακόν.
10 *Ματαιοβουλία δέ τις φανείη,*
Ζεῦ πάτερ, ἐκ σέο · ὃ τι δὴ θαρσαλίον
Ἔπος, εὐχομαι τεκνόφῃ δίκας μοι.

FROM CALLISTRATUS.

HARMODIUS AND ARISTOGITON.

- Ἐν μύρτου κλαδί τὸ ξίφος φορήσω,*
Ὡσπερ Ἀρμόδιος κ' Ἀριστογείτων,
15 *Ὅτε τὸν τύραννον κτανέτην,*
Ἰσονόμους τ' Ἀθήνας ἐποιήσατην.
Φίλταθ' Ἀρμόδι' οὐ τί πού τέθνηκας ·
Νήσοις δ' ἐν μακάρων σέ φασιν εἶναι,
ἵνα περ ποδώκε' Ἀχιλῆα,
20 *Τυδείδην τε ἰσθλὸν Διομήδεα.*
Ἐν μύρτου κλαδί τὸ ξίφος φορήσω,
Ὡσπερ Ἀρμόδιος κ' Ἀριστογείτων,
Ὅτ' Ἀθηναίης ἐν θυσίαις
Ἄνδρα τύραννον Ἴππαρχον ἐκαινέτην.
25 *Ἀεὶ σφῶν κλέος ἔσσεται κατ' αἶαν,*
Φίλταθ' Ἀρμόδιος, κ' Ἀριστογείτων,
Ὅτε τὸν τύραννον κτάνετον,
Ἰσονόμους τ' Ἀθήνας ἐποιήσατον.

FROM EURIPIDES.

HECUBA.

AGAMEMNON, HECUBA, CHORUS.

ΑΓΑΜΕΜΝΩΝ.

Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ
 Ἐλθοῦσ', ἐφ' οἷσπερ Ταλθύβιος ἡγγεῖλέ μοι
 Μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης ;
 Ἡμεῖς μὲν οὖν ἑώμεν, οὐδὲ ψάυομεν ·
 Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.

5

Ἦκω δ' ἀποστελῶν σε · τὰ κεῖθεν γὰρ εὖ
 Πειπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.
 Ἔα · τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὄρω
 Θανόντα Τρώων ; οὐ γὰρ Ἀργείων, πέπλοι
 Δίμας περιπτύσσοντες ἀγγέλλουσι μοι.

10

ΕΚΑΒΗ.

Δύστην, ἐμαυτὴν γὰρ λέγω, λέγουσα σέ,
 Ἐκάβη, τί δράσω ; πότερα προσπέσω γόνυ
 Ἀγαμέμνονος τοῦδ', ἢ φέρω σιγῇ κακά ;

ΑΓΑΜΕΜΝΩΝ.

Τί μοι προσώπῳ γῶτον ἐγκλίνασα σὸν
 Δύρει, τὸ πραχθέν δ' οὐ λέγεις, τίς ἔσθ' ὁδε.

15

ΕΚΑΒΗ.

Ἄλλ' εἴ με δούλην πολεμίαν θ' ἡγούμενος
 Γυνάτων ἀπώσαιοιτ', ἄλγος ἂν προσθείμεθα.

ΑΓΑΜΕΜΝΩΝ.

Οὔτοι πέφυκα μάντις, ὥστε μὴ κλύων
 Ἐξιστορήσαι σῶν ὁδὸν βουλευμάτων.

ΕΚΑΒΗ.

Ἄρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενές
 Μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς ;

20

ΑΓΑΜΕΜΝΩΝ.

Εἴ τοι με βούλει τῶνδε μηδὲν εἰδέναι,
 Ἐς ταῦτόν ἤκεις · καὶ γὰρ οὐδ' ἐγὼ κλύειν.

ΕΚΑΒΗ.

5 Οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
Τέκνοισι τοῖς ἐμοῦσι. Τί στρέφω τάδε ;
Τολμᾶν ἀνάγκη, καὶ τύχῳ καὶ μὴ τύχῳ.
Ἀγάμεμνον, ἱκετεύω σε τῶνδε γυνάτων
Καὶ σοῦ γενεῖου δεξιᾶς τ' εὐδαίμονος.

ΑΓΑΜΕΜΝΩΝ.

Τὸ χρεῖμα μαστεύουσα ; μὲν ἐλευθέρον
Αἰῶνα θέσθαι ; ῥᾷδιον γὰρ ἐστὶ σοι.

ΕΚΑΒΗ.

Οὐ δῆτα · τοὺς πακοὺς δὲ τιμωρουμένη,
Αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.

ΑΓΑΜΕΜΝΩΝ.

10 Καὶ δὴ τίς ἡμᾶς εἰς ἐπάρακτον καλεῖς ;

ΕΚΑΒΗ.

Οὐδέν τι τούτων ὦν σὺ δεσάζεις, ἄναξ.
Ὅρᾳ νεκρὸν τόνδ', οὗ κατασιτάζω δάκρυ ;

ΑΓΑΜΕΜΝΩΝ.

Ὅρῳ · τὸ μέντοι μέλλον σὺκ ἔχω μαθεῖν.

ΕΚΑΒΗ.

Τοῦτόν ποτ' ἔτεκον κἄφερον ζώνης ὕπο.

ΑΓΑΜΕΜΝΩΝ.

15 Ἔστιν δὲ τίς σῶν οὗτος, ὃς τλήμων, τέκνων ;

ΕΚΑΒΗ.

Οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίῳ.

ΑΓΑΜΕΜΝΩΝ.

Ἢ γὰρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι ;

ΕΚΑΒΗ.

Ἀνόνητά γ', ὡς εἶπες, τόνδ' ὃν εἰσορᾷς.

ΑΓΑΜΕΜΝΩΝ.

Ποῦ δ' ὦν ἐτύγχαν', ἦνίκα' ὦλλοντο πτόλις ;

ΕΚΑΒΗ.

20 Πατήρ νιν ἐξέπεμψεν, ὁρῶδ' ὦν θανεῖν.

ΑΓΑΜΕΜΝΩΝ.

Ποῖ τῶν τότε' ὄντων χωρίσας τέκνων μόρον ;

ΕΚΑΒΗ.

Ἐς τήνδε χώραν, οὐπὲρ εὐρέθῃ θανάιν.

ΑΓΑΜΕΜΝΩΝ.

Πρὸς ἄνδρ', ὃς ἔχει τήσδε Πολυμήστωρ χθονός;

ΕΚΑΒΗ.

Ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.

ΑΓΑΜΕΜΝΩΝ.

Θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότιμον τυχαίον;

ΕΚΑΒΗ.

Τίνος γ' ὑπ' ἄλλου; Θρήξιν ὤλεσε ξένος.

5

ΑΓΑΜΕΜΝΩΝ.

Ὡς τλήμον, ἧ που χρυσὸν ἱράσθη λαβεῖν;

ΕΚΑΒΗ.

Τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγω Φρυγῶν.

ΑΓΑΜΕΜΝΩΝ.

Εὖρες δὲ ποῦ νιν, ἧ τίς ἤνεγκεν νεκρόν;

ΕΚΑΒΗ.

Ἦδ', ἐντυχοῦσα ποντίκῃς ἀκτῆς ἔπε.

ΑΓΑΜΕΜΝΩΝ.

Τοῦτον ματεύουσ', ἧ πορεύσ' ἄλλον πόνον;

10

ΕΚΑΒΗ.

Δούτρ' ὥχετ' ὄϊσους ἐξ ἑλὸς Πολυξένη.

ΑΓΑΜΕΜΝΩΝ.

Κτανῶν νιν, ὥς ἔοικεν, ἐκβάλλει ξένος.

ΕΚΑΒΗ.

Θαλασσόπλαγκτόν γ', ὥδε διατεμὼν χροά.

ΑΓΑΜΕΜΝΩΝ.

Ὡς σχετλία σὺ τῶν ἀμετρήτων πόνων.

ΕΚΑΒΗ.

Ὅλωλα, κούδεν λοιπόν, Ἀγάμεμνον, κακῶν.

15

ΑΓΑΜΕΜΝΩΝ.

Φεῦ φεῦ · τίς οὕτω δυστυχῆς ἔφην γυνή;

ΕΚΑΒΗ.

Οὐκ ἔστιν, εἰ μὴ τὴν τέχην αἰτὴν λέγοις.

Ἄλλ' ὥνπερ οὖνεκ' ἀμφὶ σὸν πίπτω γόνυ,

Ἄκουσον. Εἰ μὲν ὕσιά σοι παθεῖν δοκῶ,

- Στέρχοιμ' ἄν · εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ
 Τιμωρὸς ἀνδρὸς ἀνουσιωτάτου ξίνου,
 Ὅς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω
 Δείσας δεδρακεν ἔργον ἀνουσιώτατον,
 5 Κοινῆς θεραπείης πολλάκις τυχὼν ἐμοί,
 Δειλίας τ' ἀριθμῶ πρώτα τῶν ἐμῶν φίλων ·
 Τυχὼν δ' ὅσων δεῖ καὶ λαβῶν προμηθείαν,
 Ἐκτείνει, τύμβου δ' εἰ κτανεῖν ἐβούλετο,
 Οὐκ ἤϊωσεν, ἀλλ' ἀφῆκε πόντιον.
 10 Ἡμεῖς μὲν οὖν δοῦλοι τε καὶ θανεῖς ἴσως ·
 Ἄλλ' οἱ θεοὶ σθίνουσι καὶ κείνων κρατῶν
 Νόμος · νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,
 Καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι ·
 Ὅς ἐς σ' ἀνελθὼν εἰ διαφθαρήσεται,
 15 Καὶ μὴ δίκην δάσουσιν, οἵτινες ξίνους
 Κτείνουσιν ἢ θεῶν ἰρὰ τολμῶσιν φέρειν,
 Οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.
 Ταῦτ' οὖν ἐν αἰσχροῦ θέμενος αἰδέουθ' ἐγὼ με,
 Οἴκτειρον ἡμᾶς, ὡς γραφεύς τ' ἀποσταθεὶς
 20 Ἰδοῦ με κἀνάθρησον οἱ' ἔχω κακά.
 Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
 Εὐπαις ποτ' οὔσα, νῦν δὲ γραυὴς ἄπαις θ' ἅμα,
 Ἀπολὺς, ἔρημος, ἀθλιωτάτη βροτῶν.
 Οἷμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
 25 Ἔοικα πράξαι οὐδὲν · ὦ τάλαινα' ἐγώ.
 Τί δ' ἤτα θνητοὶ τᾶλλα μὲν μαθήματα
 Μοχθοῦμεν ὡς χρὴ πάντα καὶ μαυτεύομεν,
 Πειθῶ δὲ τὴν τύραννον ἀνθρώποις μόνην,
 Οὐδὲν τι μᾶλλον ἐς τέλος σπουδάζομεν
 30 Μισθοὺς διδόντες μακθάνειν, ἢν' ἦν ποτε
 Πείθειν ἢ τις βούλοιο, τυχγάνειν θ' ἅμα;
 Πῶς οὖν ἔτ' ἄν τις ἐλπίσαι πράξαι καλῶς;
 Οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσὶ μοι,
 Αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι ·
 35 Καπνὸν δὲ πύλεως τόνδ' ὑπερθρώσπονθ' ἔρῳ.
 Ἀχόουε δὴ νυν · τὸν θανόντα τόνδ' ὄρῳς;

Τοῦτον καλῶς δρῶν ὄντα κηδεστὴν σέθεν
 Δράσεις. Ἐνός μοι μῦθος ἐνδεής ἐστι.
 Εἴ μοι γένοιτο φθόγγος ἐν βραχίονι
 Καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
 Ἡ Δαιδάλου τέχναισιν ἢ θεῶν τινος,
 Ὡς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων
 Κλαίοντ', ἐπισκῆπτοντα παντοίους λόγους.
 Ὡ δέσποτ', ὦ μέγιστον Ἑλλήσιν φάος,
 Πιθοῦ, πάρασχευ χεῖρα τῇ πρεσβύτιδι
 Τιμωρὸν, εἰ καὶ μηδὲν ἐστίν, ἀλλ' ὅμως.
 Ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν
 Καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεὶ.

5

10

ΧΟΡΟΣ.

Δεινὸν γε, θνητοῖς ὥς ἅπαντα συμπίπτει,
 Καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 Φίλους τιθέντες τοὺς γε πολεμιοτάτους,
 Ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιοῦμενοι.

15

Αἴ' ΑΜΕΜΝΩΝ.

Ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας σέθεν,
 Ἐκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω,
 Καὶ βούλομαι θεῶν θ' οὐνεκ' ἀνόσιον ξένον
 Καὶ τοῦ δικαίου τήνδε σοὶ δοῦναι δίκην,
 Εἴ πως φανείη γ' ὥστε σοὶ τ' ἔχειν καλῶς.
 Ἔστιν γὰρ ἢ ταραγμὸς ἐμπέπτωκέ μοι·
 Τὸν ἄνδρα τοῦτον φίλιον ἡγείμαι στρατὸς,
 Τὸν καὶ θανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
 Ὅδ' ἐστὶ, χωρὶς τοῦτο κοῦ κοινὸν στρατῷ.
 Ἡρὸς ταῦτα φρόντις· ὥς θέλοντα μὲν μ' ἔχεις
 Σοὶ συμπονῆσαι καὶ ταχὺν προσαρκέσαι,
 Βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

20

25

ΕΚΑΒΗ.

Φεῦ·
 Οὐκ ἔστι θνητῶν ὅστις ἔστι' ἐλεύθερος·
 Ἡ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,
 Ἡ πλῆθος αὐτὸν πόλεος ἢ νόμων γράφαι·
 Εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

30

- Δόξη δὲ μὴ δοῶν ταῦτα τῷ κεκτημένῳ,
 Μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.
 Τοῦ σώματος γὰρ οὐκ ἐξ τὸν κύριον
 Κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἰωνημένον.
 5 Καὶ ταῦτα μὲν δὴ ταῦτα. Τῷ δὲ Λοξία,
 Ὅς θεσπιωδεῖ τρίποδος ἐκ χρυσηλάτου,
 Μέμψιν δικαίαν μέφομαι ταύτην, ὅτι
 Ἰατρὸς ὢν καὶ μάντις, ὡς φασιν, σοφὸς,
 Μελαγχολῶντ' ἀπέπεμψε μου τὸν δεσπότην,
 10 Ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,
 Τὸνναντίον δοῶν ἢ προσῆκ' αὐτῷ ποιεῖν.
 Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα·
 Οὗτος δ' ἀκολουθεῖ, καὶ με προσβιάζεται,
 Καὶ ταῦτ' ἀποκρινόμενος τὸ παράπαν οὐδὲ γρά.
 15 Ἐγὼ μὲν οὖν οὐκ ἔσθ' ὅπως σιγήσομαι,
 Ἦν μὴ φράσης, ὃ τι τῷδ' ἀκολουθεῖν μὲν ποτε,
 Ὡς δέσποτ'· ἀλλὰ σοι παρέξω πράγματα.
 Οὐ γάρ με τυπήσεις, στέφανον ἔχοντά γε.

ΧΡΕΜΤΛΟΣ.

- Μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἦν λυπῆς τί με,
 20 Ἵνα μᾶλλον ἀλγῆς.

ΚΑΡΙΩΝ.

- Ἀἷρος· οὐ γὰρ παύσομαι
 Πρὶν ἂν φράσης μοι τίς ποτ' ἐστὶν οὐτοσί.
 Εὐνὸς γὰρ ὢν σοι πυνθάνομαι πάντῃ σφόδρα.

ΧΡΕΜΤΛΟΣ.

- 25 Ἀλλ' οὐ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν
 Πιστότατον ἡγοῦμαι σε καὶ κλεπτίστατον.
 Ἐγὼ θεοσειβῆς καὶ δίκαιος ὢν ἀνὴρ
 Κακῶς ἔπραττον καὶ πένης ἦν.

ΚΑΡΙΩΝ.

Οἶδά τοι.

ΧΡΕΜΤΛΟΣ.

- 30 Ἔτεροι δ' ἐπλούτουν, ἱερόσυλοι, ῥήτορες
 Καὶ συκοφάνται καὶ πονηροί.

Ὡς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,
Διασὴ μέριμνα μητρὶ, κρυφθῆτιον χθονί.

ΑΓΑΜΕΜΝΩΝ.

Ἔσται τῷδ' οὕτω· καὶ γὰρ εἰ μὲν ἦν στρατῷ
Πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
Νῦν δ', οὐ γὰρ ἔησ' οὐρίους πνοᾶς θεός,
Μένειν ἀνάγκη πλοῦν ὀρώντας ἥσυχον.
Γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
Ἰδία θ' ἐκάστω καὶ πόλει, τὸν μὲν κακὸν
Κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

ΧΟΡΟΣ.

Σὺ μὲν, ὦ πατρίς Ἰλιάς,
Τῶν ἀπορθήτων πόλις οὐκέτι λείπει·
Τοῖον Ἑλλάνων νέφος ἀμφὶ σε κρύπτει
Δορὶ δὴ δορὶ πέρσαν.
Ἀπὸ δὲ στεφάναν κέκαρσαι
Πύργων, κατὰ δ' αἰθάλου
Κηλίδ' οἰκτροτάταν κέχρωσαι,
Τύλαιν', οὐκέτι σ' ἐμβατεύσω.
Μεσονύκτιος ὠλλύμαν,
Ἥμος ἐκ δειπνῶν ὕπνος ἡδὺς ἐπ' ὄσσοις
Κλιδναιται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
Θυσιᾶν καταπαύσας
Πόσις ἐν θαλάμοις ἔκειτο,
Ξυστὸν δ' ἐπὶ πασσάλῳ,
Ναύταν οὐκέθ' ὀρῶν ὅμιλον
Τροίαν Ἰλιάδ' ἐμβεβῶτα.
Ἐγὼ δὲ πλόκαμον ἀναδέτοις
Μίτραισιν ἐρβυθμιζόμεν
Χρυσέων ἐνόπτρων
Λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,
Ἐπιδέμνιος ὥς πέσοιμ' ἐς εὐνάν.
Ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
Κέλυσμα δ' ἦν κατ' ἄστν Τροίας τόδ'· ὦ
Παῖδες Ἑλλάνων, πότε δὴ πότε τὰν
Ἰλιάδα σκοπιὰν πέρσαντες ἤξει' οἴκους;

- Λίχη δὲ φίλια μωρόπειλος
 Λιπούσα, Δωρίς ὡς κόρα,
 Σμῶν προσέζουσ'
 Οὐκ ἦντο Ἄριεμιν ἃ τλάμην·
 5 Ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀποίταν
 Τὸν ἐμὸν ἄλιον ἐπὶ πύλαγος,
 Πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
 Ναῦς ἐκίνησεν πόδα καὶ μ' ἀπὸ γᾶς
 Ἦλθισιν Ἰλιάδος· τάλαιν', ἀπείπον ἄλγει.
 10 Τὴν τοῖν Διοσκόροι· Ἑλέναν κάσιν, Ἰδαῖόν τε βούταν
 αἰνόπαριν κατάρρα
 Διδοῦσ', ἐπεὶ με γᾶς
 Ἐκ πατρώας ἀπαίλουν.
 Ἐξήμεσέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ' ἀλάστορός.
 15 τις οἷζός·
 Ἄν μήτε πύλαγος ἄλιον ἀπαγάγοι πάλιν,
 Μῆτε πατρῶον ἵκοιτ' ἐς οἶκον.

ORESTES.

ORESTES, ELECTRA, CHORUS.

ΟΡΕΣΤΗΣ.

- 20 ὦ φίλον ὕπνου θεύλητρον, ἐπίκουρον νόσου,
 Ὡς ἡδύ μοι προσῆλθες ἐν δέοντι τε.
 ὦ πότνια λήθη τῶν κακῶν, ὡς εἴ σοφῇ,
 Καὶ τοῖσι δυστυχούσιν εὐχταία θεός.
 Πόθεν ποτ' ἤλθον δεῦρο; πῶς δ' ἀφικόμεν;
 Ἀμνημονῶ γάρ, τῶν πρὶν ἀπολειφθεῖς φρενῶν.

ΗΛΕΚΤΡΑ.

- 25 ὦ φίλταθ', ὦ, μ' ἠψφρανας εἰς ὕπνον πεσών.
 Βούλει θίγω σου κἀνακουφίσω δέμας;

ΟΡΕΣΤΗΣ.

Λαβοῦ λαβοῦ δῆτ', ἐκ δ' ὁμοφρον ἄθλιον
Στόματος ἀφρώδη πέλανον ὁμμάτων τ' ἐμῶν.

ΗΛΕΚΤΡΑ.

Ἴδου τὸ δούλευμ' ἡδὺ, κοῦκ ἀναινομαι
Ἀδέλφ' ἀδελφῇ χειρὶ θεραπεύειν μέλη.

ΟΡΕΣΤΗΣ.

Ἵπόβαλε πλευροῖς πλευρά, καὶ χμῶδη κόμην
Ἀφείλε προσώπου· λεπτὰ γὰρ λεύσσω κόρας.

5

ΗΛΕΚΤΡΑ.

ὦ βοστρύχων πινῶδες ἄθλιον κάρα,
ὦς ἡγρίωσαι διὰ μακρᾶς ἀλουσίας.

ΟΡΕΣΤΗΣ.

Κλινόν μ' ἐς εὐνήν αὐθις· ὅταν ἀνῇ νόσος
Μανίας, ἀναρθρός εἰμι, κάσθενῶ μέλη.

10

ΗΛΕΚΤΡΑ.

Ἴδου, φίλον τοι τῷ νοσοῦντι δέμιον,
Ἀνιαρόν ὃν τὸ κτῆμ', ἀναγκαῖον δ' ὅμως.

ΟΡΕΣΤΗΣ.

Αὐθις μ' ἐς ὄρθον στήσον, ἀνακύκλει δέμας·
Δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο.

ΗΛΕΚΤΡΑ.

Ἡ καπὶ γαίας ἀρμόσαι πόδας θέλεις,
Χρόνιον ἔχνος θείς; μεταβολὴ πάντων γλυκύ.

15

ΟΡΕΣΤΗΣ.

Μάλιστα. Δόξαν γὰρ τόδ' ὕγιαιας ἔχει·
Κρεῖσσον δὲ τὸ δοκεῖν, κἂν ἀληθείας ἀπῇ.

ΗΛΕΚΤΡΑ.

Ἄκουε δὴ νυν, ὦ κασίγνητον κάρα,
Ἔως ἔωσι σ' εὐ φρονεῖν Ἑρινύες.

20

ΟΡΕΣΤΗΣ.

Αἷεις τι καιρόν; καὶ μὲν εὖ, χάριν φέρεις·
Εἰ δ' ἐς βλάβην τιν', αἷλις ἔχω τοῦ δυστυχεῖν.

ΗΛΕΚΤΡΑ.

Μενέλαος ἦκει, σοῦ κασίγνητος πατρός,
Ἐν Ναυπλίᾳ δὲ σέλμαθ' ὤρμισται νεῶν.

ΟΡΕΣΤΗΣ.

Πῶς εἶπας ; ἦκει φῶς ἐμοῖς καὶ σοῖς κακοῖς,
Ἀνὴρ ὁμογενὴς καὶ χάριτας ἔχων πατρός ;

ΗΛΕΚΤΡΑ.

Ἦκει, τὸ πιστὸν τόδε λόγων ἐμῶν δίχον,
Ἑλένην ἀγόμενος Τρωικῶν ἐκ τειχίων.

ΟΡΕΣΤΗΣ.

5 Εἰ μόνος ἐσώθη, μᾶλλον ἂν ζηλωτὸς ᾔην·
Εἰ δ' ἄλοχον ἄγεται, κακὸν ἔχων ἦκει μίγα.

ΗΛΕΚΤΡΑ.

Ἐπίσημον ἔτεκε Τυνδάρειος ἐς τὸν φόγον
Γένος θυγατέρων δυσκλείς τ' ἂν Ἑλλάδα.

ΟΡΕΣΤΗΣ.

10 Σὺ νυν διάφερες τῶν κακῶν· ἔξεστι γάρ·
Καὶ μὴ μόνον λέγ', ἀλλὰ καὶ φρόνει τάδε.

ΗΛΕΚΤΡΑ.

Οἴμοι, κασίγνητ', ὄμμα σὸν ταράσσεται,
Ταχὺς δὲ μετέθου λύσσαν, ἄρτι σωφρονῶν.

ΟΡΕΣΤΗΣ.

15 ὦ μῆτερ, ἱκετεύω σε, μὴ 'πίσιμέ μοι
Τὰς αἵματωπούς καὶ δρακοντιώδεις κόρας·
Αὗται γὰρ αὗται πλησίον θρώσκοναί μου.

ΗΛΕΚΤΡΑ.

Μέν', ὦ ταλαίπωρ', ἀτρέμα σοῖς ἐν δεινίοις.
Ὅρῃς γὰρ οὐδὲν ὧν δοκεῖς σάφ' εἰδέναι.

ΟΡΕΣΤΗΣ.

ὦ Φοῖβ', ἀποκτενοῦσί μ' αἱ κυνώπιδες
Γοργῶπες, ἐνέρων ἱερταί, δειναὶ θεαί.

ΗΛΕΚΤΡΑ.

20 Οὔτοι μεθήσω· χεῖρα δ' ἐμπλέξας' ἐμήν
Σχήσω σε πηδᾶν δυστυχῇ πηδήματα.

ΟΡΕΣΤΗΣ.

Μέθεες· μί' οὔσα τῶν ἐμῶν Ἑρινύων,
Μέσον μ' ὀχμάζεις, ὡς βύλης ἐς Τάρταρον.

ΗΛΕΚΤΡΑ.

25 Οἶ' γὼ τάλαινα, τίς ἐπικουρίαν λάβω,
Ἐπεὶ τὸ θεῖον δυσμενὲς πεκτήμεθα ;

ΟΡΕΣΤΗΣ.

Δὸς τόξα μοι περυνκὰ, δῶρα Λοξίου,
Οἷς μ' εἶπ' Ἀπόλλων ἐξαμύνασθαι θεὰς,
Εἷ μ' ἐκφοβοῖεν μανιάσιν λυσσήμασιν.

ΗΛΕΚΤΡΑ.

Βεβλήσεται τις θεῶν βροτησίᾳ χειρὶ ;

ΟΡΕΣΤΗΣ.

Εἰ μὴ ἔαμείψει χωρὶς ὀμμάτων ἐμῶν.
Οὐκ εἰσακούετ' ; οὐχ ὄραθ' ἐκηβόλων
Τόξων πτερωτὰς γλυφίδας ἐφορωμένας ;
Ἄ ᾧ.

5

Τί δῆτα μέλλετ' ; ἐξακρίζετ' αἰθέρᾳ
Πτεροῖς · τὰ Φοίβου δ' αἰτιᾶσθε θέσφατα.
Ἔα.

10

Τί χρῆμ' ἄλυνω, πνεῦμ' ἀνείς ἐκ πνευμόνων ;
Ποῖ ποῖ ποθ' ἠλάμυσθα δεμνίων ἄπο ;
Ἐκ κυμάτων γὰρ αὐθις αὐτὴ γαλήν' ὄρω.
Ἐγγονε, τί κλαλεῖς κρᾶτα θείσ' ἔσω πέπλων ;
Διαχύνομαι σοι μεταδιδούς πόνων ἐμῶν,
Ὅχλον τε παρέχων παρθένῳ νόσοις ἐμαῖς.
Μὴ τῶν ἐμῶν ἑκατὶ συντήκου κακῶν ·
Σὺ μὲν γὰρ ἐπένευσας τὰδ', εἰργασται δ' ἐμοὶ
Μητροφῶν αἷμα · Λοξία δὲ μέφομαι,
Ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον,
Τοῖς μὲν λόγοις ἠὔφρανε, τοῖς δ' ἔργοισιν οὐ.
Οἶμαι δὲ πατέρα τὸν ἐμὸν, εἰ κατ' ὄμματα
Ἐξιστόρουν νιν, μητιέρ' εἰ κτεῖναι με χρῆ,
Πολλὰς γενέλου τοῦδ' ἂν ἐκτεῖναι λιτὰς
Μὴ τῆς τεκούσης ἐς σφαγὰς ὄσαι ξίφος,
Εἰ μήτ' ἐκεῖνος ἀναλαβεῖν ἔμελλε φῶς,
Ἐγὼ θ' ὁ τλήμων τοιάδ' ἐκπλήσειν κακά.
Καὶ νῦν ἀνακάλυπτ', ὧ κασίγνητον κάρτα,
Ἐκ δακρύων τ' ἄπειθε, καὶ μάλ' ἀθλίως
Ἐχομεν · ὅταν δὲ τᾶμ' ἀθυμήσαντ' ἔδης,
Σὺ μου τὸ δεινὸν καὶ διαφθαρὲν φρενῶν
Ἰσχναινε παραμυθοῦ θ' · ὅταν δὲ σὺ στένης,

15

20

25

30

Ἡμᾶς παρόντας χρή σε νουθετεῖν φίλα ·
 Ἐπικουρίαι γὰρ αἶδε τοῖς φίλοις καλαί.
 Ἄλλ', ὧ τάλαινα, βάσα δωμάτων ἔσω,
 Τῆν' τ' αὔπνον βλέφαρον ἐκταθεῖσα δὸς,
 5 Στίτον τ' ὄρεξαι, λουτρά τ' ἐπὶ χροὸς βάλε.
 Εἰ γὰρ προλείψεις μ', ἢ προσεδρία νόσον
 Κτήσῃ τιν', οἰχόμεσθα · σὲ γὰρ ἔχω μόνην
 Ἐπικούρου, ἄλλων, ὡς ὄρεῃς, ἔρημος ἄν.

ΗΛΕΚΤΡΑ.

Οὐκ ἔστι · σὺν σοὶ καὶ θανεῖν αἰρήσομαι
 10 Καὶ ζῆν · ἔχει γὰρ ταυτόν · ἦν σὺ κατθανῆς,
 Γυνή τί δράσω ; πῶς μόνη σωθήσομαι,
 Ἀνάδελφος, ἀπάτωρ, ἄφιλος ; εἰ δὲ σοὶ δοκεῖ,
 Δραῖν χρή τάδ'. Ἀλλὰ κλῖνον εἰς εὐνὴν δέμας,
 Καὶ μὴ τὰ ταρβοῦν κἄκφοβοῦν σ' ἐκ δεμνίων
 15 Ἄγαν ἀποδέχου, μένε δ' ἐπὶ στρωτοῦ λήχους.
 Κἂν μὴ νοσῆς γὰρ, ἀλλὰ δοξάζῃς νοσεῖν,
 Κάματος βροτοῖσιν ἀπορία τε γίγνεται.

ΧΟΡΟΣ.

Αἰαῖ,
 Δρομάδες ὧ πτεροφόροι
 20 Ποτνιαδες θεαῖ,
 Ἀβάκχευτον αἰ θίασον ἐλάχετ' ἐν
 Δάκρυσι καὶ γόοις,
 Μελαγχρῶτες Εὐμενίδες, αἵ τε τὸν
 Ταναὸν αἰθέρ' ἀμπάλλεσθ', αἵματος
 25 Τινύμεναι δίκαν, τινύμεναι φόνον,
 Καθικετεύομαι καθικετεύομαι,
 Τὸν Ἀγαμέμνωνος
 Γόνον ἐάσαι' ἐκλαθέσθαι λύσσας
 Μανιάδος φοιταλέον. Φεῦ μόχθων,
 30 Οἶων, ὧ τάλας, ὄρεχθεῖς ἑρέεις,
 Τρίποδος ἄπο φάτιν, ἃν ὁ Φοῖβος
 Ἐλακεν ἔλακε, δεξάμενος ἀνὰ δάπεδον,
 Ἵνα μεσόμεφαλοι λέγονται μυχοί.
 Ω Ζεῦ,

Τίς ἔλεος, τίς ὄδ' ἄγων
 Φόνιος ἔρχεται,
 Θοάζων σε τὸν μέλεον, ᾧ δάκρυα
 Δάκρυσι συμβάλλει
 Πορεύων τις εἰς δόμον ἀλαστόρων 5
 Ματέρος αἷμα σᾶς, ὃ σ' ἀναβακχεύει ;
 Κατολοφύρομαι, κατολοφύρομαι.
 Ὅ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς .
 Ἄνὰ δὲ λαῖφος ὥς
 Τίς ἀπάτου θοᾶς τινάξας δαίμων 10
 Κατέκλυσεν δεινῶν πόνων, ὥς πόντου
 Λάβροις ὀλεθρίοισιν ἐν κύμασιν.
 Τίνα γὰρ ἔτι πάρος σίκον ἄλλον
 Ἐτερον ἢ τὸν ἀπὸ Θεογόνων γάμων
 Τὸν ἀπὸ Ταντάλου, σέβεσθαι με χρή ; 15
 Καὶ μὴν βασιλεὺς ὅδε δὴ στείχει,
 Μενέλαος ἀναξ, πολλῇ ἄβροσύνῃ
 Δῆλος ὀρᾶσθαι
 Τῶν Τανταλιδῶν ἐξ αἵματος ὦν.
 Ὡς χιλιόναυν στρατὸν ὀρμήσας 20
 Εἰς γῆν Ἀσίαν,
 Χαῖρ', εὐτυχία δ' αὐτὸς ὁμιλεῖς,
 Θεόθεν πράξας ἅπερ ἠῦχον.

FROM ARISTOPHANES.

PLUTUS.

CARION, CHREMYLUS, PLUTUS.

ΚΑΡΙΩΝ.

Ὡς ἀρχαλέον πρᾶγμ' ἐστίν, ᾧ Ζεῦ καὶ θεοί,
 Δούλον γενέσθαι παραφρονοῦντες δεσπότην.
 Ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη,

- Λόξη δὲ μὴ δρᾶν ταῦτα τῷ κακτημένῳ,
 Μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.
 Τοῦ σώματος γὰρ οὐκ ἔξ τὸν κύριον
 Κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.
 5 Καὶ ταῦτα μὲν δὴ ταῦτα. Τῷ δὲ Λοξίῳ,
 Ὅς θεσπιφδεῖ τρίποδος ἐκ χρυσηλάτου,
 Μέμψιν δικαίαν μέφομαι ταύτην, ὅτι
 Ἰατρὸς ὢν καὶ μάντις, ὥς φασιν, σοφός,
 Μελαγχολῶντ' ἀπέπεμψε μου τὸν δεσπότην,
 10 Ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,
 Τὸν ἀντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν.
 Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα.
 Οὗτος δ' ἀκολουθεῖ, καὶ με προσβιάζεται,
 Καὶ ταῦτ' ἀποκρινομένη τὸ παράπαν οὐδὲ γρύ.
 15 Ἐγὼ μὲν οὖν οὐκ ἔσθ' ὅπως σιγήσομαι,
 Ἦν μὴ φράσης, ὃ τι τῷδ' ἀκολουθοῦμέν ποτε,
 Ὡς δέσποτ'· ἀλλὰ σοι παρέξω πράγματα.
 Οὐ γὰρ με τυπτήσεις, στέφανον ἔχοντά γε.

ΧΡΕΜΤΛΟΣ.

- Μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἦν λυπῆς τί με,
 20 ἵνα μάλλον ἀλγῆς.

ΚΑΡΙΩΝ.

Αἴψος· οὐ γὰρ παύσομαι
 Πρὶν ἂν φράσης μοι τίς ποτ' ἐστὶν οὗτος.
 Εὐνόους γὰρ ὢν σοι πυνθάνομαι πάντῃ σφόδρα.

ΧΡΕΜΤΛΟΣ.

- 25 Ἄλλ' οὐ σε κρύψω· τῶν ἐμῶν γὰρ οἰκτιρῶν
 Πιστότατον ἡγοῦμαι σε καὶ κλεπτίστατον.
 Ἐγὼ θεοσιβής καὶ δίκαιος ὢν ἀνὴρ
 Κακῶς ἔπραττον καὶ πένης ἦν.

ΚΑΡΙΩΝ.

Οἶδά τοι.

ΧΡΕΜΤΛΟΣ.

- 30 Ἔτεροι δ' ἐπλούτουν, ἱεράσουλαι, φήτορες
 Καὶ συκοφάνται καὶ πονηροί.

ΚΑΡΙΩΝ.

Πείθομαι.

ΧΡΕΜΤΛΟΣ.

Ἐπερησόμενος οὖν ᾠχόμην ὡς τὸν θεόν,
 Τὸν ἐμὸν μὲν αὐτοῦ τοῦ τάλαιπώρου σχεδὸν
 Ἦδη νομίζων ἐκτετοξεῦσθαι βίον,
 Τὸν δ' υἱόν, ὅσπερ ὦν μόνος μοι τυγχάνει,
 Πενυσόμενος εἰ χρή μεταβαλόντα τοὺς τρόπους
 ἔλναι πανούργον, ἄδικον, ὑγιὲς μὴδὲ ἐν,
 Ὡς τῷ βίῳ τοῦτ' αὐτὸ νομίσας συμφέρον.

5

ΚΑΡΙΩΝ.

Τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων ;

ΧΡΕΜΤΛΟΣ.

Πεύσαι. Σαφῶς γὰρ ὁ θεὸς εἶπέ μοι τοδί ·
 Ὅτω ξυναντήσαιμι πρῶτον ἐξιῶν,
 Ἐκέλευσα τούτου μὴ μεθίεσθαι μ' ἔτι ·
 Πείθειν δ' ἐμαυτῷ ξυναπολουθεῖν οἴκαδε.

10

ΚΑΡΙΩΝ.

Καὶ τῷ ξυναντῆς δῆτα πρώτῳ ;

ΧΡΕΜΤΛΟΣ.

Τουτῷ.

15

ΚΑΡΙΩΝ.

Εἴτ' οὐ ξυνίης τὴν ἐπίνοιαν τοῦ θεοῦ,
 Φράζουσαν ὧ σκαιάτατέ σοι σαφέστατα ·
 Ἀσκεῖν τὸν υἱόν τὸν ἐπιχώριον τρόπον ;

ΧΡΕΜΤΛΟΣ.

Τῷ τοῦτο κρίνεις ;

ΚΑΡΙΩΝ.

Δηλον ὅτι καὶ τυφλῷ

20

Γινῶναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ συμφέρον
 Τὸ μὴδὲν ἀσκεῖν ὑγιὲς ἐν τῷ νῦν βίῳ.

ΧΡΕΜΤΛΟΣ.

Οὖν ἔσθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει,
 Ἄλλ' εἰς ἕτερόν τι μεῖζον. Ἦν δ' ἡμῖν φράσῃ
 Ὅστις ποτ' ἐστὶν οὐτοσὶ καὶ τοῦ χάριν

25

Καὶ τοῦ δεόμενος ἦλθε μετὰ νῶν ἐνθαδὶ,
Πνθολιμεθ' ἄν τὸν χρησμὸν ἡμῶν ὃ τι νοεῖ.

ΚΑΡΙΩΝ.

Ἄγε δὴ, σὺ πρότερον σαυτὸν ὅστις εἰ φράσον,
Ἡ τὰπὶ τούτοις δοῶ. Λέγειν χρή ταχὺ πάνν.

ΠΛΟΥΤΟΣ.

5 Ἐγὼ μὲν οἰμώζειν λέγω σοι.

ΚΑΡΙΩΝ.

Μανθάνεις

Ὅς φησιν εἶναι ;

ΧΡΕΜΤΛΟΣ.

Σοὶ λέγει τοῦτ', οὐκ ἐμοί.

Σκαιῶς γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει.

10 Ἄλλ' εἴ τι χαίρεις ἀνδρὸς εὐόρκου τρόποις,

Ἐμοὶ φράσον.

ΠΛΟΥΤΟΣ.

Κλάειν ἔχωγέ σοι λέγω.

ΚΑΡΙΩΝ.

Δέχου τὸν ἄνδρα καὶ τὸν ὄρεν τοῦ θεοῦ.

ΧΡΕΜΤΛΟΣ.

Οὐ τοι μὰ τὴν Δήμητρα χαιρήσεις ἔτι.

ΚΑΡΙΩΝ.

15 Εἰ μὴ φράσεις γὰρ, ἀπὸ σ' ὁλῶ κακὸν κακῶς.

ΠΛΟΥΤΟΣ.

Ἦ τὰν, ἀπαλλάχθητον ἀπ' ἐμοῦ.

ΧΡΕΜΤΛΟΣ.

Πώμαλα.

ΚΑΡΙΩΝ.

Καὶ μὴν ὃ λέγω, βέλτιστόν ἐστ', ὃ δέσποτα.

Ἀπολῶ τὸν ἄνθρωπον κάκιστα τουτονί.

20 Ἀναθεις γὰρ ἐπὶ κρημνόν τιν' αὐτὸν καταλιπὼν

Ἀπειμ', ἵν' ἐκείθεν ἐκτραχηλισθῇ πεσών.

ΧΡΕΜΤΛΟΣ.

Ἄλλ' αἶρε ταχέως.

ΠΛΟΥΤΟΣ.

Μηδαμῶς.

ΧΡΕΜΤΛΟΣ.

Οὐκουν ἐρεῖς ;

ΠΛΟΥΤΟΣ.

Ἄλλ' ἦν πύθησθαι μ' ὅστις εἰμ', εὖ οἶδ' ὅτι
Κακὸν τί μ' ἐργάσασθε κούκ ἀφήσετεν.

ΧΡΕΜΤΛΟΣ.

Νῆ τοὺς θεοὺς ἡμεῖς γ', εἰάν βούλῃ γε σύ.

ΠΛΟΥΤΟΣ.

Μεθεσθαι νῦν μου πρώτον.

5

ΧΡΕΜΤΛΟΣ.

Ἦν, μεθίεμεν.

ΠΛΟΥΤΟΣ.

Ἀκούετον δῆ. Δεῖ γὰρ ὡς ἔοικέ με
Λέγειν ἃ κρύπτειν ἢ παρесеκνευσμένος.

Ἐγὼ γάρ εἰμι Πλούτος.

ΧΡΕΜΤΛΟΣ.

ἽΩ μιαρῶτατε

10

Ἀνδρῶν ἀπάντων, εἴτ' ἐσίγῃς Πλούτος ὦν ;

ΚΑΡΙΩΝ.

Σὺ Πλούτος, οὕτως ἀθλίως διακείμενος ;

ΧΡΕΜΤΛΟΣ.

ἽΩ Φοῖβ' Ἀπολλὼν καὶ θεοὶ καὶ δαίμονες

Καὶ Ζεῦ, τί φῆς ; ἐκεῖνος ὄντως εἰ σύ ;

ΠΛΟΥΤΟΣ.

Ναὶ.

15

ΧΡΕΜΤΛΟΣ.

Ἐκεῖνος αὐτός ;

ΠΛΟΥΤΟΣ.

Αὐτότατος.

ΧΡΕΜΤΛΟΣ.

Πόθεν οὖν, φράσον,

Ἀνχμῶν βαδίζεις ;

ΠΛΟΥΤΟΣ.

Ἐκ Πατροκλέους ἔρχομαι,

20

Ὅς οὐκ ἐλούσατ' ἐξ οἴουπερ ἐγένετο.

ΧΡΕΜΤΛΟΣ.

Τουτὶ δὲ τὸ κακὸν πῶς ἔπαθες ; κάτειπέ μοι.

ΠΛΟΥΤΟΣ.

Ὁ Ζεὺς με ταῦτ' ἔδρασεν ἀνθρώποις φθονῶν.

Ἐγὼ γὰρ ὦν μεираάκιον ἠπέλιθ' ὅτι

5 Ὡς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους
Μόνους βαδιοίμην· ὁ δὲ μ' ἐποίησεν τυφλόν,

ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα.

Οὕτως ἐκείνος τοῖσι χρηστοῖσι φθονεῖ.

ΧΡΕΜΤΛΟΣ.

Καὶ μὴν διὰ τοὺς χρηστοὺς γε τιμᾶται μόνους,

Καὶ τοὺς δικαίους.

ΠΛΟΥΤΟΣ.

10 Ὅμολογῶ σοι.

ΧΡΕΜΤΛΟΣ.

Φέρε, τί οὖν ;

Εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ,

Φεύγοις ἂν ἤδη τοὺς πονηροὺς ;

ΠΛΟΥΤΟΣ.

Φήμ' ἐγώ.

ΧΡΕΜΤΛΟΣ.

15 Ὡς τοὺς δικαίους δ' ἂν βαδίξοις ;

ΠΛΟΥΤΟΣ.

Πάνυ μὲν οὖν·

Πολλοῦ γὰρ αὐτοὺς οὐχ ἐώρακά πω χρόνου.

ΧΡΕΜΤΛΟΣ.

Καὶ θαυμά γ' οὐδέν· οὐδ' ἐγὼ ὁ βλέπων.

ΠΛΟΥΤΟΣ.

Ἀφειτόν με νῦν. ἴστον γὰρ ἤδη τὰ π' ἐμοῦ.

ΧΡΕΜΤΛΟΣ.

20 Μὰ Δί', ἀλλὰ πολλῷ μᾶλλον ἐξόμεθα σου.

ΠΛΟΥΤΟΣ.

Οὐκ ἡγόρευον ὅτι παρῆξιν πράγματα

Ἐμίλλετόν μοι ;

ΧΡΕΜΤΛΟΣ.

Καὶ σύ γ', ἀντιβολῶ, πιθοῦ,

Καὶ μή μ' ἀπολέπης· οὐ γὰρ εὐρήσεις ἐμοῦ
 Ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα·
 Μὰ τὸν Δί'· οὐ γὰρ ἔστιν ἄλλος, πλὴν ἐγώ.

ΠΛΟΥΤΟΣ.

Ταυτὶ λέγουσι πάντες· ἥνίκ' ἂν δέ μου
 Τύχῳς ἀληθῶς καὶ γίνωνται πλούσιοι,
 Ἀτεχνῶς ὑπερβάλλουσι τῇ μοχθηρίᾳ.

ΧΡΕΜΤΛΟΣ.

Ἐχει μὲν οὕτως, εἰσὶ δ' οὐ πάντες κακοί.

ΠΛΟΥΤΟΣ.

Μὰ Δί', ἀλλ' ἀπαξάπαντες.

ΚΑΡΙΩΝ.

Οἰμῶξει μακρά.

ΧΡΕΜΤΛΟΣ.

Σὺ δ' ὥς ἂν εἰδῆς ὅσα, παρ' ἡμῖν ἦν μένης,
 Γενήσεται ἀγαθὰ, πρόσσεχε τὸν νοῦν, ἵνα πύθῃ.
 Οἶμαι γὰρ, οἶμαι, σὺν θεῷ δ' εἰρηύσεται,
 Ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας,
 Βλέψαι ποιήσας,

ΠΛΟΥΤΟΣ.

Μηδαμῶς τοῦτ' ἐργάσῃ.

Οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι.

ΧΡΕΜΤΛΟΣ.

Τί φής;

ΚΑΡΙΩΝ.

Ἀνθρωπος οὗτός ἐστιν ἄθλιος φύσει.

ΠΛΟΥΤΟΣ.

Ὁ Ζεὺς μὲν οὖν οἶδ' ὥς τὰ τούτων μῶρ' ἔμ' εἰ
 Πύθεται ἂν, ἐπιτρίψεις.

ΧΡΕΜΤΛΟΣ.

Νῦν δ' οὐ ταῦτο δοῦν,

Ὅστις σε προσπαλέοντα περινοστεῖν ἔῃ;

ΠΛΟΥΤΟΣ.

Οὐκ οἶδ'· ἐγὼ δ' ἐκείνον ὀρέσσω πάνν.

ΧΡΕΜΤΛΟΣ.

Ἀληθεῖς, ὧ δειλότατε πάντων δαιμόνων;

Οἷε γὰρ εἶναι τὴν Διὸς τυραννίδα,
Καὶ τοὺς κεραινοὺς ἄξιους τριωβόλου,
Ἐὰν ἀναβλέψῃς σὺ κἄν μικρὸν χρόνον ;

ΠΛΟΥΤΟΣ.

Ἄ, μὴ λέγ', ὦ πονηρὲ, ταῦτ'.

ΧΡΕΜΤΑΟΣ.

5

Ἐχ' ἥσυχος.

Ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺ
Μεῖζον δυνάμενον.

ΠΛΟΥΤΟΣ.

Ἐμὲ σύ ;

ΧΡΕΜΤΑΟΣ.

Νῆ τὸν οὐρανόν.

10

Αὐτίκα γὰρ ἄρχει διὰ τίν' ὁ Ζεὺς τῶν θεῶν ;

ΚΑΡΙΩΝ.

Διὰ τὰργύριον· πλεῖστον γάρ ἐστ' αὐτῷ.

ΧΡΕΜΤΑΟΣ.

Φέρε,

Τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ' ;

ΚΑΡΙΩΝ.

Ὅδε.

ΧΡΕΜΤΑΟΣ.

15

Θύουσι δ' αὐτῷ διὰ τίν' ; οὐ διὰ τουτονί ;

ΚΑΡΙΩΝ.

Καὶ νῆ Δί' εὐχονται γὰρ πλουτεῖν ἄντικρυς.

ΧΡΕΜΤΑΟΣ.

Οὕκουν ὃδ' ἐστὶν αἴτιος, καὶ ῥαδίως

Πάύσει' ἄν, εἰ βούλοιτο, ταῦθ' ;

ΠΛΟΥΤΟΣ.

Ὅτι τέ δή ;

ΧΡΕΜΤΑΟΣ.

20

Ὅτι οὐδ' ἂν εἰς θύσειεν ἀνθρώπων ἔτι,

Οὐ βούν ἂν, οὐχὶ ψαιστὸν, οὐκ ἄλλ' οὐδὲ ἔν,

Μὴ βουλομένου σοῦ.

ΠΛΟΥΤΟΣ

Πῶς ;

ΧΡΕΜΤΛΟΣ.

Ὅπως ; οὐκ ἔσθ' ὅπως

Ἰγνῆσεται δήπουθεν, ἣν σὺ μὴ παρὼν
 Αὐτὸς διδῶς τ' ἀργύριον, ὥστε τοῦ Διὸς
 Τὴν δύναμιν, ἣν λυπῇ τι, καταλύσεις μόνος.

ΠΛΟΥΤΟΣ.

Τί λέγεις ; δι' ἐμὲ θύουσιν αὐτῷ ;

5

ΧΡΕΜΤΛΟΣ.

Φῆμ' ἐγώ.

Καὶ νῆ Δί' εἴ τί γ' ἔστι λαμπρὸν καὶ καλὸν
 Ἡ χάριεν ἀνθρώποισι, διὰ σέ γίγνεται.
 Ἄπαντα τῷ πλουτεῖν γάρ ἐσθ' ὑπήκοα.

ΚΑΡΙΩΝ.

Ἐγωγέ τοι διὰ μικρὸν ἀργυρίδιον
 Δοῦλος γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἕως.

10

ΧΡΕΜΤΛΟΣ.

Τέχνη δὲ πᾶσαι διὰ σέ καὶ σοφίσματα,
 Ἐν τοῖσιν ἀνθρώποισιν ἐσθ' εὖρημένα.
 Ὅ μὲν γὰρ αὐτῶν σκυτοτομεῖ καθήμενος,
 Ἐτερος δὲ χαλκεύει τις, ὃ δὲ τεκταίνεται.
 Ὅ δὲ χρυσοχοεῖ γε, χρυσίον παρὰ σοῦ λαβὼν,
 Ὅ δὲ λωποδυτεῖ γε νῆ Δί', ὃ δὲ τοιχωρυχεῖ,
 Ὅ δὲ γναφεύει γ', ὃ δὲ γε πλύνει κώδια,
 Ὅ δὲ βυρσοδεψεῖ γ', ὃ δὲ γε πωλεῖ κρόμμυα.

15

ΠΛΟΥΤΟΣ.

Οἷμοι τάλας, ταυτί μ' ἐλάνθανεν πάλαι,

20

ΚΑΡΙΩΝ.

Μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ ;
 Ἐκκλησία δ' οὐχὶ διὰ τοῦτον γίγνεται ;
 Τί δέ ; τὰς τριήρεις οὐ σὺ πληροῖς ; εἴπ' ἐμοί.
 Τὸ δ' ἐν Κορίνθῳ ξενικὸν οὐχ αὐτὸς τρέφει ;
 Ὅ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται ;
 Ὅ Βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου ;
 Φιλέψιος δ' οὐχ ἔνεκα σοῦ μύθους λέγει ;
 Ἡ Ξυμμαχία δ' οὐ διὰ σέ τοῖς Αἰγυπτίοις ;
 Ὅ Τιμοθέου δὲ πύργος

25

ΧΡΕΜΤΛΟΣ.

Ἐμπέσοι γέ σοι.

Τὰ δὲ πράγματ' οὐχὶ διὰ σὲ πάντα πράττεται ;
 Μονώτατος γὰρ εἰ σὺ πάντων αἴτιον,
 Καὶ τῶν κακῶν, καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι.

ΚΑΡΙΩΝ.

5 Κρατοῦσι γοῦν κὰν τοῖς πολέμοις ἐκάστοτε,
 Ἐφ' οἷς ἂν οὗτος ἐπικαθέξηται μόνον.

ΠΛΟΥΤΟΣ.

Ἐγὼ τσαῦτα δυνατός εἰμ' εἰς ὧν ποιεῖν ;

ΧΡΕΜΤΛΟΣ.

Καὶ ναὶ μὰ Δία τούτων γε πολλῷ πλείονα ·
 Ὡστ' οὐδὲ μεστός σοῦ γέγον' οὐδείς πώποτε.
 10 Τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή ·
 Ἐρῶτος

ΚΑΡΙΩΝ.

Ἄρτων

ΧΡΕΜΤΛΟΣ.

Μουσικῆς

ΚΑΡΙΩΝ.

Τραγημάτων

ΧΡΕΜΤΛΟΣ.

15 Τιμῆς

ΚΑΡΙΩΝ.

Πλακούντων

ΧΡΕΜΤΛΟΣ.

Ἀνδραγαθίας

ΚΑΡΙΩΝ.

Ἰσχύδων

ΧΡΕΜΤΛΟΣ.

Φιλοτιμίας

ΚΑΡΙΩΝ.

20

Μάξης

ΧΡΕΜΤΛΟΣ.

Στρατηγίας

ΚΑΡΙΩΝ.

Φακῆς.

ΧΡΕΜΤΛΟΣ.

Σοῦ δ' ἐγένετ' οὐδείς μεστός οὐδεπώποτε.
 Ἄλλ' ἦν τάλαντά τις λάβῃ τριακαίδεκα,
 Πολὺ μᾶλλον ἐπιθυμῇ λαβεῖν ἑκακίδεκα.
 Κᾶν ταῦτ' ἀνύσεται, τετταράκοντα βούλεται,
 Ἥ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον.

5

ΠΛΟΤΤΟΣ.

Εὖ τοι λέγειν ἔμοιγε φαίνεσθον πάνυ.
 Πλὴν ἐν μόνον δίδοικα,

ΧΡΕΜΤΛΟΣ.

Φράζε τοῦ πέρι.

ΠΛΟΤΤΟΣ.

Ὅπως ἐγὼ τὴν δύναμιν ἦν ὑμεῖς φατέ
 ἔχειν με, ταύτης δεσπότης γενήσομαι.

10

ΧΡΕΜΤΛΟΣ.

Νῆ τὸν Δί'· ἀλλὰ καὶ λέγονσαι πάντες ὥς
 Δειλότατόν ἐσθ' ὁ πλοῦτος.

ΠΛΟΤΤΟΣ.

Ἦμιστ', ἀλλὰ με

Τοιχωρύχος τις διέβαλ'. Εἰσδὺς γὰρ ποτε
 Οὐκ εἶχεν εἰς τὴν οἰκίαν οὐδὲν λαβεῖν,
 Εὐρὼν ἀπαξάπαντα κατακεκλεισμένα.
 Ἐτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.

15

ΧΡΕΜΤΛΟΣ.

Μὴ νῦν μελέτω σοι μηδὲν· ὥς, εἴαν γένη
 Ἀνὴρ πρόθυμος αὐτὸς εἰς τὰ πράγματα,
 Βλέποντι ἀποδείξω σ' ὀξύτερον τοῦ Λυγκίως.

20

ΠΛΟΤΤΟΣ.

Πῶς οὖν δυνήσει τοῦτο δρᾶσαι θνητὸς ἄν;

ΧΡΕΜΤΛΟΣ.

Ἐχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ᾧν εἰπέ μοι
 Ὁ Φοῖβος αὐτὸς Πυθικὴν σείσας δάφνην.

ΠΛΟΤΤΟΣ.

Κακέϊνος οὖν σύνοιδα ταῦτα;

25

ΧΡΕΜΤΛΟΣ.

Φήμ' ἐγώ.

ΠΛΟΥΤΟΣ.

Ὅρατε.

ΧΡΕΜΤΛΟΣ.

Μὴ φρόντιζε μηδὲν, ὦγαθέ.

Ἐγὼ γάρ, εὖ τοῦτ' ἴσθι, κἂν δῇ μ' ἀποθανεῖν,
 5 Αὐτὸς διαπράξω ταῦτα.

ΚΑΡΙΩΝ.

Κἂν βούλῃ γ', ἐγώ.

ΧΡΕΜΤΛΟΣ.

Πολλοὶ δ' ἔσονται χᾶτεροι νῶν ξύμμαχοι,
 Ὅσοις δικαίοις οὖσιν οὐκ ἦν ἄλφιστα.

ΠΛΟΥΤΟΣ.

Παπαῖ, πονηρούς γ' εἶπας ἡμῖν συμμάχους.

ΧΡΕΜΤΛΟΣ.

10 Οὐκ, ἦν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν.
 Ἄλλ' ἴθι σὺ μὲν ταχέως δραμὼν

ΚΑΡΙΩΝ.

Τί δρῶ ; λέγε.

ΧΡΕΜΤΛΟΣ.

Τοῖς ξυγγεώργους κάλεσον, εὐρήσεις δ' ἴσως
 Ἐν τοῖς ἀγροῖς αὐτοὺς τάλαιπωρονομένους,
 15 Ὅπως ἂν ἴσον ἕκαστος ἔνταυθ' ἵκων
 Ἡμῖν μετὰ σῃ-τοῦδε τοῦ Πλούτου μέρος.

ΚΑΡΙΩΝ.

Καὶ δὴ βαδίζω · τουτοδὲ κρεάδιον
 Τῶν ἔνδοθεν τις εἰσενεγκάτω λαβών.

ΧΡΕΜΤΛΟΣ.

Ἐμοὶ μελήσει τοῦτό γ' · ἄλλ' ἀνύσας τρέχε.
 20 Σὺ δ', ὦ κράτιστε Πλοῦτε πάντων δαιμόνων,
 Εἴσω μετ' ἐμοῦ δεῦρ' εἴσεθ' · ἡ γὰρ οἴκῳ
 Αὕτη 'στὶν ἦν δεῖ χρημάτων σε τήμερον
 Μεσθὴν ποιῆσαι, καὶ δικαίως καδίκως.

ΠΛΟΥΤΟΣ.

Ἄλλ' ἄχθομαι μὲν εἰσιὼν νῇ τοὺς θεοὺς

Εἰς οἶκIAN ἐκάστοι' ἄλλοτρίαν πᾶν ·
 Ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πώποτε.
 Ἦν μὲν γὰρ ἐς φειδωλὸν εἰσελθὼν τύχω,
 Εὐθύς κατώρυξέν με κατὰ τῆς γῆς κάτω ·
 Κἂν τις προσέλθῃ χρηστὸς ἄνθρωπος φίλος
 Αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον,
 Ἐξαρκὸς ἐστὶ μηδ' ἰδεῖν με πώποτε.
 Ἦν δ' ὥς παραπλήγ' ἄνθρωπον εἰσελθὼν τύχω,
 Γυμνὸς θύραζ' ἐξέπεσον ἐν ἀκαρεῖ χρόνῳ.

5

ΧΡΕΜΤΛΟΣ.

Μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε.
 Ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἰμ' αἶψ·
 Καίρω τε γὰρ φειδόμενος ὥς οὐδεὶς ἀνὴρ
 Ἡάλιν τ' ἀναλῶν, ἥνικ' ἂν τούτου δέῃ.
 Ἄλλ' εἰσίσωμεν, ὥς ἰδεῖν σε βούλομαι
 Καὶ τὴν γυναῖκα καὶ τὸν υἱὸν τὸν μόνον,
 Ὅν ἐγὼ φιλῶ μάλιστα μετὰ σέ.

10

15

ΠΛΟΤΤΟΣ.

Πείθομαι.

FROM MOSCHUS.

EPITAPH OF BION,

Ἀλλινά μοι στοναχεῖτε νάπαι, καὶ Δώριον ὕδωρ,
 Καὶ ποταμοὶ κλαίετε τὸν ἡμερόεντα Βίωνα ·
 Νῦν φυτὰ μοι μύρεσθε, καὶ ἄλσκι νῦν γοᾷοισθε ·
 Ἀνθεα νῦν στυγγοῖσιν ἀποπνεοῖτε κορύμβοις ·
 Νῦν ῥόδα φοινίσσεσθε τὰ πένθιμα, νῦν ἀνεμώνα ·
 Νῦν, ὑάκινθε, λάλει τὰ σὰ γράμματα, καὶ πλέον αἶ, αἶ
 Βάμβαλε σοῖς πετάλοισι · καλὸς τέθνακε μελικτάς.

20

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
Ἀδόνες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
Νάμασι τοῖς Σικελοῖς ἀγγέλλετε τὰς Ἀρεθοῖσας,
"Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ
5 Καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς αἰοιδᾷ.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
Στρυμόνιοι μύρεσθε παρ' ὕδασι νάιλινα κύκνοι,
Καὶ γοεροῖς στομάτεσσι μελίσδετε πένθιμον ᾠδὴν,
Οἷαν ὑμετέροις ποτὲ χεῖλεσι γῆρυν ἄειδεν.

10 Εἶπατε δ' αὖ κώραις Οἰαγρίσιν, εἶπατε πάσαις
Βιστονίαις Νύμφαισιν, ἀπώλετο Δωρίος Ὁρφεύς.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκέτι μέλπει,
Οὐκέτ' ἐρημαῖσιν ὑπὸ δρυσὶν ἤμενος ἔδει·
15 Ἀλλὰ παρὰ Πλουτῇ μέλος λαθαῖον αἰεῖδι.
Ἦρεα δ' ἐστὶν ἄφωνα, καὶ αἱ βόες, αἱ ποτὶ ταύροις
Πλασδόμεναι, γοᾶonti, καὶ οὐκ ἐθέλοντι νέμεισθαι.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
Σεῖο, Βίων, ἔκλαυσε ταχὺν μόρον αὐτὸς Ἀπόλλων,
20 Καὶ Σάτυροι μύροντο, μετὰ γχλαιοὶ τε Πρίηποι·
Καὶ Πᾶνες στοναχεῦντι τὸ σὸν μέλος· αἱ τε καθ' ὕλαν
Κρανίδες ὠδύραντο, καὶ ὕδατα θάκρυα γέγνε.
Ἀχὼ δ' ἐν πέτρῃσιν ὀδύρεται, ὅτι σιωπῆς,
Κοὔκετι μιμεῖται τὰ σὰ χεῖλεα· σῶ δ' ἐπ' ὀλέθρῳ
25 Δένδρεα καρπὸν ἔριψε, τὰ δ' ἄνθεα πάντ' ἐμαράνθη.
Μάλων οὐκ ἔρθευσε καλὸν γλάγος, οὐ μέλι σίμβλων,
Κάθθανε δ' ἐν καρῷ, λυπεύμενον· οὐκέτι γὰρ δεῖ,
Τῷ μέλιτος τῷ σῶ τεθνακότος, αὐτὸ τρυγᾶσθαι.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
30 Οὐτόσον εἰναλλοῖσι παρ' ῥόσι μύρατο δελφίν,
Οὐδὲ τόσον ποτ' αἴσειεν ἐν σκοπέλοισιν ἀηδὼν,
Οὐδὲ τόσον θρήνησεν ἂν ὥρεα μακρὰ χελιδὼν,
Ἀλκυόνος δ' οὐτόσον ἐπ' ἄλγεσιν ἔαχε Κήϋξ·

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι·
35 Οὐδὲ τόσον γλαυκοῖς ἐν κύμασι Κηρύλος ἔειπεν,
Οὐτόσον ἀφίοισιν ἐν ἄγκισι παῖδα τὸν Ἄους.

Ἰπτάμενος περὶ σᾶμα, κινύρατο Μάμνονος ὄρνις,
 Ὅσσον ἀποφθιμένοιο κατωδύραντο Βίωνος.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Ἀδονίδες, πᾶσαι τε χελιδόνες, ἅς ποκ' ἔτερπεν,
 Ἄς λαλῆειν ἐδίδασκε, καθεσδόμεναι ποτὶ πρέμνους,
 Ἀντίον ἀλλὰ λαισιν ἐκώκυνον· αἱ δ' ὑπεφώνευν
 Ὅρνιθες· λυπεῖσθε, πελειάδες, αἴλινα χ' ὕμεις.

5

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Τίς ποτὶ σᾶ σύριγγι μελίζεται, ὃ τριπόδατε;
 Τίς δ' ἐπὶ σοῖς καλᾶμοις θησεῖ στόμα; τίς θρασὺς οὕτως;
 Εἰσέτι γὰρ πνέει τὰ σὰ χεῖλεα καὶ τὸ σὸν ἄσθμα.
 Ἀχὼ δ' ἐν δονάκεσσι τᾶς ἔτι βόσκειτ' αἰοιδᾶς.
 Πανὶ φέρω τὸ μέλιγμα· τάχ' ἂν ἀκείνος ἐρεῖσαι
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερά σεῖο φέρηται.

15

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Κλαίει καὶ Γαλάτεια τὸ σὸν μέλος, ἂν ποκ' ἔτερπες
 Ἐσδομένην περὶ σεῖο παρ' αἰόνεσσι θαλάσσης.
 Οὐ γὰρ ἴσον Κύνκλωπι μελίσδεο· τὸν μὲν ἔφευγεν
 Ἄ καλὰ Γαλάτεια, σὲ δ' ἄδιον ἔβλεπεν ἄλμας.
 Καὶ νῦν λασαμένα τῷ κύματος ἐν ψαμάθοισιν
 Ἐσδετ' ἐρημαίαισι, βόας δ' ἔτι σεῖο νομεῖται.

20

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Πάντα τοι, ὃ βώτα, ξυγκάτθανε δῶρα τὰ Μοισᾶν,
 Καὶ στυγνοὶ περὶ σᾶμα τεὸν κλαίουσιν Ἐρωτες.
 Ἄ Κύπρις φιλεῖ σε πολὺ πλέον, ἢ τὸ φίλαμα,
 Τὸ πρῶτα τὸν Ἀδωνιν ἀποθνήσκοντα φίλασε.
 Τοῦτό τοι, ὃ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος,
 Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι Ὅμηρος,
 Τήν το Καλλιόπας γλυκερὸν στόμα, καὶ σε λέγοντι
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι φρέσιν,
 Πᾶσαν δ' ἐπλησας φωνᾶς ἅλα· νῦν πάλιν ἄλλον
 Τῖα δακρύεις, καινῷ δ' ἐπὶ πένθει τάχη.

25

Ἀμφοτέρωι παγαῖς πεφιλαμένοι· ὅς μὲν ἔπινε
 Παγαυίδος κρᾶνας, ὃ δ' ἔχεν πόμα τᾶς Ἀρεθόισας.
 Χῶ μὲν Τυνδαρίοιο καλὰν ἄεισε θύγατρα,
 Καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον.

35

Κεῖνος δ' οὐ πολέμῳ, οὐ δάκρυα, Πᾶνα δ' ἔμαλπε,
Καὶ βῆτας ἐλίγαινε, καὶ αἰδῶν ἐνόμεινε,
Καὶ σύριγγας ἔτευχε, καὶ ἁδία πόρτιν ἄμελγε.

- Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
5 Πᾶσα, Βίων, θρηγνῆ σε κλυτὴ πόλις, ἅστεα πάντα.
Ἄσκρα μὲν γοῶσι σε πολὺ πλεόν Ἑσιόδοιο.
Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ἔλαι.
Οὐ τόσον Ἀλκαίῳ περί-μύρατο Λέσβος ἱερὰ.
Οὐδὲ τόσον τὸν αἰδῶν ἐμύρατο Κῆρον ἄστυ.
10 Σὲ πλεόν Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφούς
Εἰσέτι σεῦ τὸ μέλιγμα κινύρεται ἅ Μιτυλάνα.

- Πάντες ὅσοις καπυρὸν τελέθει στόμα, βωκολιασται
Ἐκ Μοισᾶν, σέο πότμον ἀνακλαῖοντι θανόντος.
Κλαίει Σικελίδας τὸ Σάμου κλέος· ἐν δὲ Κύδωσιν,
15 Ὁ πρὶν μειδιῶντι σὺν ὄμματι φαιδρὸς ἰδεῖσθαι,
Δάκρυα νῦν Λυκίδας κλαίων χέει· ἐν τε πόλτιαις
Τριοπίδαις ποταμῷ θρηγνῆ παρ' Ἀλεντι Φιλητιάς.
Ἐν δὲ Συρακοσίῳσι Θεόκριτος· αὐτὰρ ἐγὼ τοι
Ἀῤυσονικᾶς ὀδύνᾳ μέλπω μέλος, οὐ ξένος ᾠδᾶς
20 Βωκολικᾶς, ἀλλ' ἂν τ' ἐδιδάξαι σέο μαθητᾶς,
Κλαρονόμος Μώσας τᾶς Δωρίδος· ἅμμι γεραίρων
Ἄλλοις μὲν τεὸν ὄλβον, ἐμοὶ δ' ἀπέλειπες αἰοιδᾶν.

- Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
Αἶ αἶ, ταὶ μαλάχαι μὲν ἐπ' ἅν κατὰ κᾶπον ὀλῶνται,
25 Ἡ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἄνηθον,
Ἵστερον αὖ ζῶντι, καὶ εἰς ἕτος ἄλλο φύοντι.
Ἄμμι δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὅπποτε πρῶτα θάνωμι, ἀνάκοι ἐν χθονὶ κοίλῃ
Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.
30 Καὶ σὺ μὲν ἐν σιγῇ πεπνυκασμένος ἔσσειαι ἐν γῇ.
Ταῖς Νύμφαισι δ' ἔδοξεν αἶν τὸν βάτραχον ἄδειν.
Τῷ δ' ἐγὼ οὐ φθονέοιμι· τὸ γὰρ μέλος οὐ καλὸν ἄδει.
Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
Φάρμακον ἦλθε, Βίων, ποτὶ σὸν στόμα, φάρμακον εἴλκες.
35 Πῶς τευ τοῖς χεῖλεσσι ποτιέδραμε, κονὴ ἐγλυκάνθη;
Τίς δὲ βροτὸς τοσσούτον ἀνάμερος, ἢ κεράσαι τοι

Ἦ δοῦναι λαλέοντι τὸ φάρμακον ; ἔκφυγεν ᾠδάν.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.

Ἀλλὰ δίκαιε κίχεται πάντας · ἐγὼ δ' ἐπὶ πένθει τῷδε

Δακρυχέων τεόν οἶτον ὀδύρομαι · εἰ δυνάμαν δέ,

Ὡς Ὀρφεὺς καταβᾶς ποτὶ Τύρταρον, ὃς ποτ' Ὀδυσσεύς, 5

Ὡς πάρος Ἀλκείδας, καὶ γὰρ τάχ' ἂν ἐς δόμον ἦλθον

Πλουτέος, ὥς κεν ἴδοιμι, καὶ εἰ Πλουτῆϊ μελίσσας,

Ὡς ἂν ἀκουσαίμαν, τί μελίσσεται · ἀλλ' ἐπὶ Κῳρῷ

Σικελικόν τι λλγαινε, καὶ ἄδύ τι βωκολιάσδεν.

Σικελικὰ κᾶνεῖνα ἐν Αἰτναίοισιν ἔπαιξεν

10

Ἄγχεσι, καὶ μέλος αἶδε τὸ Δώριον · οὐκ ἀγέραςτος

Ἔσσειτ' αἶ μολπά · χ' ὥς Ὀρφεῖ πρόσθεν ἔδωκεν

Ἀδεία φορμισσόντι παλίσσυντον Εὐρυδίλειαν,

Καὶ σὲ, Βίῳ πεμψεῖ τοῖς ὥρεσιν · εἰ δέ τι κῆγών

Συρίσδων δυνάμαν, παρὰ Πλουτῆϊ καντὸς αἶειδον.

15

NOTES.



NOTES.

. In the following Notes, by the abbreviation Gr. §, followed by numbers, reference is made to the second edition of Sophocles's "Greek Grammar."

FABLES OF ÆSOP.

A few circumstances only are known respecting the life of Æsop. According to the most probable accounts, he was a native of Phrygia, and lived about the middle of the sixth century before Christ. He was born a slave, and, after passing through the hands of several owners, was finally set at liberty by his last master, Iadmon of Samos. Soon after his manumission he travelled through various countries, and became a celebrated teacher of practical morality, by the fables which he composed from time to time. Attracted by the fabulist's renown, Cræsus, the munificent king of Lydia, invited him to his court, and entertained him there with every mark of respect and honor. It is said that he was present when the king exhibited his treasures to Solon, the great Athenian lawgiver, who, far from being dazzled by the pompous display, sought to convince the monarch that the true happiness of man consisted, not in treasures of gold, but in virtue. The king being displeased with the independence of the philosopher, Æsop took a private opportunity to say to Solon, that "one should discourse with kings either not at all, or in the manner most agreeable to them." Solon replied, "One should discourse with kings either not at all, or in the manner most agreeable to truth."

Æsop was at length sent to Delphi with an offering by Cræsus, and during the embassy composed the fable of the Log, which the priests applied to themselves. In revenge for the affront of this supposed piece of satire, they condemned him to death, and precipitated him from the mountain called Hyampeia.

Æsop is repeatedly mentioned by ancient authors, as a writer of fables; but whether any have been preserved in the form which he gave to them, is more than doubtful. It is probable that the substance of many of his fables is to be found in those which pass under his name, but that the language, with which they are now clothed, is to be attributed to periods long subsequent to Æsop's age.

The following view is translated from Coray's modern Greek introduction to his edition of Æsop.

"It is probable, as others have judged, that Æsop wrote nothing

whatever. The very nature of fables is sufficient to secure narrators by the living voice alone. Compositions of every other species, if they are not reduced to writing, are easily obliterated by time, which pays no reverence even to written documents. But fables, passing from mouth to mouth, and continuing through many generations of men, if they do not preserve the same expressions that were used by the first composer, yet most probably preserve to a great extent the same ideas.

"But, even if it were proved that Æsop wrote fables, it is undeniable that those which are known to us at the present day are no longer the same that were written by him. As every author has a peculiar character of style, so every definite period of time is marked by its own peculiarities of language. Æsop lived at the time when Alcæus, Sappho, Solon, Mimnermus, Stesichorus, Theognis, and other similar poets, flourished; we are enabled to judge, from the character of their style, without the danger of mistake, that the character of Æsop's Fables, whether they were in verse or prose, must necessarily have borne some relation and resemblance to those writers, and have differed from the barbaric texture of the fables now existing, as much as the day differs from the night."

These fables were undoubtedly written when the Greek language had greatly degenerated from the purity and strength which belonged to it in the time referred to by Coray, in the above passage; still many of them are expressed with great simplicity and point, and taken together they contain no unimportant treasures of the wit and wisdom of antiquity.

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1. ἀλώσῃ, g. ιος. See Gr. § 36. 2. (7). — διασπείνει, 1. a. m. from διασπείναι. — λίοντα, from λίων. Gr. § 35. 2.
2. αὐτῇ, dative. Gr. § 195. 1. — συνήντησι, from συναντάνω, 1. aor. act. — τὸ μὲν πρῶτον, at first indeed. The phrase is adverbial. See Buttmann's Smaller Grammar, § 125. Rem. 5: — φοβήθη, 1. aor. pass. of φοβέω, to frighten, pass. to be frightened, to fear.
- 2, 3. ὡς μικροῦ καὶ ἀποθανεῖν, as almost to die. For the construction of ὡς, see Gr. § 220. 1. Note 3. § 181. 1.
4. ἐκ τρίτου, the third time. Gr. § 138. 1.
5. αὐτοῦ, governed by κατιθ. Gr. § 182. — καταδάβνησιν, 1. aor. act. from καταδάβνημι, compounded of κατὰ and δάβνημι. — προσελθούσα, 2. aor. fem. part. from προσέρχομαι. Gr. § 118, Anomalous Verbs, under έρχομαι. — διαλεχθῆναι, 1. aor. pass. inf. from διαλέγομαι.
6. παγίδι from παγίς, gen. ιδίς. — ληφθῆσα, 1. aor. pass. from λαμβάνω. — ἀποκωπίσῃς, 2. aor. pass. part. gen. sing. fem. from ἀποκόπτω, case absolute. Gr. § 192.
7. διδρῶσα, 2. aor. act. of διδράσκω. Gr. § 118, under διδράσκω. — ἔγνω, 2. aor. of γινώσκω. Gr. § 118.
8. νεοειπῆσαι, 1. aor. inf. from νεοειπείν, conjugated like φιλέω. Gr. § 116.

10. *παρῆναι*, imp. from *παραινῖν*, compounded of *παρὰ* and *αἰνῶν*. For the 1 augment, see Gr. § 80. 3.

11. *προσπαρτάνειν*, perf. pass. from *προσπαρτάω*. — *ὑπολαβούσα*, 2. aor. act. part. from *ὕπολαμβάνω*. Gr. § 118, under *λαμβάνω*.

12. *ὦ αὖτη, ὦ θοῦ*. The demonstrative pronoun is often used, as here, in calling to a person, but generally with an expression of anger, contempt, or irony, as *ὦ ὅστις*, *O fellow!* or *Here, fellow!* — *ἐνίφριεν*, from *συμφίρειν*, to happen. — *ὅνα ἂν . . . ἐνιβεύλιαις*, you would not have advised.

14. *ἀμφισβήτουν*, imp. act. from *ἀμφισβητέω*.

15. *προκοιδίλου*, gen. absol. Gr. § 192. — *ὑπερέφανα*, Gr. § 198. 1.

16. *διξιόντας*, from *δίξιμι*. See *ἰμι*, to go, Gr. § 118. — *γυμνασιαρχησάτων*, perf. part. act. from *γυμνασιαρχέω*, to preside over gymnastics.

17. *ὦ τὰν, ὦ φίλον*.

18. *φαίη*, 2. pers. sing. mid. pres. from *φαίω*.

1. *ἐπὶ τῆς οἰκίας*, about the house. — *πρέδναι*, acc. of *πρέδξ*.

2. *ἔφῃκε*, 1. aor. act. from *ἔφηναι*. See Gr. § 118, under *ἔφημι*.

3. *ἠθύμηναι*, imp. from *ἠθύμι*.

5. *ἰράκα*, perf. from *ἰρέω*. Gr. § 80, note 3; also § 118, under *ἰρέω*. — *λύσσης ἀπολυθείς*. Gr. § 180. 2; § 206. 3.

6. *ἀπολυθείς*, 1. aor. pass. part. from *ἀπολύω*. — *ἀπὸ τοῦ νῦν*, from henceforth. — *λυθήσομαι*, 1. fut. mid. from *λύτω*.

7. *μαχομένους ἀλλήλοις*, fighting with each other. Gr. § 195. 1.

9. *παῖδας . . . λαβεῖν*. Gr. 158. 1. — *προσπαλισάμενος*, 1. aor. mid. part. of *προσπαλίσω*.

11. *μοι*, Gr. § 206. 2. — *κίερονται*, perf. pass. 3d pers. sing. from *κίρω*. For the construction of the neuter plural, see Gr. § 157. 2. — *ζητήσαντες*, 1. aor. act. part. from *ζητέω*.

12. *ἰυρήσιν*, 1. fut. act. from *ἰυρίσκω*. Gr. § 118. — *οἰηθέντες*, 1. aor. part. from *οἶμαι*.

13. *κατορμούχθαι*, perf. inf. pass. from *κατορμούσθαι*, compounded of *κατὰ* and *ὀρμύσθαι*. For the augment, see Gr. § 81.

14. *κατίσκαψαν*, 1. aor. act. from *κατασκάπτω*. — *περίετυχον*, 2. aor. from *περιτογχάνω*. See under *εὐγχανώ*, Gr. § 118, *ἔπευχε*, Gr. 195. 1.

15. *σκαψίσα*, 2. aor. pass. part. from *σκάπτω*.

16. *ἀπεθνήκοντες*, 2. aor. act. part. from *ἀποθνήσκω*. Gr. § 118, under *θνήσκω*.

18. *οἷον ἀπείχιντο*, imp. mid. from *ἀπίζω*. Gr. § 118, under *ἴζω*. For the construction, see Gr. § 180. 1. — *ἔχεῖτο*, imperf. from *χράωμαι*. Gr. § 118. — *ἱεθνήκει*, plup. from *θνήσκω*. For the construction of *αλυτοῦσθαι*, see Gr. 198. N. 1.

19. *τῶν δὲ παρόντων . . . τις*, one of those present. Gr. § 177.

21. *ἠδύνατο*, imp. from *δύναμαι*. Gr. § 78. N. 1, and § 118, under *δύναμαι*.

- 2 22. *ἰσάβλως*, genitive from *ἰσάβλις*. Gr. § 48. 3. — *ἰσθραμέντος*, 2. aor. part. from *ἰσθρίχω*. Gr. § 118, under *τρίχω*.
 23. *βρώμα μίλλοντος θύσαι αὐτὸν*, about to kill him for food. Gr. § 166.
 25. *ἀναμίνης*, 1. aor. subj. act. from *ἀναμίνω*. Gr. § 104. 2.
- 3 1. *πιμύλλιστις*, comp. degree from *πιμύλλης*. Gr. § 57. 4.
 2. *πισθίς*, 1. aor. pass. part. from *πισθῶ*.
 3. *ἰπασιλθὼν*, 2. aor. part. from *ἰπασιλέχομαι*, having returned again.
 4, 5. *ὑπομιμνήσκων αὐτὸν τῶν συνθημάτων*, reminding him of the compact. Gr. § 182. N. 2.
 8. *βατράχου*, genitive, governed by *ἀκούσας*. Gr. § 179. 1. — *ἰσιστρέφω*, 2. aor. pass. from *ἰσιστρέφω*.
 14. *ἀναπισταμέναι*, perf. pass. part. from *ἀναπιστάννυμι*, forced open. — *ἀφηρεμίνα*, perf. pass. part. from *ἀφαιρίω*, taken away, stolen.
 15. *ἤμι*, imperfect from *εἶμι*. Gr. § 118.
 16. *προιδίμαι*, infin. Gr. § 118, under *ΕΙΔΩ*.
 17. *προεμαντιέου*, imp. 2d pers. sing. from *προεμαντιέομαι*.
 18. *ὑπηρετούμενος*, from *ὑπηρετίω*, *κηπουρῆς*. Gr. § 196. 2.
 19. *ἄσπε . . . ἀπιμπληθῆναι*. Gr. § 220. 1.
 21. *πραθῆναι*, 1. aor. pass. inf. from *πιπράσκω*. Gr. § 118.
 24. *χίρσεν τῶν προτίγων*. Gr. § 186. 1.
 26. *εἶμι*. Gr. § 196. 5.
 27. *κατιεργάζονται*, will work up.
- 4 2. *λεμῆς*, Gr. § 181. 2. § 206. 3. — *πισπλήρωμαι*, perf. pass. from *πληρίω*.
 5. *ιστίρησθαι*, perf. pass. 2d pers. from *σπρίω*. For the construction of genitive, see Gr. § 181. 2. § 206. 3.
 8. *αὐτῶν*, gen. pl. of *αὐτός*, governed by *ταχύτις*. Gr. § 186. — *πρὸς τοῦτοις*, in addition.
 14. *δουλίας πλείως*, full of cowardice. Gr. § 181. 1. — *πλείως*, Attic for *πλῆτος*. Gr. § 50.
 16. *εἶναι, θανῶν*. Gr. § 159. 2.
 17. *κυρόσαντες*, 1. aor. part. act. from *κυρώω*. — *πᾶσιν ταῖσιν*, together.
 18. *ἱμψισόμενοι*, 2. fut. mid. part. from *ἱμψίσσω*. Gr. § 118, under *πίπσω*. — *ἀποσπυγησόμενοι*, 2. fut. passive from *ἀποσπύγω*. Gr. § 111. 2.
 19. *κύκλῳ τῆς λίμνης*, round the lake or pond.
 20. *πέπον*. Gr. § 179. N. 1. — *ἤσθοντο*, 2. aor. mid. from *ἀσθάνομαι*. Gr. § 118.
 21. *ἀγχινούστις*, comp. from *ἀγχίνος*, *νεύς*.
 22. *διαπρέξασθαι*, 1. aor. subj. mid. from *διαπρέσσω*.
 24. *ἐντοῦ ἰδῶτος*, requested of the eagle. Gr. § 181. 1.
 25. *πῶρῳ . . . τῆς φύσεως*. Gr. § 188. 2.
 26. *ἐνέξ*, dat. pl. from *ἐνέξ*. For the construction, see Gr. § 198.
- 5 1. *ἀφῆκιν*, from *ἀφίημι*. Gr. § 118. under *ἵημι*.
 2. *σπιστρέβω*, 2. aor. pass. from *σπιστρέβω*.

3. *πάθος*, from *πάθω*, here, *fault* or *falling*. 5
5. *κερῶ δίκην*, *like one dead*; *δίκην* is properly governed by a preposition understood.
6. *κολυμβήτριον*, the *place of burial*. Literally, a *place where many men are brought together*; compounded of *πολύς* and *ἀνήρ*.
7. *ἀνανήφειν*, to *return to sobriety*.
9. *ἐκόπταν*. Gr. § 140. 3.
14. *οὐκ ἐπαίδεύθης*, *have not been taught*, that is, *have become no better*.
15. *χείρων σουτοῦ*, literally, *worse than yourself*, that is, *worse than you were before*. — *εἰς ἔξιν . . . πάθος*, *your falling having turned into a confirmed habit*.
19. *τῶν . . . ἀποβιβληκότων*, *those who had lost*; genitive absolute. Gr. § 192.
24. *λευκάνας*, 1. aor. part. from *λευκαίνειν*, to *whiten*.
- 24, 25. *ὥς . . . μεταληψόμενος*, *that he too might share*. The future participle is often used to signify the wish or intention to do a thing. — *δαιίτης*, governed by *μεταληψόμενος*. Gr. § 178. 2.
26. *ἐλαθόμενος*, 2. aor. m. part. from *ἐλασθάνω*, *having forgotten himself*.
27. *ἐξήλασαν*, 1. aor. from *ἐξελκύω*. Gr. § 118, under *ἐλάνω*.
1. *ἐπιγινόντις*, *recognising*.
5. *ἰβηθήσμεν ἄν*, *we would have helped you*. — *ὁμῶν*. Gr. § 196. 2. 6
8. *περιτυχόντες*, *falling in with*.
9. *ἐπετημίμενος*, perf. pass. part. from *ἐπαρτάω*, *impending*. — *παρεδώκειν*, 1. f. inf. from *παράδιδωμι*, to *betray*.
10. *αὐτῷ*. Gr. § 196. 4. — *τὸ ἀκίνδυνον*, neuter adjective, with a neuter article, used as a noun, *safety*. Gr. § 138. 2.
12. *παρισκιάσει*, *contrived*.
16. *ἔρημον*, *χώραν* understood.
- 17, 18. *τὸν λαβόντα . . . κλέπτην*, *the thief who had taken the calf*. — *εἰς θυσίαν*, *for sacrifice*.
25. *αὐτῆς τῶν λοιπῶν ἐξείδων*, governed by *ὁμοίαν*. Gr. § 195. N. 1.
1. *λαμῶ*. Gr. § 195. 1. — *ἐπιστήγῃ*, plup. from *ἐπιστήγυμι*. 7
2. *ἐπιβαλοῦσα*, *thrusting in*.
8. *παρὰσχυν*, governed by some word understood, as *αἰτοῦντις*, *begging that he would bestow a king upon them*.
10. *καταπληγόντις τὸν φόβον*, *frightened at the noise*, 1. aor. pass. part. from *καταπλήσσω*, the passive of which is sometimes used deponently as an active, and then it means *to fear*.
12. *τοσοῦτοι καταφρονήσις*, *such a pitch of contempt*. Gr. § 177. 2.
16. *ἀγανακτήσας κατ' αὐτῶν*, *angry at them*.
22. *αὐτὸν ἀγαγὼν πρὸς τὸν μύλῳνα*, *to lead him to the mill*, that is, *to take him away and set him to work in the mill*.
25. *αἶγας*. Gr. § 157. N. 10.

- 8 2. ἐνέλλιστο, *leaped among*.
 4. ἐκυνθάνιστο αὐτοῦ, *inquired of him*. Gr. § 179. 1.
 5. ἴτι πάγῳ, &c. *that even I should have been afraid of you*.
 7. παμμυγέδου, from παμμυγέδης, *very large*. — αὐτοῦ περιγνίσθαι.
 Gr. § 184. 1.
 8. τιθυκίμαι φάσαι, *saying that he had killed*.
 9. κατακλίσιντα καταγνίσαι, *to overcome him when reclining at the feast*.
 13. οὐ μάτην ποιεῖν, *do not act without a reason*.
 17. παρὰ καιρὸν ἰφθίμην, *appearing out of season*.
 19. χιμῶνις ἐπιλαβομένου, *a storm having overtaken him*.
 23. φθάσας ἀνίβη, *ascended first*. Gr. § 222. 4.
 25. ἑαυτὸν νεκρὸν προσποιεῖται, *pretended that he was dead*. Gr. § 166.
 27. ἀναπνοῆς συνίχαι, *he (the traveller) held his breath*. — νεκροῦ. Gr. § 179. 1.
- 9 1. ἀπαλλαγίης δὲ, *that is, τῆς ἄρπτεω understood, the bear having gone off*.
 2. τοῦ λαιποῦ. Gr. § 191. 1.

DIALOGUES OF LUCIAN.

Lucian was born at Samosata, a Syrian city, towards the end of the second century after Christ, and during the reign of the emperor Trajan. He was of humble origin, and devoted himself at first to statuary, under the direction of his uncle; but, failing in this, he went to Antioch, where he occupied himself with literature and forensic eloquence. He confined himself afterwards to literature, and became celebrated as a wit and a satirist. He was made procurator of the province of Egypt under Marcus Aurelius. He lived to a very advanced age, and wrote many works, chiefly in the form of dialogues. These works have been much and justly admired for their easy and happy wit, and the beauty and simplicity of their style. The ingenuity with which he ridicules the absurdities of pagan mythology, the impostures of pretended philosophers, and all the extravagances of ancient times, will secure to him for ever a high rank among humorous writers.

The language of Lucian, though it shows here and there some marks of the faults of his age, is generally very pure and simple, and not unfrequently worthy of the best days of Attic style.

DIAL. I. The dialogue between Prometheus and Jupiter is in ridicule of the ancient fable of Prometheus chained to the rock, which is a frequent theme of poetical allusion among the Greeks. Æschylus made it the subject of a tragedy. Prometheus was one of the Titans, according to the fable, the

son of Japetus and Clymene; and, when Jupiter had determined to destroy 9
the race of mortals, Prometheus prevented him by stealing fire from heaven
and teaching them the arts. To punish him for this offence, Jupiter had
him bound to a rock on mount Caucasus, where his liver was torn by a
vulture or eagle every day, and was renewed every night. Possessing the
gift of prophecy, he foresaw the fate of Jupiter, which was unknown to the god
himself. Jupiter was to be overthrown by a descendant of himself and Thetis.

5. δυνά. Gr. § 138. 1. — πίπειθα, from πάσχω. Gr. § 118.

6. ἔχεῖν, an impersonal verb, imperfect tense of χεῖν.

8. τὸ ἥκαρ, accusative. Gr. § 167.

10. ἄμιν, accusative. Gr. § 167.

11. ἔτα πριμῇ κεκαλυμμένη, an allusion to Prometheus having
cheated Jupiter. A bull was brought as an offering to the gods by men.
Prometheus cut it up, and made two heaps, one containing the flesh and the
entrails, the other the bones artfully concealed under the fat. Jupiter was de-
ceived, and chose the latter. For the construction of πριμῇ, see Gr. § 198.

13. τί χεῖν λίγυν; what need to speak? Gr. § 167. R.

15. χρίων, accusative. Gr. § 168. 1. — προσηλυμένος, perf. pass. part.
from προσελίω. — τὸν κάκιστα ἔργων ἀπολούμενον, literally, the one of the
birds that is about to perish most miserably, meaning, this most villainous bird.

16. ἦπανι. Gr. § 198.

17. δὲ. Gr. § 151. 1. R. 1. εὐτόν is understood before δὲ. The ex-
pression is elliptical for εὐτόν ἃ εἰ δὴ παθῶ.

21. καὶ τί πλείον ἔχω; and what shall I gain? literally, what more shall
I have?

22. διερῶν. Gr. § 181. 1.

2. αὐτῇ. Gr. § 195. 1.

3. οὖν, for τοῦτο. — εἰ δ' οὖν τὸ ἐπὶ εὐτόν; and then what next? 10

5. Μηδὲν, ὃ Ζεῦ, κοινότητος τῇ Νηρηίδι, Have nothing to do, O Jupiter,
with the Nereid. For the construction of Νηρηίδι, see Gr. § 195. 1.

6. ἴσα ἐργάζεσθαι σοι. Gr. § 165.

9. ἡ μίξις αὐτῆς, the connexion with her.

11. χαίρειτω ταιγαρεῦν ἡ Θέτις, farewell then to Thetis. — ἐπὶ εὐτοῖς,
for these things.

DIAL. II. The dialogue between Jupiter and Mercury refers to the
fable of Io, the daughter of Inachus, who was metamorphosed by the jealous
Juno into a heifer.

16. τῇ, for τίνι. — εἰρώμ. Gr. § 198.

19. τοῖνομα, that is, τὸ ὄνομα, accusative. Gr. § 167.

22. Νίμειαν, Nemea, a town in Argolis.

23. τὴν δ' Ἰὸν . . . Ἰσὴν ποίησον, and make Io, Isis. Isis was an
Egyptian goddess.

- 10 DIAL. III. The dialogue between Apollo and Vulcan refers to the character of Mercury, the son of Maia, and his numerous tricks and thefts.

28. *τιχθῆν*, 1. aor. pass. part. from *τίκτω*. — *καὶ δηλοῦ* . . . *ἀπεβησόμενον*, and shows already that he is going to turn out something very good.

- 11 1. *ῥῶ*. Gr. § 215. 4.

2. *Ἰαπετοῦ ἐρίσβουτιόν ἐστιν*, *ἴσος ἐπὶ τῇ παιουργίᾳ*; older than Japetus, as far as relates to roguery. Japetus was regarded by the Greeks as the father of all mankind.

6. *ἵνα μὴ ἱμαυτὸν λίγω*, that I may not mention myself, that is, to say nothing of myself.

7. *ταῦτα*, accusative, governed by a verb understood, *did he do these things*.

11. *αὐτῶν*. Gr. § 177.

14. *Νῆ Δία*. Gr. § 171.

15. *ἴψυ*, 1. fut. m. 2d pers. sing. from *ἵεσθαι*.

16, 17. *καθάπερ* . . . *κλιστικῆν*, as if he had practised the thieving art before he was born. *εἶχεν* understood.

21. *ἄνα μεταξὺ ἱπαινόμενος*, then, while he was praised, or while being praised. Gr. § 222. N. 4.

23. *βαρέτερος*, comparative of *βαρὺς*, the meaning here is, *too heavy*.

31, 32. *ὥς καὶ μὲ (καὶ ἐμὲ) αὐτῷ φθονῶν* . . . *ἀκούοντα*, so that even I envied him, I, who had long practised playing the harp.

34. *κλίψων*, 1. fut. act. of *κλίσσω*, in order to steal. — *ἀφ' αὐτῶν (καὶ ἐκ' αὐτῶν)*, even from there.

35. *δύναμιν*. Gr. § 167.

- 12 3. *βαδισύμαι*, 1. fut. m. from *βαδίζω*. Gr. § 114. N. 1.

DIAL. IV. The subject of this dialogue is the fabled birth of the full-grown and armed Minerva from the head of Jupiter.

9. *μου*. Gr. § 179. 1. — *μέμνηται*, perf. of *μνησθαι*.

14. *μου*. Gr. § 197. N. 4.

24. *ἐλελήθεις ἔχων*, you did not know that you had, — *ἐλελήθεις*, 2. plup. from *λαλέω*. Gr. § 118.

26. *ἐν βραχυῖ*, in a short time. Gr. § 138. 1.

33. *ἀδυνάτων*. Gr. § 138. 1. and § 182.

DIAL. V. The subject of this dialogue is the deeds of Hercules and Æsculapius. Hercules, having put on the poisoned tunic of Nessus, had thrown himself on a burning pile which he had prepared on Mount Ceta, and perished. Æsculapius was the son of Apollo, and was distinguished for his knowledge of medicine. He was struck by the thunderbolt of Jupiter, for raising the dead. Lucian represents them as disputing for the precedence in heaven.

3. *συμπαισίου*, gen. governed by *ἀλλήτρια*. Gr. § 186. 2. 13
5. *μου*, governed by *πρὸς* in *πρὸς κατακλίνοθαι*. Gr. § 227.
10. *Οἶτη*, *Æta*, a mountain of Thessaly, on which Hercules burned himself.
11. *ἴτι μοι ἐνιδίξῃς τὸ πῦρ*; *that you reproach me with the fire*. Gr. § 196. 4.
12. *Οὐκ οὐν ἴσα καὶ ὅμοια βιβίωται ἡμῖν*, *Life has not been passed by us upon an equality and alike*. For *ἴσα καὶ ὅμοια*, see Gr. § 124. 2. — *βιβίωται*, 3d pers. sing. perf. pass. from *βίβω*, used impersonally.
- 15, 16. *ἀνδρώπῃς* *φαρμάκων*. Gr. § 196. N. 3.
16. *ἰσιδήσω*. Gr. § 219. 1.
18. *σώματι*. Gr. § 197. 2.
20. *Λυδία*, in *Lydia*, a province of Asia, the queen of which, Omphale, made Hercules card wool, and beat him with her sandal.
22. *ἀλλ' οὐδὲ μιλαγχολήσας* *γυναικα*, *nor did I, in a fit of madness, kill my children and my wife*. The allusion is to the story of Hercules having killed his wife and children in a fit of madness.
26. *Παῖήσῃα*, *Pæan* or *Pæon*, the epithet of Apollo, as the god of the healing art.
27. *κράνιον*. Gr. § 167.

DIAL. VI. Lucian ridicules, in this dialogue, the boastfulness of Jupiter with regard to his own strength.

7. *ἀκήκοας*, 2. perf. from *ἀκούω*. Gr. § 118. 14
12. *φλυαρίας*. Gr. § 187. 1.
- 16, 17. *Ποσειδῶν*, 'Hēu, 'Aθηνᾶ, *Neptune, Juno, Minerva*.
17. *ἰπαναστάντες*. Gr. § 137. 2.
19. *Βριάρεων*, *Briareus*.
20. *αὐτῷ κραυγῇ καὶ βροντῇ*. Gr. § 199. N. 1.
21. *ἔγῃ μοι γελᾷ*, *it came upon me to laugh, that is, I could not help laughing*.

DIAL. VII. This dialogue represents Mercury as complaining to his mother of having so much to do.

26. 'Ερμῆ, vocative of 'Ερμῆς, the Greek name of Mercury. — *μυδίν*. Gr. § 225. 1.
27. *Τί μὴ λίγω*, *why should I not say?* Gr. § 215. 4. — *ἴς* . . . *ἔχω*. Gr. § 157. N. 6.
29. *διαστράσαντα*, 1. aor. act. part. of *διαστράννμι*.
30. *Διὶ*, dative of *Ζεύς*, gen. *Διός*, the Greek name of Jupiter.
2. *τὸν νεώνητον ποῦτον οἰνοχόον*, *this newly bought cupbearer*, literally, 15 *winepourer*, alluding to Ganymedes.
3. *νυκτός*. Gr. § 191. 1. — *ἄλλων*. Gr. § 177. 1.

- 15 4. Πλούτωνι, dative of Πλούτων, *Pluto*.
 8. μαιμεριμνίην, *letí* understood, it is assigned or apportioned me. —
 Λήδης, gen. of Λήδη, *Leda*.
 9. ἐν ᾍδου, in *Hades*. Gr. § 203.
 10, 11. οἱ μὲν . . . υἱά, the sons of *Alcmene* and *Semele*; the former
 was *Hercules*, and the latter *Bacchus*.
 12. ἐδὲ Μαίας, but *I*, the son of *Maia*. Gr. § 140. N. 5.
 13. ἐκ Σιδῶνος, from *Sidon*, a city of *Phœnicia*.
 14. ἴ, τι πράττει ἡ παῖς, how the damsel fares. πράττει often has the
 meaning of *do* in the phrase, how do you do?
 15. Ἄργος, *Argos*, the capital of *Argolia*. — ἰππευφύμιον ἐν Δανάῃ,
 to visit *Danaë*.
 16. Βαιωτίαν, *Boeotia*.
 17. Ἀντιόων, *Antiope*.

DIAL. VIII. According to the fable, *Phaëton* was the son of *Apollo*
 or the *Sun*. Having persuaded his father to let him drive his chariot for
 one day, he came near setting fire to heaven and earth by his want of skill.
Jupiter, perceiving the confusion into which the horses were thrown, struck
 the rash youth from the chariot with his thunderbolt. This fable is ridi-
 culed in the dialogue between *Jupiter* and the *Sun*.

24. τὰ . . . ἅπαντα, all things on the earth. Gr. § 140. 1.
 25. μωρακίῳ . . . ἄρμα, having intrusted the chariot to a silly boy.
 Gr. § 196. 4.
 26. πρόσγειος ἐνιχθίς, being brought near the earth, the adjective has
 the force of an adverb. Gr. § 138. N. 1'. — ἐνιχθίς, 1. aor. part. from
 φέρω. Gr. § 118. — διαφθαρήναι, 2. aor. inf. pass. from διαφθείρω.
 27. οὐδὲν . . . ξυνεάραξεν, there was nothing that he did not throw into
 confusion. Gr. § 225. N.
 32, 33. πόσιν . . . κακόν; for how could I have supposed there would
 have been so much mischief?
 16 1. ὅσος . . . περὶ γμα, how much accuracy the thing required. Gr.
 § 181. 1.
 2. ὄχιται πάντα, all is gone, that is, to ruin. Gr. § 157. 2.
 5. μὲν ἑλίγον, after a little, or a little after.
 6. ἱκαντίον τοῦ δρέμου. Gr. § 177. 2.
 7. ἐδὲ . . . ἀνδράσι, he had not the power of managing them. For
 the construction of ἀνδράσι see Gr. § 198. N. 1.
 13. ὡς . . . ἡνῶν, how to have command of the reins. ἡνῶν is gov-
 erned by ἡγεσθαι. Gr. § 185.
 14. ἔρην, agrees with ἰδίῃ, understood. For the construction see Gr. § 164.
 15. ἱπιβὰς . . . πυρὸς, mounting upon so much fire. Gr. § 227.
 17. καταφρονήσαντες τοῦ μωρακίου, despising the boy. Gr. § 182.

19. εἵχτε τῆς ἄντυγος, *clung to the chariot*. Gr. § 179. 1. 16
 22. ἥν . . . παρανομήσης, *if you commit a similar offence*.
 25. ἐπὶ τῇ Ἑριδανῇ, *by the Eridanus*, a river in Italy now called the Po.
 27. πατάγι, 2. perf. of πατάγνυμι. Gr. § 118, under ἄγνυμι, and § 209. N. 4.

DIAL. IX. The subject of this dialogue is the fable of Castor and Pollux, who were twin brothers, sons of Jupiter and Leda. Castor being killed, his brother besought Jupiter to restore him to life. Jupiter finally consented that they should live and die on alternate days, so that each day one was in heaven and the other in Hades.

31. Πολυδύκης, the Greek name of *Pollux*.

1. Ὁ μὲν . . . ξυγγινόμενος, *he who was with us yesterday*. Gr. 17 § 140. 3.

6. Βίβρυκος Ἀμύκειν, *Bebrycian Amycus*. Amycus was king of the Bebryces, and, when the Argonauts landed on his coast, he challenged them to box. The challenge was accepted by Pollux, and Amycus was slain. — Ἰάσον, *Jason*, the leader of the Argonautic expedition.

10. τῷ . . . ἡμίτεμον, *the half of the egg*, alluding to the fable of Castor and Pollux being born of Leda's eggs.

17. ἐνίμαντο, *they divided between themselves*. Gr. § 207. 2.

19. ξυνετήν, from ξύνιμι.

20. πῶς γὰρ, *for how, that is, how can they see one another?*

22. Ἀσκληπιῶς, *Æsculapius*.

23. Ἀρτιμης, *Diana*.

DIAL. X. The subject of this dialogue is the story of Polyphemus, the Cyclops, being blinded by Ulysses, who with his companions visited the giant's cave, on his return from the Trojan war. The Cyclops was the son of Neptune.

1. Τὸ μὲν . . . ἀπεικάλι, *at first he called himself Outis*, that is, 18
Nobody.

2. Ὀδυσσεύς, gen. ὠς, the Greek name of *Ulysses*.

3. ἐξ Ἰλίου δ' ἀνίσταμι, *he was sailing back from Troy*.

8. ἃ ἔφερεν δένδρον, *the tree which I brought*. Gr. § 151, R. 7.

17. σι. Gr. § 197. N. 2. Πόσειδον, *Neptune*.

18. βαδὺν, ὕπνον understood. For the construction, see Gr. § 164. — 18
 19. ἐξίθροισι. Gr. § 157. N. 6.

21. ὡς . . . ἐξόντα, *that I might better catch him as he went out*.

22. ἰσθῆν, imperf. act. 1st pers. sing. of ἰσθάνω.

29. ἤχοντο ἀπώνοις, *they went off*. Gr. § 222. N. 2.

30. ἠνίκασι, 1. aor. act. of ἀνίσταμι.

18 33. τὰ γούν τῶν πλεόντων, *the affairs of people sailing, or of sailors.* Gr. § 176.

34. τὸ εἶζυν . . . ἀπολλύναι, *the saving and destroying of them.* Gr. § 221.

19 DIAL. XI. Proteus was a sea god, who possessed the art of prophecy. He was accustomed to refuse answers to questions put to him, and to escape by assuming various shapes. Menelaus was one of the Grecian leaders in the Trojan war.

3. ἀλλαγής, 2. aor. pass. opt. from ἀλλάσσω.

6. Μὴ θαυμάσῃς, *do not marvel.* Gr. § 215. 5.

7. Εἶδον καὶ αὐτός, *I too saw it.* Gr. § 144. N. 2.

8. γοητίαν . . . πρᾶγματι, *to apply some jugglery to the thing.* Gr. § 195. 2.

10. ἰπ) . . . ἱσαγγῶν, *with respect to things so manifest.*

11. οὐκ . . . ἴδης, *did you not see with open eyes.* — ἀνιπγμήνους, perf. pass. part. from ἀνιπγνυμι or ἀνιπγω.

15. τὸ πάειν. Gr. § 221.

18. ἃ . . . οὔτις, *what this fish experiences, or what happens to this fish.*

24. ὅς . . . ἀλίαις, *that he may escape the notice of the fishermen.* Gr. § 163. 2.

26. πολλῶ. Gr. § 197. N. 3.

30. τὸν αὐτὸν . . . γίγνισθαι, *that the same person should become fire and water.* Gr. § 144. 3.

DIAL. XII. The subject of this dialogue is the story of Arion, who, having been compelled by the sailors to jump overboard, as he was returning home from Corinth, was taken up by dolphins and brought safely ashore.

20 1. Καὶ πάλαι . . . ἐκομίσασι, *formerly too you brought Ino's child to the isthmus.* The allusion is to the story of Ino, the wife of Acamas, king of Thebes. She escaped from her husband's fury, and threw herself into the sea with Melicerta, her child.

3. ἀπὸ . . . Σκιρωνίδων, *from the Scironides, that is, the Scironian rocks, so called from Sciron, a celebrated robber, who was accustomed to throw his victims from their summit.*

4. ἐξνήξω, 1. aor. m. 2d pers. sing. from ἐκνήχομαι.

5. αὐτῇ . . . κισάρῃ, *with his dress and harp.* Gr. § 199. N. 1. — οὐδὲ . . . ἀπολλόμενον, *nor did you overlook him, perishing miserably by the sailors, that is, you did not let him be put to death by the sailors.*

8. καὶ αὐτοὶ, *we too.* Gr. § 144. N. 2.

9. Διονύσῃ, *Bacchus.*

10. δύν . . . μόνον, *it being required only to subdue.* Gr. § 168. N. 2.

13. Περικλῆδες, *Periander, the tyrant of Corinth.* — ἔχαιρεν αὐτῷ, *was pleased with him.* Gr. § 198.

16. Μάθυμναν, *Methymna*, a city of Lesbos, and the native place of 20
Arion.

18. ἐπὶ . . . ἐγίνοντο, *when they were in the midst of the Ægean.*

19. ἠρρώμην, *I heard*, imp. mid. of ἀρρωέμαι. — παρὰ τῇ σκάφει, *swimming near the ship.* Gr. § 195. 1.

24. ἀνατίμνω αὐτὸν, *placing him upon myself, or taking him on my back.*

25. Ταίναρον, *Tænarus*, a promontory of Laconia.

26. ἰκανῶ . . . φιλομουσίαις, *I praise you on account of your love of music.* Gr. § 187. 1.

DIAL. XIII. The dialogue between Xanthus and the Sea refers to the story told in the Iliad of Homer. The principal part of it is here repeated by Xanthus himself. Xanthus was a river in the Trojan empire.

1. Ἥφαιστος, *Vulcan*. — ἀπηνδράκωμαι, perf. pass. from ἀπηνδράκω. 21

4. Διὰ . . . Θέτιδος, *on account of the son of Thetis*, that is, Achilles.

5. Φρύγας, *the Phrygians*. — ἔδ' . . . ἐγῆς, *but he did not cease from his wrath.* Gr. § 180. 2. § 207. 1.

6. ἀπέφραττι . . . μὲν, *blocked up my stream.* Gr. § 197. N. 4.

7. ὡς . . . ἀνδρῶν, *that being frightened he might abstain from the men, or let go the men.* Gr. § 180. 1.

8. ἔνυχι . . . πλυσίον, *for he happened to be somewhere near.*

9. Αἶττη, *Ætna*, the volcanic mountain in Sicily. — καὶ . . . ἄλλοθι, *and if anywhere else, that is, if he had any fire anywhere else.*

12. μικροῦ . . . ὑγρυσσαι, *he has made me almost wholly dry.* For μικροῦ δύη, see Gr. § 220. N. 2.

16, 17. οὐκ . . . ἦν, *paying no respect to the circumstance that he was the son of a Nereid.*

DIAL. XIV. The subject of this dialogue is the fable of Jupiter's having assumed the shape of a bull, and thus carried away Europa, the daughter of Agenor, king of Phœnicia.

26. Ἠδίστον . . . ἀπυλίσθης, *you lost a most pleasant spectacle*. — Σιδάματος, gen. Gr. § 180. 1.

28. Παρὰ . . . ἐργαζόμεν, *I was employed about the Red Sea.*

29, 30. οὐδὲν . . . λίγυς, *for οὐδὲν . . . τούτων ἂν λίγυς.* Gr. § 151. 1.

1. ἐς πολλοῦ, *for a long time.*

3. τὰ μετὰ ταῦτα, *what took place after this, or what followed*: the noun is understood after the article τὰ. Gr. § 140. N. 5.

5. ταύρω . . . ἑαυτὸν, *likening himself to a bull.* Gr. § 195. 2.

7. κέρατα . . . ἤμιρος, *bent in the horns, and gentle in look, or with curved horns and gentle look.* For the construction of κέρατα and βλήμμα, see Gr. § 167.

11, 12. τῇ λαίῃ . . . κέρατος, *with her left hand she held to the horns.* Gr. § 179. 1.

- 22 12, 13. *τῇ ἱστῇ* . . . *ἑνωῖχι*, with the other she held together her robe, which was blown by the wind. — *ἠνεμώμενον*, perf. pass. part. from *ἀνιμῶ*.
14. *Ἦδὲ* . . . *ἰδὲς*, an idiomatic and elliptical expression for *τοῦτο θεῶμα ἰδὲς ἦν ἡδὲ*, this sight which you saw was pleasant.
18. *ἡσυχίας ἄγοντες*, keeping quiet.
19. *οὐδὲν* . . . *γυγισμένων*, being nothing but spectators of what was doing.
21. *ἄκραις* . . . *ἕδατος*, to touch the water with the extremities of the feet. For the construction of *ἕδατος*, see Gr. § 179. 1. — *ἠμύνας*, perf. pass. part. from *ἄπτω*, to light.
24. *φοβερὸν ἰδεῖν*, fearful to behold. Gr. § 219. N. 3.
25. *τὴν παῖδα*, governed by *πρὶ* in the preceding verb. Gr. § 227.
26. *Ἀμφιτρίτην*, Amphitrite, a sea goddess.
28. *Ἀφροδίτην*, Aphrodite, or Venus. — *Τρίτωνες*, the Tritons, who were sea gods.
- 29, 30. *Ταῦτα* . . . *ἐγίνετο*, these things were done all the way from Phœnicia to Crete.
- 31, 32. *ἄλλας* . . . *διπρυμαίνεμον*, we raised the waves some in one part of the sea, some in another. Gr. § 232.
33. *ὦ μακάρι* . . . *Σίας*, O happy Zephyr, in having seen the sight. For the construction of *Σίας*, see Gr. § 17. 1.

23 DIAL. XV. This dialogue, between Diogenes and Pollux, in Hades, ridicules the common objects of pursuit and admiration among men, such as beauty, wealth, and strength. The vain and useless disputes of the philosophers are also satirized. Diogenes was a celebrated philosopher of antiquity. He was born at Sinope, a town of Pontus, and flourished in the fourth century before Christ. Being banished from his native place, he went to Athens, and became a disciple of Antisthenes. He held most of the philosophical speculations of his age in utter contempt, and subjected his appetites to a rigid control, practising the severest temperance, and often walking through the streets of Athens barefoot. It is said, that he slept at night in a tub. He died at a very advanced age, about 324 before Christ. On account of the sharpness of their sarcasms on the follies and immoralities of men, the philosophers of this sect were called *κύνας*, *Dogs*. From this epithet was derived the name of *Cynics* or *Dog philosophers*. Menippus also was a Cynic philosopher, and a native of Sinope.

1. *ἔπειδὴν* . . . *ἀνέλθης*, as soon as you have gone up, or returned.
- 4 *Κρανῆιον*, the *Cranæum*, a grove and palaestra near Corinth, where Diogenes, during his residence in that city, was frequently to be found.
5. *εἰπὼν*. Gr. § 158. 3.
6. *εἰ* . . . *καταγυγίσασθαι*, if things on earth (or above ground) have been sufficiently laughed at by you. For the construction of *εἰ*, see Gr. § 206. 2.
8. *καὶ πολὺ* . . . *βίον*, and the question was frequent, "Who knows

certainly what is to come after life?" The neuter article τὸ belongs to the 23 whole succeeding clause. Gr. § 141. 3.

13. ἔμπλησάμην τὴν ψήραν, *that having filled his wallet.* Gr. § 207. 3.

17. ἰποιῖς τις, *what sort of a person.* Gr. § 148. N. 3.

26. παύσασθαι . . . ληροῦσι, *charge them to cease babbling.* — ληροῦσι is a participle agreeing with αὐτοῖς. Gr. § 222. 3.

27. περὶ . . . ἐρίζουσι, *disputing about the universe.*

27, 28. καὶ κέρατα . . . ποιῶσι, literally, *planting horns upon each other, and making crocodiles.* Horns, and crocodiles, were cant names for certain kinds of sophistical puzzles among the philosophers. A born, for example, was this, "What you have not lost you have. You have not lost horns, therefore you have horns." The crocodile was of this kind. Suppose a boy has been stolen by a crocodile. The thief promises he will restore him, if the father answers his question truly. The father promises. The crocodile says, "Am I going to return this boy or not?" If the father replies in the affirmative, he keeps the boy, and thus the father answers falsely. If the father says, "You are not," and the crocodile restores him, the father has answered falsely. Puzzles of this kind occupied much of the attention of the philosophers; and for this they were not a little ridiculed, especially by Lucian.

30, 31. καταγορεύοντα . . . αὐτῶν, *censuring their wisdom.* Gr. § 183. 2. R. 2.

32. Σὺ δὲ . . . λίγι, *and you tell them from me to go to perdition,* literally, *to groan.* A Greek expression equivalent to the English, "Tell them to go to the devil."

1. ὦ . . . Πολυδύμιον, *O dearest little Pollux.* For φίλωνον, see 24 Gr. § 57. N. 2; and for Πολυδύμιον, Gr. § 127. 2.

7. Μισγίλλῳ, *Magillus*, the Corinthian, a person celebrated for his beauty.

8. Δαμόξινο, *Damoxenus*, the wrestler.

11. φασί, *they say.* Gr. § 157. N. 8, (1). — γυμνὰ . . . κάλλους, *stripped of beauty.* Gr. § 181. 1.

14. ὦ Λάκων, *O Lacedæmonian.*

17. οὐδὲν . . . αὐτῶν, *no better than they.* For οὐδὲν, see Gr. § 167.

19. λίγων . . . αὐτούς, *saying that they have degenerated, or become dissolute, or corrupt.*

22. ὡς προῦπον, for ἡνίοχας ὡς προῦπον. Gr. § 151. 1. R. 1.

DIAL. XVI. Lucian, in this dialogue, represents the misery in the next world, which those suffer who in this surrendered themselves to the acquisition of wealth, and the enjoyment of pleasure. Menippus is the Cynic philosopher, already mentioned. Midas was the king of Phrygia, to whom it was granted, that whatever he touched should turn into gold. Sarda-

- 24 *napalus* was the luxurious king of Assyria; and *Croesus* was the wealthy monarch of Lydia.

31. ἀνδράποδα . . . ἀποκαλῶν, *calling us slaves and offscourings.*

- 25 13. ὧς . . . μου, *that I shall not cease.* Gr. § 192. N. 2.

15. Ταῦτα . . . ὑβρίς; *are not these things a piece of insolence?* *ισσὶ* understood. Gr. § 157. 2. and N. 10.

23, 24. τὸ ΓΝΩΘΙ ΣΑΥΤΟΝ, *the maxim, Know thyself.* Gr. § 141. 3.

24, 25. Πέλει . . . ἐπαδόμενον, *for it would be very becoming, if sung to such groans.*

DIAL. XVII. The fable of Charon, the ferryman of Hades, is the subject of Lucian's ridicule in this dialogue.

28. ἔριθαι, perf. inf. pass. of ἔριζω.

30. πέντε δραχμῶν, *for five drachms.* Gr. § 190. 1.

32. Ἀΐδωνία, acc. of Ἀΐδωνίως, one of the names of Pluto.

- 26 1. Τίσυ, *Put, put down*, imperat. pres. act. of τίθημι. Gr. § 117. N. 1.

5. τοῦ . . . ἀνιγνόντα, *the chinks in the boat.* Gr. § 177. 2. § 205. N. 2.

6, 7. δύο . . . δραπετα, *all for two drachms.* Gr. § 137. 2.

9, 10. εἰ . . . λογισμέῃ, *unless something else has escaped us in the reckoning.*

12. ἀθρόους τινας, *a great many.* Gr. § 148. N. 3.

17. ἀφικνουμέναι ἡμῖν, *come to us.* Gr. § 195. 1.

20. αἷματος ἀνάπλιω, *full of blood.* Gr. § 181. 1.

25. ὥς τοίκασι, *as they seem.* Gr. § 209. N. 4.

DIAL. XVIII. The design of this dialogue is to ridicule the custom of legacy-hunting; of flattering rich and childless old men, with the hope of receiving a part of their property after their death.

30, 31. ᾧ . . . πνικτασιμύριοι; *who has no children, but fifty thousand hunting after the inheritance?* ᾧ, Gr. § 196. 3. αἰ, § 140. 3. πνικτασιμύριοι, § 60. N. 4.

32. Ναί . . . φῆς, *Yes, you mean the Sicynonian.*

- 27 1. ἀβιβίων, *which he has lived.* Gr. § 168.

2, 3. Τοὺς δὲ γὰρ . . . ἀπανταί, *and as to his flatterers, Charinus the youth, and Damon, and the others, drag them all down forthwith, that is, to Hades.*

6, 7. ἢ . . . προσήκουσι; *or claim the property when not related to him?* For the construction of *χρήματων*, see Gr. § 182. οὐδὲν, Gr. § 167.

9. νοσούντες, pronoun understood, *he being sick.* Gr. § 192.

10, 11. ποικίλη . . . ἀνδρῶν, *the flattery of the men is a varied one.*

11. ὁ μὲν, *the one, the others.* Gr. § 142. 1.

15. ἰσχυρῶς, *he is strong*, perf. pass. of ἰσχύνομαι. Gr. § 209. N. 4.

18. ὁμοιωτὶ Ἰόλαις, *like Iolaus.* Iolaus was the son of Iphiclus, king of Thessaly. He was restored to youth by Hebe.

DIAL. XIX. This dialogue represents the celebrated military commanders, Alexander, Hannibal, and Scipio, as contending for precedence. Minos decides the dispute.

26. Ἐπεὶ . . . σου, it is proper that I should be preferred to you. For the construction of σου, see Gr. § 184. 2. § 206. 3. — ὦ Λίβυ, O Lybian, voc. of Λίβυς.

31. οὗτος . . . Καρχηδόνιος, this is Hannibal the Carthaginian. Gr. § 139. 3.

32. ὁ Φιλίππου, the son of Philip. Gr. § 140. N. 5.

3, 4. φησὶ . . . ἐμοῦ, for he says that he was a better general than I. 28 — τούτου, governed by διηγμῖν. Gr. § 184. 1.

6. ἐκαστὸν . . . ἐπάτω, let each, therefore, speak in turn.

9. Ἑλλάδα φωνή, the Greek language. Gr. § 136. N. 3.

10. ἱκαίνου ἀξίους, worthy of praise. Gr. § 190. 2.

13. Ἰβηρίαν, Iberia, Spain.

14. μεγίστων ἡρώδων, I was thought worthy of the greatest honors. Gr. § 190. N. 4. § 206. 3. — Καλιβήρας, the Celtiberians, a people who occupied the interior of Spain.

15. καὶ . . . Ἑσπερίαν, and I conquered the eastern Gauls. Gr. § 184. 1.

16. τὰ . . . Ἑρδανὲν, and I overran all the region on the Eridanus.

19. μιᾷς ἡμέρας, in one day. Gr. § 191. 1.

20. πυθμῖνοι, by the bushel. Gr. § 198.

21. Ἀμμωνίους . . . ὀνομαζόμενοι, neither being named the son of Jupiter Ammon, alluding to Alexander's pretensions to being the son of the god.

25. Μήδους, Ἀρμενίων, Medes, Armenians.

26. πρὶν διώκειν τινὰ, before anybody pursues. Gr. § 220. 2.

29, 30. ἐπεὶ . . . ἐκράτησεν, but when he was victorious, and conquered that wretched Darius at Issus and Arbela. ἔλκτρον, literally, destruction or ruin, is used as a term of contempt, and is equivalent to an adjective. With ἐκείνου it might be translated, that miserable fellow. Issus was a town in Cilicia, famous as the scene of one of the most celebrated battles between the armies of Alexander and Darius. Arbela was a town in Assyria, also famous for a battle between Alexander and Darius.

31. ἡ . . . Μηδικήν, to the Persian, or Median, mode of life.

1. παιδείας, governed by ἀπαιδύτος. Gr. § 185.

2, 3. οὔτε . . . παιδευθεὶς, nor educated under Aristotle the philosopher; alluding to the circumstance of Alexander's having been a pupil of the celebrated philosopher of Stagira.

5. Μακεδόσι, dat. pl. of Μακεδών, a Macedonian.

9. ὁ . . . λόγος, the speech which he has spoken is not ignoble, or is not so bad. Gr. § 140. N. 4,

17, 18, οὐκ . . . ἀνείλεται, did not think it worthy of me to be content

29 in attending to the kingdom of the Macedonians, to govern only so many as my father left. For the construction of *ἐπίστων*, see Gr. § 151. 1.

20. *Γρανικῆ*, the Granicus, a river of Bithynia, on the banks of which one of Alexander's great battles was fought.

22. *τὰ . . . χυρούμεναι*, always subduing what was before me. — *τὰ ἐν ποσὶν*, things at the feet, a phrase equivalent to "things at hand."

28. *τὰ ἐν Τύρῳ*, things in Tyre, that is, what took place at Tyre.

30. *καὶ . . . ἀρχῆς*, and I made the ocean the boundary of my empire.

31. *καὶ . . . ἐχίρῳσάμην*, and I subdued Porus; a king of India. — *Σκύθαις*, the Scythians.

32. *Τάναϊν*, the Tanais; a river in Scythia.

33. *καὶ . . . ἐποίησα*, and I did well by my friends, or benefited my friends. Gr. § 165. N. 2.

30 1. *Περσείῳ*, Prusias, a king of Bithynia.

6. *Καπύῃ*, Capua. — *ἐταίρῃς συνὼν*, associating with harlots.

9. *μέχρι Γαδίρων*, as far as Gadir, or Cadix.

15. *Ἰταλιώτης Σκηπίων*, Scipio the Italian, or Roman. — *Καρχηδόνα*, Carthage.

18. *Ἀνίβου*, genitive of *Ἀνίβας*, Hannibal.

DIAL. XX. The interlocutors in this dialogue are Diogenes the Cynic, and Alexander the Great. The vanity of Alexander, in pretending to be descended from the gods, is held up to ridicule.

25. *τίθνηκας καὶ εὐ*, hast thou died too.

29, 30. *λίγων . . . υἱόν*, saying that you were his son. Gr. § 160. 2.

33. *Ὀλυμπιάδης*, gen. of *Ὀλυμπιάς*, Olympias, wife of Philip of Macedon, and mother of Alexander the Great.

31 4. *Κἀγὼ . . . ἤκουον*, I also heard these things. Gr. § 179. N. 1.

11. *εὐ γὰρ . . . ἐπίδωκα*, for I had no time to give any command about it, except this alone, that, when dying, I gave my ring to Perdiccas. — *ἱφθασα*, 1. aor. of *φθάνω*, to anticipate, to do a thing first. Gr. § 222. 4. Perdiccas was one of Alexander's generals.

13. *Πλὴν . . . ὦ Διόγηνι*, But why do you laugh, O Diogenes? For *εἰ*, see Gr. § 167. R.

14. *Ἑλλάς*, Greece; the name of the country put for the inhabitants, who were called *Ἕλληνας*, the Greeks.

15. *κολαπιύοντις* agrees with *Ἕλληνας*, implied in *Ἑλλάς*. Gr. § 137. 3.

17. *καὶ . . . οἰκοδομούμενοι*, having temples built, or building temples, in the sense of causing them to be built; as when we say, *The city built a temple*, that is, caused one to be built, ordered it, and paid the charges of building it.

19. *Ἐτι . . . ταύτην*, I have been lying in Babylon now this third day. Gr. § 168. N. 1.

20. Πτολεμαῖος, *Ptolemy*, one of Alexander's generals. 31
21. Θερύβαν παῖν, *present troubles*. Gr. § 140. 2.
23. ἰρῶν μαρμαίνοντα, *seeing you still acting the fool in Hades*. Gr. § 220. 2.
24. Ἄνουβιν, ἢ Ὅσιριν, *Anubis, or Osiris*; names of two Egyptian divinities.
25. μὴ ἰλπίσῃς, *do not hope*. Gr. § 215. 5. — ἀνιδνῶν. Gr. § 221. N. 4.
27. Αἰακὸς, *Æacus*, one of the judges in Hades. — Κίεβριος, *Cerberus*, the dog that guarded the entrance of Hades.
29. ὅπότε' ἂν ἰννοήσῃς, *whenever you may think*. Gr. § 214. 2. 4.
- 32, 33. τὸ ἰκρίστημεν εἶναι, *the being conspicuous*. Gr. § 221.
- 6, 7. ὥς λαμβάνων, *that he might not be ashamed to take*. Gr. 32 § 144. R. 2.
14. Οὕτω ἀναιμῶνες, *for thus you would cease to be tormented with respect to the blessings of Aristotle*. Gr. § 222. 3.
15. Κλειῶτον, Καλλισθένην, *Clitus, Callisthenes*, two friends of Alexander, whom he had killed.
- 16, 17. ὥν αὐτοῖς, *for what you did to them*. Gr. § 151. § 187. 1.
17. Ὡςτε βάδιζι, *so walk this other way*, ἴδεν understood.

DIAL. XXI. The twofold fable respecting Hercules is ridiculed in this dialogue. His shade, according to one part of the story, was in Hades; according to the other, Hercules was received among the gods, and became a partaker of divine honors. Diogenes laughs at the absurdity and inconsistency of the double representation.

19, 20. εὐμνῶν Ἡρακλῆα, *sure enough, it is no other, by Hercules*. The author humorously makes Diogenes swear by Hercules, while talking with his shade. Gr. § 171.

24. Καὶ Ἡβην, *and has the fair-ankled Hebe*; alluding to the fable of Hercules having married Hebe in heaven.

26, 27. καὶ ἡμίσι, *and is it possible for any one to be a god by halves, and to die by halves?* Gr. § 197. 2.

29, 30. ἀνταρδῶν εἰ, *he gave you up to Pluto as a substitute for himself; and you are now a dead man in his place*.

32, 33. Πῶς παρόντα, *How then did Æacus, being so exact, not know that you were not he (the real Hercules), but received the spurious Hercules, who was present?*

2. ὥστε εἶναι, *so as to be the very man*. Gr. § 161. 1. N. 33

8. πρὸς Ἡρακλῆους, *by thy Hercules, or by that Hercules of thine*. Gr. § 146.

14, 16, ὁπίσθεν Θραῖς, *what there was of Amphitryon in Hercules*,

- 33 that died, and I am all that ; but what there was of Jupiter in him is in heaven with the gods. Amphitryon was the husband of Alcmena, and the reputed father of Hercules.

17, 19. δύο . . . ἑομήτριοι, for you say Alcmena bore two Herculeses at once ; the one by Amphitryon, and the other by Jupiter ; so that you were a pair of twins, of the same mother, without knowing it.

20. ἰ . . . ἤμιν, for we were both the same.

22. ἱππὸς . . . ἦτι, unless you were like a Hippocentaur ; alluding to the fabulous animals, half man and half horse.

25. τί . . . ἐστὶ, what is the difficulty, or more literally, what is there to prevent ?

28. Ἀμφιτρυωνίδα, son of Amphitryon.

29, 30. Δεσς . . . Ἡρακλῆα, so that you are in danger of making now a triple Hercules, or you are likely to make a threefold Hercules.

36. Τίς . . . τυγχάνεις ; who do you happen to be ? Gr. § 222. 4.

- 34 DIAL. XXII. The fabled punishment of Tantalus is ridiculed in this dialogue. Menippus is the Cynic philosopher, before mentioned. Tantalus was a king of Lydia, who is represented by the poets as punished with an insatiable thirst, and placed up to his chin in water, which escapes whenever he attempts to taste it.

10. ἰπιδὼν . . . με, when it perceives me approaching. Gr. § 222. 2.

11. ἐβ . . . χυῖλος, I do not moisten the tip of my lip before. Gr. § 222. 4.

14, 15. τί . . . πῶν, what need can there be of drinking ? Gr. § 231.

16, 17. οὐ δὲ . . . πίνεις ; but how can you, the soul, either thirst or drink ?

21. ἢ δίδως, do you fear ? Gr. § 209. N. 4.

30, 31. γίνουτο . . . μόνον, I only wish I had it. Gr. § 217. 1.

- 35 DIAL. XXIII. This dialogue is a satire upon the passion for wealth, enjoyment, and glory, in life. There is no difference between kings, princes, philosophers, in Hades. Menippus calls upon Æacus to tell him about the persons and things, that meet his eye on every side.

6. Πυριφλεγέθονα, Pyriphlegethon, or Phlegethon, one of the rivers of Hades.

8. Ἑρινῦς, the Furies. — τοὺς . . . πάλαι, but the men of old, or the ancient men. Gr. § 141. 1. § 140. 2.

10. Æacus enumerates some of the principal heroes of the Trojan war ; Agamemnon, Achilles, Idomeneus, Ulysses, Ajax, Diomedes.

13. τῶν . . . πεφάλαμα, the subjects of your rhapsodies, or songs.

16. Κῦρος, Κροῖσος, Cyrus, Croesus.

18. *ζυγύνοντα*, yoking or bridging over; alluding to Xerxes having built 35 a bridge of boats across the Hellespont.

20, 21. *τὸν . . . ἰπείρεψεν*, let me hit this Sardanapalus a rap on the side of the head.

24. *εὐκυν . . . ἔπει*, I'll spit upon him then, at all events, womanish creature that he is.

25. *Βούλει . . . ἰπιδιῆξω*, Do you wish me to show you? Gr. § 215. 3.

26. *Νὴ Δία γι*, Yes, by Jupiter.

27. *Πρῶτος . . . ἰστί*, This first one is Pythagoras for you, or Here's Pythagoras for you first. For *see*, see Gr. § 197. N. 2.

28. *Χαίρει . . . Ἰσίδω*, Hail, O Euphorbus, or Apollo, or whatever you may please. The allusion here is to the doctrine of the transmigration of souls, taught by Pythagoras, who also pretended to have a golden thigh.

31. *φίγει ἴδω*, let me see. Gr. § 215. 2. — *ἔ . . . ἔχῃ*, whether your wallet has any thing in it good to eat.

33. *Κυάμους, ὃ γὰρ σί*, for *ὃ ἀγαθί*, Beans, my good Sir; alluding to the prohibition of beans, as an article of food, among the disciples of Pythagoras.

1, 2. *Δὲς . . . ἰσίδω*, Only give them to me; other views are held among 36 the dead. For I have learned, that beans and the heads of parents are not at all alike here; alluding to the saying, that it was as bad to eat beans as to eat the heads of one's own parents.

3, 5. *Οὗτος . . . ἐρεῖς*, This is Solon, the son of Execestides, and that is Thales, and there is Pittacus by them, and the others; there are seven in all, as you see. The allusion is to the Seven Wise Men of Greece.

9. *Ἐμπεδοκλῆς*, Empedocles, celebrated for having leaped into the crater of mount Ætna.

11. *ὦ . . . βίλτιστι*, O most excellent brazen-foot. Empedocles is saluted by this title on account of the brazen-soled sandal, which was thrown out of Ætna, and thus disclosed the manner of his death.

18, 19. *Μετὰ . . . πολλὰ*, He is generally gossiping with Nestor and Palamedes.

20. *Ὅμως . . . αὐτὸν*, Yet I should like to see him. Gr. § 213. N. 2.

28. *Τί τὰ ἐν Ἀθήναις*; How are things going on at Athens?

29. *Πολλοὶ . . . λίσσονται*, Many of the young men pretend to be philosophers.

29, 30. *Καὶ . . . φιλόσοφοι*, And if one were to look at their attitudes and their gait, they are perfect philosophers.

31, 32. *Ἀρίστιππος, Πλάτων*, Aristippus, Plato. — *ὁ μὲν . . . ἰκμαδών*, the one, that is, Aristippus, smelling of perfume, the other having learned to flatter the tyrants of Sicily. For *μύρον*, Gr. § 179. 1.

1, 2. *πάντι . . . ἰδόντα*, all think that you were a wonderful man, 37 and knew every thing, and that too (for I think I ought to speak the truth) when you really knew nothing.

- 37 6. Χερμίδης Κλινίου, *Charmides, O Menippus, and Phædrus, and the son of Clinias.* The last was Alcibiades.
 9. καὶ καλῶν, *and you do not neglect the beautiful.* Gr. § 182.
 10, 11. ἀλλὰ κατὰκεισε, *but recline near us.* Gr. § 188. 2.
 13. πλησίον ἀντὶν, *to dwell near them.* Gr. § 222. 5.
 15, 16. μὴ διαφύγῃς, *lest some one of the dead escape without our knowing it.* Gr. § 163. 2.

DIAL. XXIV. Nireus was described as the handsomest man that went to Troy. Thersites is represented by Homer as the most deformed. In Hades they refer the question of their comparative beauty to Menippus, the Cynic philosopher, who finds it impossible to tell one from the other.

19. καλλίων, comp. of καλός. Gr. § 59. 3.
 25, 26. οὐδὲν τηλικαῦτον, *nothing so much, or by no means as much.* Gr. § 124. 2.
 30. τὸν Χάρωτος, *the son of Aglaia and Charops.* Gr. § 140. N. 5.
 33. ταύτη, *thus.* Gr. § 124. 1.
 38 6. αἱ τότε, *the men of that time.* Gr. § 141. 2.

DIAL. XXV. Chiron was a fabulous personage of antiquity. He was half man and half horse, and was famous for his knowledge of the arts. Hercules wounded him in the knee, and, the wound proving incurable, he begged Jupiter to take away his immortality.

- 17, 18. Οὐα ἀθανάσιος, *It was no longer pleasant to enjoy immortality.*
 26, 27. τὰ ἔχεις, *and how do you bear (or get on with) matters in Hades, since you are come, having preferred them?*
 31. ἀλλ' ἐσμίν, *but we are exempt from all these things.* Gr. § 185.
 39 2. τῶν, governed by τὸ ὅμοιον. Gr. § 177.
 8. ἀγαπᾶν παρῶν, *to be content with the present.* Gr. § 140. 3. N. 3. § 198.

DIAL. XXVI. This dialogue ridicules the idea of the Fates, and shows that the greatest criminal ought not to be punished, if they control the affairs of men.

10. ἐμβιβλήσθω, perf. pass. imp. 3. sing. of ἐμβάλλω. — Χιμῆρας, *Chimæra*, a fabulous monster of antiquity.
 11. παρὰ ἀποσταθίς, *stretched out by the side of Tityus, a giant who was punished in Hades by having his liver devoured by vultures.*
 13. Ἡλύσιον πεδίον, *the Elysian Plain, the abode of the good in Hades.*

14. ἀνδ' ὧν . . . βίον, *because you did good things (that is, were virtuous) during life.*

16. Νῦν . . . αὖθις; *Now, must I hear again?* Gr. § 215. 4. — ἐξελήλυθαί, perf. pass. 2d pers. from ἐλελίγω. Gr. § 81. 1.

17. ἀπειροσώς, 2. perf. part. of ἀπειροσίω.

26. ἐπιεικλωσα, impersonal, plup. pass. from ἐπιεικλώω. Gr. § 159. N. 1. 2. — ὑπὸ τῆς Μοίρας, *by Fate.*

30. Κλωθώ, dat. of Κλωθώ, *Clotho*, the name of one of the Fates.

1, 2. τίνα . . . φόνου; *whom would you accuse of the murder?* Gr. 40 § 183. 1.

8. εἰς . . . ἱερῶν; *to whom should thanks be rendered?* Gr. § 162. 2. N. 4. § 196. 4.

DIAL. XXVII. In this dialogue Lucian holds up the whole system of ancient mythology to ridicule. He represents the elder deities as dissatisfied with the constant increase in the number of the gods, by deifying heroes, such as Hercules, and paying divine honors to animals, as was done by the Egyptians, and by raising certain abstractions, such as Virtue, Fortune, and the like, to the rank of gods. Jupiter himself is complained of, for raising to heaven his own children by mortal women. Finding the gods collecting in groups in corners, and whispering their discontents into each other's ears, he bids Mercury proclaim an assembly, where each should have full liberty to make known his complaints. Proclamation is made in due form, and Momus states the case at full length. He proposes that a committee of seven, three from the ancient council of Saturn, and four from the Twelve, Jupiter being one, be appointed, with authority to investigate the claims of the several questionable deities to their places on Olympus; or, as we should now say, with authority to send for persons and papers. The whole dialogue is a very humorous satire upon the absurdities of the pagan mythology, and an amusing burlesque upon the proceedings of the popular assemblies at Athens, the forms of which are faithfully copied. All this part of the dialogue applies as well to modern legislative bodies as to ancient.

25. μετίχουσι, . . . συμποσίῳ, *share the symposium with us.* Gr. § 199. § 178. 2.

28. οἷς ἔστιν, *to whom it is lawful.* Gr. § 196. 2. — ἡ δὲ . . . ξίαν, *the subject of consideration is concerning sojourners and strangers.*

31, 32. οἷς . . . γιγνῆσθαι, *to whom it is not sufficient that they themselves should become gods from men.*

1. ἀξίῳ δὲ, *and I demand.*

3. ὡς . . . γλῶτται, *that I am free of speech.* Gr. § 167.

9, 10. οὐδὲν . . . ἐρεῶ, *I will speak, disguising nothing.*

- 41 11. τῶν . . . ἡμῶν, *the same with us.* Gr. § 195. N. 3.
 11, 12. καὶ . . . ὄντες, *and that too, being mortals on one side, literally, being mortals by half.*
 23. Διόνυσος, *Bacchus.*
 24, 25. ἀλλὰ . . . θυγατρὶδὸς, *but the son of the daughter of a Syro-phœnician trader, Cadmus.* — ἐρίσσει . . . ἔθανάσις, *since he has been deemed worthy of immortality.* Gr. § 190. N. 4. § 206. 3.
 29, 30. καὶ . . . πάρεστι, *and here he is, bringing up his company or chorus.* Gr. § 207. 3.
 30, 31. καὶ . . . Σατύρους, *and he has made gods of Pan and Silenus and the Satyrs.* Gr. § 166.
 32, &c. ὃν . . . ὄντες, *of whom, the one with horns, and resembling a goat from his middle down, and wearing a thick beard, differs but little from a he-goat; and another, a bald-headed old man, flat-nosed, and riding generally on an ass, he is a Lydian; and the Satyrs, with pointed ears, they too are bald-headed, and are horned, just as horns bud out upon new-born kids, these are Phrygians.*
- 42 3, 4. εἰ καταφρονεῖν . . . ἀνδρῶν, *if men despise us.* Gr. § 182.
 5. Ἐὼ . . . λίγην, *I forbear to mention,*
 6. Ἀριάδην, *Ariadne.*
 7. τὴν . . . θυγατέρα, *and the daughter of Icarus, the farmer.*
 8. Καὶ . . . γιλοῖσθαι, *And what is most ridiculous.*
 9. ἀνῶτε, *pres. pass. opt. from ἀνῶ.* Gr. § 216. 1, 3.
 10. τὴν . . . κυνῖδιν, *the puppy she was accustomed to, and was fond of.*
 13, 14. Μῶν . . . Ἡρακλέους, *Say nothing, O Momus, either about Æsculapius or Hercules.* Two negatives. Gr. § 225. 1. — οὐτε γὰρ, *for these.* Gr. § 230. 2.
 16. οὐκ . . . ἐργάτο, *purchased at the price of labors not a few.* Gr. § 190. 1.
 21, 22. Μῶν . . . δῶκε; *Do you charge me, then, with favoring strangers?* Gr. § 183. 1.
 25. οὐτε . . . Αἰγυῖον, *nor the Ægeans of the Achæans.* Gr. § 173.
 28, 29. θνηταῖς ἱσχυιζόμενοις, *uniting yourself with mortal women.* Gr. § 195. 2. § 207. 1. — ἐν . . . σχήματι, *sometimes in one form, sometimes in another.*
 34, &c. Καὶ τὸ ἐξῆγμα . . . αἰνέω, *And it is the most ridiculous thing, when one hears, all of a sudden, that Hercules has been proclaimed a god; but that Eurystheus, who used to order him about, is dead; and the temple of Hercules, the servant, and the tomb of Eurystheus, his master, stand hard by each other.*
- 43 1-3. Καὶ . . . καυδαμοῖσθαι, *and again, in Thebes Bacchus is a god; but his kinsmen, Pantheus, and Actæon, and Learchus, are the most miserable of all men.*

6, 8. Τίς . . . ἄλλους ; For who does not know about Anchises and 43
Tithonus, and Endymion, and Iasion, and the others ?

10. Μηδὲν . . . ἰσῆς, Say nothing, O Momus, about Ganymedes. Gr.
§ 215. 5.

12. Οὐκ οὔν . . . εἰπω, Must I not speak then about the eagle ?

13, 14. καὶ . . . δοκῶν ; and all but making his nest upon your head,
and seeming to be a god ?

15, 18. ἀλλ' . . . ξυνήσιν ; but there is Attis, O Jupiter, and Corybas,
and Sabazius, whence were they wheeled in among us, or Mithras, that
Persian, with the long-sleeved cloak, and the turban, not even speaking
Greek, so that he does not understand it when anybody drinks his health ?

19. Σκύθαι, Γίται, the Scythians, and Getae. — ταῦτα . . . αὐτῶν,
seeing so much of those things. Gr. § 177. 2.

20. μακρὰ . . . εἰπόντις, bidding us a long farewell. Gr. § 124. 2.

24, 25. ἦ . . . ὑλακτῶν ; how do you claim to be a god, howling as you
do ? This, and the following expressions, allude to the worship of animals
among the Egyptians.

28. οὐκ . . . εὐμανὲν, hoisted, I know not how, from Egypt into heaven.

29. πῶς . . . ἰρῶντις, how can you bear to see ? Gr. § 222. 3.

2. ἐν σχολῇς, at our leisure.

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3. τὸν Τροφῶνιον, Trophonius, a Boeotian, about whom many fables are
related. Among other things, he gave oracles in a cave at Lebadea.

4. Ἀμφίλοχον, Amphilocheus.

7. πᾶς λίθος, every rock. Gr. § 140. N. 6.

8. καὶ . . . ὑποτρέψῃ, and may be provided with an impostor. For
the genitive, see Gr. § 181. 1. For the usage of ἀνδρὲς, see Gr. § 136. R.

9, 12. Ἦδὲ . . . Χαῖρῶντις, And now the statue of Polydamas, the
athlete, cures people sick with the fever, at Olympia, and that of Theagenes,
in Thasus ; and they sacrifice to Hector in Troy, and to Protesilaus, in
Chersonesus, just opposite.

29, 30. ψήφισμα . . . ξυγγινεαμμένον, I will read a resolve about these
matters, which is already drawn up.

31. ἡτιάσω, 1. aor. mid. 2d pers. sing. of αἰτιάομαι.

35, &c. A lawful assembly being held on the seventh of the month,
Jupiter was prytanis, Neptune was proëdros, Apollo epistates, Momus the
son of Night was scribe, and Sleep put the vote. All these terms are
borrowed from the Athenian assemblies.

There were fifty Prytanes ; their duty was to call the meetings, and
preside over them. They were divided into five sections of ten each ;
these sections presided by weeks in succession, and during their week were
called proëdri ; and the president of the proëdri was called epistates.
ΑΓΑΘΗ, ΤΥΧΗ was the formula at the beginning of an edict, some-
thing like " God save the Commonwealth."

- 45 The Attic month was divided into three parts, of ten days each, called *μὴν ἰσταμῖνος*, *μὴν μισῶν*, *μὴν φθίνων*, the *beginning*, *middle*, and *end*. *ἰσθμῆ ἰσταμῖνου* is, the *seventh of the first third*, or the *seventh day of the month*.

11. *Διδοχθω* . . . *δήμῳ*, *Be it resolved by the senate and the people*.

14. *βουλῆς* . . . *Κρόνου*, *of the senate of Saturn's time*.

16. *ἑμίσαντις* . . . *Στύγα*, *having sworn by the Styx, the oath prescribed by law*. Gr. § 163. 2.

22, 24. *Ἦν* . . . *τοῦτον*, *And if any one of those who have been set aside, and once ruled out by the judges, shall be detected in entering heaven, he shall be thrust down to Tartarus*. For the construction of *εὐγενεῶς*, see Gr. § 227.

24, 25. *Ἐργάζεσθαι* . . . *χρησμευδῶν*, *And that each one shall mind his own business; Minerva shall not cure the sick, nor Æsculapius give oracles*.

28, 29. *μηδὲ* . . . *ἴσασιν*, *nor to talk nonsense about what they do not understand*. For *ἦν*, see Gr. § 151. 1. R.

34. *ἐρήμην* . . . *καταδικασιπράσαν*, *let them decide against him in his absence*. Gr. § 183. 2.

35. *καὶ* . . . *δοκῶ*, *and whoever pleases*. Gr. § 71. 2.

- 46 5. *οὐδὲν* . . . *ἐπιγνώμοσιν*, *the judges shall not mind it*. Gr. § 196. 2.

EXTRACTS FROM XENOPHON.

CYROPÆDIA.

THIS illustrious writer was born at Athens about four hundred and fifty years before Christ. He was the contemporary of many of the most distinguished Athenians in arts and arms. In early youth he attached himself to that great and good man, Socrates, and became one of his most favorite disciples. Together with his master he served in the Peloponnesian war, and added to his philosophical attainments, an uncommon knowledge of military science. When Cyrus the Younger planned his enterprise against his elder brother Artaxerxes Mnemon, king of Persia, he was assisted by a body of auxiliaries from Sparta. Proxenus, an intimate friend of Xenophon, had joined Cyrus, and wrote to Xenophon, urging him to share in the expedition. After consulting the oracle at Delphi, and asking the opinion of Socrates, he accepted the invitation, and served as a volunteer. The expedition however was unsuccessful. Cyrus was defeated by the king's troops, and slain near the city of Babylon. The Greek forces were left unprotected, in the midst of a hostile country, and at the distance of two thousand miles from home. The greater part of their officers had been killed in the battle, or taken prisoners and treacherously put to death. The

Greeks numbered about ten thousand men. Under these circumstances, 46 Xenophon was elected by his countrymen to the command. He immediately commenced the retreat, which he executed with masterly skill. The difficulties he had to encounter, from the hostility of the natives, the want of provisions, and the occasional severity of the weather, and sometimes from the insubordination of the soldiers, were innumerable; but he surmounted them all by his wonderful coolness, ability, and address. This retreat has justly been considered one of the most memorable recorded in the annals of war. The narrative, written by Xenophon himself, is one of the finest specimens of military history. After his return to Greece, he accompanied Agesilaus, the Spartan king, in his campaign against the Persians, and fought under his standard in Asia, and at the battle of Coronea. Like many others of the best and greatest men of Athens, he became the object of jealousy to his fickle countrymen, and was banished for the part he took in the expedition of Cyrus. He retired to Scillus, a small town near Olympia, belonging to the Lacedæmonian territories. Here he was occupied with literary and philosophical pursuits. He expended his wealth upon the embellishment of the country about Scillus, and built a temple to Diana, after the model of that of Ephesus. But the quiet of his retreat was soon disturbed by the war between Sparta and Elis. He was driven from his beautiful abode, and took refuge at Corinth, where he passed the remainder of his days. In that city he died, nearly at the age of ninety.

Xenophon was distinguished for the variety and versatility of his talents. He was honorable, upright, and temperate. The wise maxims of his master, Socrates, were heartily adopted by him, and carried into the actions of his daily life. He was a brave soldier and a consummate general. With all this, he was constantly under the guidance of religious feeling and principles, and, considering the age in which he lived, he must be regarded as a remarkable example of purity of character. As a philosopher, he was practical rather than speculative. He did not, like his contemporary, Plato, soar into the higher regions of abstract contemplation, but contented himself with applying the precepts of a pure morality to the conduct of life. He was a wise and profound statesman; though patriotic, he was not blind to the faults of the Athenian constitution, and detested the crimes which sullied the history of that famous democracy. His eloquence was happy and effective, and the influence which he exercised over his soldiers was unbounded. In intellectual accomplishments he was unsurpassed by any man of that most brilliant age. His style as a writer received the applauses of his contemporaries, and has been the object of unbounded admiration ever since. The clearness, candor, and comprehensiveness of his mind stamped themselves upon his writings. His language is always simple and elegant. It varies with the subject which he is handling: At one time it rises to a warm but chastened eloquence, at another it descends to the simplest narra-

46 tive. In description it is lively and graphic; in the inculcation of moral truth it is grave and impressive. It possesses, in short, most of the excellent qualities of the purest Attic style. The works of such a writer ought to be constantly studied by the young. They present just and moderate views of life, and cannot fail to please and improve the taste by their simple and harmonious elegance. And the beautiful example which their author gave in all the relations of life must for ever charm the feelings and ennoble the aspirations of the ingenious heart.

Such being the character of Xenophon, it has been thought desirable to make large extracts from his three principal works, the *Cyropædia*, the *Anabasis*, and the *Hellenica*.

The subject of the *Cyropædia* is the life, exploits, and character of Cyrus the Great. The real history of this prince is involved in great uncertainty. Herodotus and Xenophon give the most contradictory accounts. The real purpose of the *Cyropædia* has been the theme of many critical discussions. Some regard it as a true historical account of the Persian monarch; others, on the contrary, view it as a mere romance. The best judges in ancient times, and the prevailing opinions of modern writers, agree in representing the object of Xenophon to be the delineation of a wise and virtuous prince. The work may, perhaps, have an historical basis; but most of the details are undoubtedly to be regarded as fictitious. Xenophon traces his hero's life from early childhood, through every period, to his death. He places him in every situation, both of peace and war, to which a prince may be summoned, and in each delineates the conduct of a just, magnanimous, and merciful ruler, a model-king. The character is well sustained throughout; the details are conceived and executed with a delicate sense of propriety, and finished off with the most graceful touches of the author's genius. But the whole structure and design of the work are certainly far remote from the historical character. At the same time it is one of the most entertaining and instructive books which have been bequeathed to us by the ancients.

The part of the *Cyropædia*, here selected, embraces the whole of the seventh book except the first chapter. It commences after the defeat of Cræsus, and the capture of Sardis; relates the humane treatment which Cræsus received at the hands of Cyrus; the funeral honors paid to Abradatas and Panthea; the march to Babylon; the siege and capture of that city; the arrangement of the affairs of the city when captured, and various other details of the conduct of Cyrus subsequently.

9, 10. Κρείστος . . . ἔφυγε, *Cræsus immediately fled towards Sardis.*

10, 12. τὰ δ' . . . ἀνέχοντο, *and the other tribes departed, each person going as far as he could, in the night, on his way home.* ἰδὲ is governed by ἀποσπένδον. Gr. § 188. 2.

12. ἐπὶ . . . ἤγει, *led against Sardis.* Observe the different meanings of ἐπὶ, according to the case with which it is used.

14, 15. Καὶ παρασκευάζει, *And ordered the ladders to be got ready.* Gr. § 207. 5.

15-17. Ταῦτα Πίστες, *And doing these things, he sends the Chaldeans and Persians up what seemed to be the steepest parts of the fortification of the Sardians, the following night.* The present tense is often used by the Greek writers when describing past events. It frequently makes the representation more lively and graphic, bringing the scene, as it were, directly before the eye.

18. δούλος φρουρῶν, *having been a slave of one of the guards in the Acropolis.*

18, 19. καὶ ἐν αὐτῇ, *and had found out the only passage down to the river and back again.* Gr. § 144. N. 3.

21. ὅση πόλιν, *each to whatever part of the city he could.* Gr. § 177. 1.

23, 24. ὃ δὲ βασιλεῖς, *and Cræsus, having shut himself up in the royal palace.* Gr. § 207. 1.

1. καταδιδραμήκισαν, plur. ind. act. of κατατρέχω. Gr. § 118, under 47 τρέχω. — ἀρπασόμενοι, *for the purpose of plundering.* Gr. § 222. 5.

3. ὡς τάχιστα, *as soon as possible.*

3, 4. Οὐ ἀτακτοῦντες, *For, said he, I should not endure to see those who are disorderly better off than the rest.* Gr. § 223. 2.

6. πάνι μακαριστοῖς, *to be thought happy by all the Chaldeans.* Gr. c 200. 2.

8, 9. παύσασθαι ὀργιζόμενον, *to cease to be angry.* Gr. § 222. 3.

9. καὶ ἴφρασαν, *and they said that they would restore all the property.* Gr. § 158. 2.

20. ἐκ ἀπὸ τοῦδε, *from henceforth.* Gr. § 140. N. 5. § 168. 1.

31. ἐγὼ διαφθερεῖναι, *for I think the city would be destroyed.* Gr. § 220. 3.

14. Ἐβουλόμην ἵχην, *I could have wished that it were so.* Gr. 48 § 214. N. 3.

17, 18. ἀπιστερώμενον αὐτοῦ, *I put him to the test.* Gr. § 179. 1.

19, 20. ἰσχυδὸς ἀπιστούμενοι, *when they know that they are dis-trusted.* Gr. § 222. 2.

27, 28. ὁ μὲν διατελεῖ, *for the one continues to be.* Gr. § 222. 4.

30. τὸν λοιπὸν βίον, *for the rest of my life.* Gr. § 168. 1.

33. ῥᾶστον, superl. of ῥᾶδιος. Gr. § 59. 3:

4, 5. Οὐκ θύν, *I do not accuse the god even of these things.* 49 Gr. § 183. R. 1.

5. Ἐπεὶ μάχισθαι, *for when I found myself unable to contend with you.* Gr. § 195. 1. § 219. 1.

9. ὧν μοι, *which they gave me.* Gr. § 151. 1.

11. ἀναφυσάμενος, pres. part. pass. of ἀναφυσάω, *being puffed up.*

- 49 12. ὡς πολλοῖσι, *as all the kings round about chose me the commander in the war.*
 14, 16. ἀγνοῶν ἀκούων, *being ignorant of myself, in that I thought I was able to war against you, who, in the first place, were descended from the gods, and born of kings, in the next, and lastly, had cultivated valor from a child.*
 24. τὸν πρότερον εὐδαιμονίαν, *your former prosperity.* Gr. § 141. 1.
 36. ὡς μετὴν αὐτῇ, *she had no share in.* Gr. § 178. N. 2. § 196. 3.
- 50 1. ἣν ἀνθρώπων, *her whom I loved most of all human beings.* Gr. § 150. 5.
 3, 4. ἦγινε περιέμεναι, *for the future he took him with himself whithersoever he went.* For ἦγινε, see Gr. § 207. 2. περιέμεναι, § 216. 2, 3.
 6. Τῇ δ' ἑσπερίῃ, *But on the next day.* Gr. § 201.
 16. ἰδρακι Ἀβραδάταν; *has any one of you seen Abradatas?* Abradatas was the king of Susa, who had become one of the warmest friends of Cyrus, on account of the humane treatment of his wife, Panthea. The story, one of the most beautiful tales of ancient literature, is told in the sixth book. At the time here referred to, Abradatas had just fallen in the battle between the troops of Cyrus and the Egyptians.
 26, 27. κοσμηκυῖα ἄνδρα, *having adorned her husband with what she had.* Gr. § 151. 1. R. 1.
 28. δ μὲν, *Cyrus smote his thigh.* Gr. § 207. 3.
 29. ἤλαυνεν πάθος, *rode to the scene of suffering.*
- 51 1. εἴχῃ ἡμᾶς; *hast thou then left us?* Gr. § 222. N. 2.
 2. ἀπεικίσαστο γὰρ, *for it had been cut off.* Plup. pass. of ἀπεικίσσω.
 18. ἔξως ὑμῶν, *in a manner worthy of you.* Gr. § 190. 2.
 23, 24. Ἀλλὰ ἐφικέσθαι, *But be assured, O Cyrus, that I will not conceal from you to whom I wish to depart.*
 27. ἀποσπῆναι, 2. aor. inf. act. of ἀφίστημι.
 35. πιστεύειν, 1. aor. act. of πιστεύω. Gr. § 104. 2.
 36. ἐκλαγῆς, 2. aor. pass. part. of ἐκλέγω.
- 52 2. σπασάμενοι ἀνόμους, *they too having drawn their scimitars.* Gr. § 207. 3.
 3. εὐνιῇ ἱστηκότις, *standing where she placed them.* Gr. § 205. N. 3.
 5. τούτων ἐπιμελήθη, *he took care of these things, as was suitable.* Gr. § 182. — ὡς καλῶν, *that they might receive all honorable treatment.* Gr. § 178. 2.
 9, 10. κάτω ΣΚΗΠΤΟΥΧΩΝ, *and below they say there are three columns, and that the word ΣΚΗΠΤΟΥΧΩΝ is inscribed upon them.* Gr. § 159. 1.
 13. ὁδὸν αὐτοῦ, *but Cyrus himself.* Gr. § 144. R. 2.

14. Μηχανὰς ἐκρούειν, *Had engines made.* Gr. § 207. 5.

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21. ὡς οἱ δέοντα, *whenever he required.* Gr. § 216. 2. 3.

23. καὶ . . . Καρῶν, *and from the Carians of both provinces.*

23, 24. ἐπὶ . . . ἀντιστασιαζέμεν, *for the harm of those belonging to the opposite faction.*

24 - 27. Ὁ δὲ . . . ἐναντίως, *And Adusius did the same with both parties; and, whichever party he conversed with, he declared that they spoke more justly; he said, moreover, that they ought to keep it a secret from the opposite party, that they had become friends, since thus he should come upon the opponents when they were more unprepared.*

27, 28. Πιεσθῆναι . . . γινώσκειν, *He demanded that pledges should be given.*

29. καὶ . . . Περσῶν, *and for the benefit of Cyrus and the Persians.*

31, 32. ἀμφοτέρω . . . αὐτῶν, *he made a compact with both parties, unknown to each other, the same night.* For λάδρα λαυρίων, see Gr. § 188. 2.

33. Ἄμα . . . ἡμέρῃ, *And with the day.* Gr. § 195. 1.

5, 6. Νῦν . . . φιλικῶς, *And now, from this day forth, you must 53 mingle with each other in a friendly manner.*

21, 22. ἐκείνου . . . προσέειπεν, *hearing that another army was approaching.* Gr. § 222. 2.

28. εἰς . . . διὰ, *fell into the hands of Hystaspes, for the decision of Cyrus, or to be disposed of by Cyrus.*

30 - 34. Ὁ δὲ . . . ἱκέσθαι, *And Cyrus sent orders to Adusius, that he should join Hystaspes, and bring those of the Phrygians who had taken their side with their arms; and that they should deprive those, who had shown a desire to fight, of their horses and arms, and order them all to follow with slings.* For συμμίσχεσθαι and ἀφιλεμίνους, see Gr. § 205. N. 1. § 158. N. 4.

2, 3. Ἦκε . . . ἀμείψῃ, *And Cræsus came and brought an exact account 54 of what there was in each wagon.*

7. τὰ . . . κλέψονται, *they will steal what is their own.* Gr. § 207. N. 5.

22. Προέειπεν . . . Βαβυλωνίῃ, *advancing on the road to Babylon.* Gr. § 140. N. 5.

29. Ἐπὶ . . . Κύρῳ, *And when Cyrus was at Babylon.*

1. ἀνάγκη . . . φάλαγγα, *the line must necessarily be of little depth.* 55

2 - 6. Ἀκούσας . . . μέσσω, *Cyrus therefore, hearing this, stood with his attendants in the centre of his army, gave orders that the heavy-armed soldiers from each extreme should wheel their lines about, and march along the stationary part of the army, until each extreme reached the spot where he himself stood, and the centre.*

9 - 14. Ἐπὶ . . . τετάχθαι, *And when, proceeding from both ends of the line, they had united the extremities, they halted, having become stronger, those who had left their former position on account of the ranks before them,*

55 and those in front on account of those who had come up in the rear. And the phalanx being drawn out in this form, it is necessary that the soldiers in the van and those in the rear should be the best, and that the poorest should be posted in the centre.

15. *πρὸς . . . παρσκευάσθαι*, seemed to be well prepared for battle. Gr. § 221.

19, 20. *ἀπῆσαν . . . πῶτα*, they gradually retired as long as the weapons reached them from the wall.

20-24. *ἰπύ . . . ἰγύοντο*, and wheeling about, when they were out of the reach of the weapons, at first they turned upon the shield (that is, they faced about to the left), having advanced a few paces (or every few paces), and stood looking towards the wall; but the further off they were, the less frequently did they face about. And when they had reached a safe distance (literally, when they appeared to be in safety), they closed up and continued their retreat until they reached their tents.

30. *ἀλῶσαι*, 2. aor. act. of *ἀλίσσω*. For the form, see Gr. § 118. For the meaning, see Gr. § 205. N. 4.

56 18. *τὸ . . . μίση*, he divided the army into twelve parts. Gr. § 165. 2.

18, 19. *ὡς . . . φυλάξον*, as if each part were going to keep guard a month in the year. For the construction of *μῆνας*, see Gr. § 168. N. 2. § 192. R. 2.

23. *ἰσχυρογύναι*, perf. pass. part. of *ἰσχύω*. For the reduplication, see Gr. § 81. 1.

25, 26. *ἰπύ . . . συνενέκταται*, as soon as it was dark. Gr. § 157. N. 8. (4).

26, 27. *ἀνιστρέμωσι . . . ποταμὸν*, he opened the trenches towards the river.

29, 30. *Ὡς . . . ἰσχυρόντο*, And when the difficulty of the river was disposed of. For the construction of *τὸ*, see Gr. § 176.

31. *εἰς δύο ἄγοντας*, leading two abreast.

57 4-9. *ἡμῶς . . . εἰσιν*, let us enter in courageously, reflecting that we were accustomed to conquer those against whom we are now going to march, when they had allies besides themselves, and were all on their guard; and sober, and armed, and in battle array; but now we are going against them, when many of them are asleep, many of them are drunk, and all of them in disorder. For *ἡμῶν*, see Gr. § 210. N. 2.

11. *ὁπὲ . . . ἐκπιπλῆχθαι*, from dismay, perf. inf. pass. of *ἐκπλήσσω*. For the construction, see Gr. § 221.

13, 14. *τοῦτο . . . θαρρῖναι*, as to this, especially, take good heart. Gr. § 167.

15. *φρίκτες*. Gr. § 189.

22, 23. *τὴν . . . βασιλίαν*, lead the quickest way to the palace. Gr. § 140. N. 5.

25. τῇδε τῇ νυκτί, *this very night*. Gr. § 201.

26 - 28. Φυλακῇ . . . ἄνδρας, *We shall indeed encounter a guard before the gates; for one is always posted there. It will not do to neglect the opportunity, said Cyrus, but we must go, that we may take the men as unprepared as possible.* For δῖα, see Gr. § 217. 8.

2. εἰ εἴη τὸ πρᾶγμα, *what was the matter*. Gr. § 216. 2, 3. 58

3. χαλῶνας, pres. part. fem. pl. of χαλάω.

10, 11. οἳ . . . κατακταίνουσιν, *to kill whom they found abroad*. Gr. § 216. 2, 3.

12. ὅτι θανάτωσιν, *that he should be put to death*. Gr. § 207. N. 6.

18. ἑλωκυῖαν, perf. act. part. of ἑλίσσω, *captured*. Gr. § 205. N. 2.

27, 28. ὡς . . . ὕβους, *inasmuch as the city was captured in war*. Gr. § 192. N. 2.

14. ὅστις . . . γινομένην, *so that evening came before*. Gr. § 222. 4. 59

17 - 19. Ἀκούσαντες . . . ἀναγκάσιον, *His friends, hearing this, gladly ran away, having suffered from all the wants of nature*.

25. μηδὲνα . . . φίλους, *to admit no other than his friends*. Gr. § 186. 2. N. 5.

33, 34. πρὶν ἑσπέραν, *before evening*. Gr. § 188. 2.

8. ἴσως . . . τις, *Some one may perhaps say*. Gr. § 217. 2. 60

28. μέλα . . . συμμάχων, *needing allies very much*. Gr. § 181. 1.

28, 29. ὅστις . . . αὐτοὺς, *so that we all but carried them about in our arms*.

5, 6. Καὶ . . . μάχην, *And now indeed we have gained a great victory*. Gr. § 164. N. 2. 61

8. εἰ . . . διπύκτινσα, *if I had not fought my way through many*.

18. ὅτι . . . διεμπιστεύον, *because it was not for you to attend most to us*.

9, 10. τοὺτους . . . αὐτοὺς, *that they would value most those who were able to enrich them most*. 62

14. οὐδὲς . . . ἀξιώσειν, *for there would be no one who would not claim*. For the negatives, see Gr. § 225. N.

21 - 23. οἳ . . . στιρίσκονται, *for bulls, when mutilated, lose their fiery spirit and their unruliness, but are not deprived of their vigor and their power of working*. For the construction of φρονῶν and ἀνυδῶν, see Gr. § 180. 1.

34. ὁ . . . πολίμῳ, *the steel makes the weak equal to the strong in war*. Gr. § 195. 2.

5. μάλιστα ἂν ἀγαπᾶν, *would be most contented with*. Gr. § 220. 3. 63

20. ὅπως . . . ἀσκησιν, *that they might not remit the cultivation of courage*. Gr. § 213. N. 4.

2, 3. καὶ . . . στέρησιν, *and that we shall quickly be deprived of all our blessings*. Gr. § 207. N. 6. 64

- 64 4. *δρεε* *ἀγαθός*, so as to continue to be brave. For *δρεε*, see Gr. § 222, 4.
5. *δὲ τίλους*, incessantly.
- 10, 11. *οὐδ'* *ἀνδράς*, nor to surrender ourselves to present enjoyment. For *ἀνδ'*, see Gr. § 138, 2.
- 29, 30. *ἀλλ'* *πλειονεῖν*, but we must be superior in these accomplishments, or pursuits. For *ἀνδράς*, see Gr. § 144, N. 2.
- 65 11, 12. *Ὡς* *ἀνδραγαθίας*, Wherefore I say, that it now behooves us to strive for bravery. For the construction of *χεῖναι* and *ἰσχυρὰν*, see Gr. § 159, 3. — *ἰσχυρὰν*, 1. aor. inf. pass. of *ἰσχύειν*.
20. *κινεῖμαθα*, possess. Gr. § 209, N. 4.
21. *ἤν* *δρεε*, if they are bad. Gr. § 214, 1, 3.
- 26 – 28. *Καὶ* *ὑπέχεσθαι*, And indeed we ought to be well assured of this, that there is no other protection so good, as to be noble and brave one's self.
- 31 – 36. *ἀλλ'* *τιμήσω*, but as among the Persians, those of equal rank pass their time about the palaces, so, I say, all of us too, who are here of equal rank, ought to follow the same practices as these; and you, being present and seeing me, ought to observe whether I shall continue to attend to what I ought; and I will watch you, and whomsoever I may observe following noble and excellent pursuits, those I will honor. For the construction of *ἰσχυρὰν*, see Gr. § 222, 4.
- 66 4. *οὐδ'* *γίγνεσθαι*, could not easily become bad, even if they wished. Gr. § 217, 2.

ANABASIS.

The portion of the Anabasis here given, is the whole of the second book. The first book contains an account of the plot against Cyrus, the younger son of Darius, after the death of the king. Artaxerxes had succeeded to the throne. By the calumnies of Tissaphernes, he was induced to place Cyrus under arrest, and would probably have put him to death, but for the intercession of his mother, Parysatis. Cyrus was sent back to his province, indignant at the treatment he had received, and resolved upon vengeance. His preparations for a military expedition against his brother; his march through Lydia, Phrygia, and other provinces; the difficulties he had with his Grecian forces, who mutinied when they began to suspect they were marching against the king; his passage through Syria, and the crossing over the Euphrates; the march along the bank of that river; the death of Orontes, a noble Persian, who was convicted of treachery to Cyrus; the meeting with the king on the plain of Babylon, the battle, the death of

Cyrus, and the defeat of his army; a eulogy on the character of Cyrus, 66 and the successes of the Greek troops against the Persians; all these matters are related in the first book.

The second book begins with the negotiations between the Persian king and the Greeks; their determination to return; and the treacherous manner in which the principal officers of the Greeks were entrapped and put to death by Tissaphernes; then the author draws the characters of these commanders, and with these sketches the second book closes.

7. 'Ως . . . 'Ελληνικόν, *How the Grecian force was collected by Cyrus.* For the construction of Κόρη, see Gr. § 206. 2.

12, 13. οὔτε . . . σημαῖντα, *neither sent another to inform them.* σημαῖντα, fut. part. of σημαίνω. Gr. § 222. 5.

17. Γαῖς. Gr. § 46. N. 4.

21. ἤ . . . Ἰωνίας, *but that he said he should set out on the next day for Ionia.* For the construction of Ἰωνίας, see Gr. § 194.

23, 24. 'Αλλ' . . . ζῆν, *Would that Cyrus were alive.* Gr. § 118, under ἐφίλω, and § 217. N. 3.

26. καὶ . . . ἦλθις, *and had you not come.* Gr. § 213. 5.

28. αὐτὸς καθύπιν, *that he shall sit.* Gr. § 209. 4.

32, 33. Τὸ . . . εἶτον, *But the army procured for itself provisions.* Gr. § 207. 2.

7. Καὶ . . . ἀγερὰν, *and it was now about the full market.* The 67 time indicated by this expression was about the middle of the forenoon.

17. ἔτι . . . παραδίδόναι, *that it was not for conquerors to surrender their arms.* For the construction of the genitive, see Gr. § 175.

1. εἰ, imperat. pres. of εἶμαι. Gr. § 218. 2.

4. ἴσθι . . . εἶ, *know that thou art a fool.* For the construction, see Gr. § 222. 2.

8. καὶ . . . χρῆσθαι, *and whether he would employ them in something else.* For the construction of ἄλλο τι, see Gr. § 167.

12. οὐς . . . βασιλεύοντες, *who would not bear his being king.* Gr. 69 § 179. 1.

14. αὐτὸς . . . φηεῖν, *he says, that he will depart early in the morning.* Gr. § 158. N. 2.

19. θυμῖν . . . ἰεῖν, *as I was sacrificing, to know whether or not to march against the king, the omens were not favorable.* For the construction of ἵπαι, see Gr. § 219. 2.

26. ἰσθῶν . . . κίεαι, *when the signal shall be given with the trumpet.* σημήν properly agrees with a nominative understood. Gr. § 157. N. 8. (2).

33. ἡ ἦλθον, *which they went.* Gr. § 164.

2. εἰς τεσσαράκοντα, *to the number of forty.*

6. ἀμφὶ μέσας νύκτας, *about midnight.*

11, 12. σφάζαντες . . . ἀσπίδα, *having slain a boar, a bull, a wolf, and a ram, upon the shield, that is, so as to receive the blood in a shield.*

- 70 21. μακροτέρως, a longer way, *Do* understood. Gr. § 164.
 23, 24. ἵνα . . . στρατιώματα, that we may be removed as far as possible from the royal army. Gr. § 180. 2. and § 206. 3.
 25, 26. οὐκ . . . καταλαβῆν, the king will no longer be able to overtake us. For δυνάται, see Gr. § 215. N. 3.
 32, 33. Καὶ . . . ἐψήσθησαν, And in this they were not disappointed.
 36. διότι ἐτρώετο, because he had been wounded, *plup. pass. of τρώωσκω.* Gr. § 118.
- 71 1. Ἐν . . . ἀπλίζοντο, And while they were arming. Gr. § 210.
 5. ἦδυν . . . στρατιώτας, for he knew that the soldiers were exhausted. Gr. § 222. 2.
 9, 10. ἐξ ὧν ἑόλα, from which (that is, the villages) the very wood of the houses had been plundered by the royal army.
 11. σκοταῖς ἀπορῶντις, coming up in the dark, or after dark. For the use of σκοταῖς, see Gr. § 138. N. 1.
 18. ἰδύλωσι . . . ἔπαυται, and he showed this by what he did the next day. For εἰς, see Gr. § 151.
 23, 24. ὅς . . . μνησθῇ, whoever would give information of the person, who had let loose the ass among the arms. Various readings and explanations have been suggested here. The expression seems to have been a sort of proverbial one, and to mean, whoever will inform against the author of this foolish *υποπάρ*.
- 72 4, 5. εἰ βούλωντο, what they wanted. Gr. § 216. 2, 3.
 17, 18. μεταστραφέντες αὐτοῖς, having caused them to retire. Gr. § 207. 5.
 31. Κλίερχον καταμαθὺν ὡς ἐπιστάτη, for καταμαθὺν ὡς Κλίερχος ἐπιστάτη. Gr. § 157. N. 9.
 33. καὶ . . . δεοίην, and if any one seemed to him. Gr. § 217. N. 4.
 35, 36. ὅστις . . . συνπυθάζειν, so that all were ashamed not to join heartily in the work.
- 73 1. τριάκοντα . . . γιγονίς, thirty years old. Gr. § 168. N. 1. — γιγονίς, *perf. part. of γίνομαι.*
 13, 14. ἡ δὲ . . . διέφερε, and the appearance differed in nothing from amber. For the construction of ἡλίετρου, see Gr. § 186. N. 3.
 23, 24. δι' ἑρμηνείας, by an interpreter.
 31. ὅτι . . . ἡγγίλα, because I first announced to him, that Cyrus was marching against him. Gr. § 222. 2.
- 74 10, 11. ἰδὼν . . . ἔνθα, but when we saw that he was in danger. Gr. § 222. 2.
 13, 14. οὐτις . . . ἀρχῆς, we neither lay claim to the king's dominion. For the construction of βασιλῷ, see Gr. § 197. 1. ἀρχῆς, Gr. § 182.
 14, 15. οὐτις . . . ποιῶν, nor is there any reason why we should wish to

harm the king's country. For the construction of *ἰσχυ*, see Gr. § 150. 5. 74
καὶ οὐκ ἔστιν, Gr. § 165. N. 2.

18, 19. καὶ ποιῶντες, *we will not be behind him, at least so far as our power goes, in conferring favors.* For the construction of *τοῦτον*, see Gr. § 184. 2. and § 207. 1.

21, 22. αἱ μείνουν, *let the truce remain.* Gr. § 88.

26. ὥς στρατιωσάμενος, *that it was not becoming the king, to let those who had served against him escape.* For the construction of *βασιλεῦ*, see Gr. § 190. N. 3.

1. Νῦν βασιλεῖα, *Now indeed I will depart to the king.* Gr. 75 § 209. N. 3.

8, 9. μὴ ἐπισημασίας, *that the king would bear no resentment against them on account of their serving with Cyrus against him.* For the construction of *ἐπισημασίας*, see Gr. § 187. 1.

14, 15. ὅτι καὶ οὕτως, *that the king would consider it all-important to himself to destroy us.*

15, 16. ἵνα στρατεύσιν, *that all the other Greeks may be afraid of making war against the king.* For the construction of *στρατεύσιν* with *φίλοι*, see Gr. § 221. N. 4.

11, 12. ἀπὸ ἀλλήλων παρασέγγον, *distant from each other a para-76 sang.* For the construction of *ἀλλήλων*, see Gr. § 180. For *παρασέγγον*, see Gr. § 169.

18. ἐν τῷ ἵσχυ, *within it.* Gr. § 188. 2.

19. ὅσος πλάτος, *twenty feet in width.* For the construction of *ὅσος*, see Gr. § 167. For *πλάτος*, see Gr. § 175.

25. ἰσχυρότερος, *comparative degree.* Gr. § 59. 3. § 58. 2.

28. ἡ Σιτάκη, *the name of which was Sitace.* For the construction of *ἡ*, see Gr. § 196. 3.

30, 31. ἰσχυρὸς δένδρων, *near a park, which is beautiful and large, and thickly covered with all kinds of trees.* For the construction of *δένδρων*, see Gr. § 188. 1.

22, 23. ἐπιμένετε ῥήσιν, *apprehending lest the Greeks should remain 77 on the island, not crossing the bridge.* Gr. § 224. 5.

27, 28. ἐπὶ ἐπιμεψαν, *they set a guard, however, upon the bridge.*

31. ὡς περιστάμενος, *with every possible precaution.*

32, 33. ὡς ἐπιτίθεσθαι, *that they (the Persians) were about to attack them (the Greeks) while they were crossing.*

4, 5. ὡς βασιλεῦ, *in order to support the king.*

18. πέραν ποταμοῦ, *on the other side of the river.* Gr. § 188. 2.

25. πρὶν γένεσθαι, *before war should spring from them.*

26. καὶ ἐρῶντα, *and he sent some one to say.*

29. μὴ ἀλλήλους, *that we would not harm each other.* For the construction of the infinitive, see Gr. § 219. 2.

- 78 33. Ὡς ἔλ' . . . ἐλθῶν, *it has seemed good to me to come to an understanding with you, literally, to come to words with you.* For the construction of *οἱ*, see Gr. § 195. 1.
- 79 5, 6. ἴσθι . . . παρημιλησῶς, *and whoever is conscious to himself of having violated them.* For the construction of *τούτων*, see Gr. § 182.
18. μανίης, 2. aor. pass. part. of *μαίνομαι*. Gr. § 110.
25, 26. ἥ . . . ἐχρῆτα, *which Cyrus found hostile.*
36. *εἴ*, for *εἴναι*. Gr. § 69. 1.
- 80 9. 'Ἄλλ' . . . ἀκούων, *but I am pleased to hear.* Gr. § 222. 2.
15. ἀντιπάρσχων . . . κίνδυνος, *and there would be no danger of suffering in turn.* For the construction of the infinitive, see Gr. § 221. N. 4.
18, 19. εἰ . . . παρίσχων, *which we may render impassable to you, by occupying them beforehand.* — *παρακαταλαβούσων*, 2. aor. part. dative, plural, agreeing with *ἡμῖν*. For the construction, see Gr. § 161. 2.
21, 22. Εἰσὶ . . . διαπορεύομεν, *And there are some of them which you could not pass over at all, unless we transported you.* For the construction of *αὐτῶν*, see Gr. § 150. 5.
33. ἡμῶς . . . ἀπολέσαι, *when it was in our power to destroy you.* For the construction of *ἐξῆν*, see Gr. § 168. N. 2.
- 81 34. κατεκείνησαν, *were cut down*, 2. aor. pass. of *κατακείπτω*. Gr. § 110.
- 82 15. ἴσως μάθῃ, *that he might learn.* Gr. § 214. N. 1.
16, 17. Ἐπὶ . . . ἐπήκουσεν, *and when they stood within hearing distance.*
- 83 5. καὶ . . . ἐτελεύτησαν, *and, being beheaded, died.* For the construction of *εὐφράδης*, see Gr. § 167.
6. ἡμολογουμένως . . . ἐχόντων, *by the admission of all who knew her.*
15, 16. Ἐπεὶ . . . ἐπευδῶν, *After this he was sentenced to death by the magistrates in Sparta, for disobeying.*
21. καὶ . . . διεγίνετο, *and he passed his time in waging war.* Gr. § 222. 4.
30. καὶ . . . φρόνημα, *and ready-minded in difficulties.*
35. ὡς πιστεύειν εἰς Κλειάρχην, *that they must obey Clearchus.*
36. Τοῦτο . . . εἶναι, *This he accomplished by being austere.* — καὶ . . . στυγρῶς, *for he was harsh to look upon.* For the construction of *ἐρεῖν*, see Gr. § 219. N. 3.
- 84 1. καὶ . . . τραχὺς, *and rough in voice.* For the construction of *φωνῇ*, see Gr. § 197. 2.
2. ὥς . . . ἴσθι, *so that he sometimes repented, literally, so that there is when he repented.* The expression *ἴσθ' ἴσθι*, *it is, or there is*, is idiomatic.
15. φιλῆς . . . εἶχεν, *he never had those who followed him out of friendship and good will.*
81. σφιδερῶς . . . εἶχεν, *he showed this very manifestly.*

34, 35. οὐ ἰμπεύουσαι, *he was not, however, capable of impressing* 84
the soldiers, either with respect or fear of himself.

6. ἦν τριάκοντά, *he was about thirty years old.* Gr. § 175. 85

12, 13. τὸ ἰσῆαι, *he thought simplicity and truth to be the same thing with folly.* Gr. § 195. N. 3.

HELLENICA.

This work of Xenophon is partly a continuation of Thucydides's History 86
of the Peloponnesian War. This war broke out 431 years before Christ, between Sparta and most of the Peloponnesian cities on the one side, and Athens and the Grecian cities on the coasts of Asia, in Thrace, and near the Hellespont, on the other. The contest lasted, with short intervals of peace, for twenty-seven years. Pericles was at the head of affairs at Athens, when the war commenced, and his policy was the moving cause of the hostilities between these two states. The celebrated plague of Athens occurred a few years after the beginning of the war. The history of Thucydides extends only to the twenty-first year, where it suddenly breaks off, A. C. 411. The Hellenica, or Grecian Annals of Xenophon, takes up the narrative at this point; continues the history of the Peloponnesian war down to its conclusion, with the siege and surrender of Athens, 404 years before Christ. After this, the Greek Annals extend to the battle of Mantinea, and the death of Epaminondas, B. C. 363.

The second book, which is here given entire, contains the concluding events of the Peloponnesian war, the establishment of the government of the Thirty Tyrants, and the troubles which ensued, the attack of Thrasybulus and the exiles upon them, the overthrow of this odious oligarchy, and the restoration of the Athenian democracy. The most remarkable event that took place during the government of the Thirty, is also here related in the most interesting manner; and this was the death of Theramenes.

16. εἰ πράγματι, *how he should manage the affair.* Gr. § 167.

6. μισθὸν δίδωκε, *he distributed to each a month's pay.* 87

14. ναυαρχίῃν. Gr. § 221. N. 4.

15, 16. ἑνῶν παρεληλυθόντων, *twenty-five years of the war having already passed.* For the construction of πολέμου, see Gr. § 197.

21. μακρότερον ἢ χυρὸς, an unusual construction, in which it is necessary to supply some word, as *length*, then it would mean, *longer than the length of the hand.*

25. ἐν ἐφεσιμέντος, *in the ephorality of Archylas.*

28, 29. καὶ ἰστανηγύρε, and was having others built in Antandrus. Gr. § 207. 5.

8. ὥς φιλίας, *how friendly he was.* Gr. § 188. N.

89

- 88 14. *παρὰ . . . αἰετῇ*, carried by assault.
 17. *καὶ . . . ἐπὶ πλοῖον*, and sailed in the direction of Chios and Ephesus. For the construction of the first *ἐπὶ*, see Gr. § 140. N. 5.
 21, 22. *Ἀνάγοντες . . . πηγάται*, And the Athenians set out by sea for Chios. For the use of *πηγάται*, see Gr. § 138. N. 1.
 28. *ἐὰν . . . Λύσανδροι*, and all the free persons Lysander dismissed.
 29. *κατὰ πύδας πλοίων*, sailing in their track.
- 89 5. *καὶ . . . ἦν*, and it was late in the day. Gr. § 177. 1. N. 2.
 19. *Ἀθηναῖοις*. Gr. § 197. 1.
 31. *ἡ Πάραλος*, the *Paralus*, a public vessel belonging to the Athenians, and never used except in cases of great emergency.
- 90 7. *ὃς . . . ἀπαγγέλλει*, who, arriving on the third day, related the news.
 10. *τὰ . . . τοῦτ' αὖν*, the lawless things they had already done, and what they had voted to do.
- 92 11-13. *Ἀρχίστρατος . . . ἰδίῳ*, For Archestratus, having declared in the council, that it was best to make peace with the Lacedæmonians on the terms they proposed, was committed to prison.
 13, 14. *περικαλῶντες . . . ἱστάμενοι*, and they proposed to take down each of the long walls for the distance of ten stadii. The Long Walls were the walls running from the city of Athens down to the harbour of the Piræus, and were among the most important defensive works ever built by the Athenians.
 16-18. *εἰδὼς . . . ἵσταται*, that he would return, having ascertained whether the Lacedæmonians held out about the walls, with the intention of reducing the city to slavery, or merely for security. For the construction of *Ἀνακταμένης*, see Gr. § 157. N. 9.
 24, 25. *Μισὰ . . . ἀνδράς*, After this he was appointed ambassador to Lacedæmon, with full powers, together with nine others. Gr. § 144. N. 5.
- 93 14, 15. *ἐπιζώντες . . . ἐλευθερίας*, thinking that that day was the beginning of freedom for Greece. For the construction of *Ἑλλάδι*, see Gr. § 197.
- 94 31. *ἐφ' οὗ*, in whose year, or in whose ephorally, or in whose time.
 34, 35. *ἐφ' . . . νόμοις*, for the purpose of drawing up laws. Gr. § 220.
- 95 1-4. *Ἐκείνη . . . θανάτου*, Then, in the first place, they arrested and charged capitally those whom everybody knew, during the democracy, to live by calumny (*sycophancy*), and to be odious to men of honor and virtue. The Sycophants, under the Athenian democracy, were persons who made it their business to bring accusations against the more wealthy citizens, and were justly odious to all the respectable portions of the community. For the construction of *θανάτου*, see Gr. § 183. N. 2.
 4, 5. *καὶ . . . ἀχθόντες*, and the council readily condemned them, and all others, who were conscious of not being such, took no offence at the measure. For the construction of *ἀνδράν*, see Gr. § 183. 2. R. 2.

24, 25. *ἐν* *Θεραμῖνι*, for he was still on familiar terms with 95
Theramenes.

35, 36. *καταλίγουσι* *πραγμάτων*, made a list of three thousand
citizens, who should share in the public affairs.

3, 4. *δὲ* *ὄναι*, as if there were any necessity that this particular 96
number should be honorable men. For the construction of *ἐξ* *αὐτῶν*, see Gr.
§ 192. R. 2.

5-7. *ἴπιστα* *κατασκευαζομένων*, in the next place, I see that
you are doing two most inconsistent things, making the government a gov-
ernment of violence, and rendering it inferior in power to the subjects.

15, 18. *Ἐδοξε* *ἀποσημειώσθαι*, And that they might have the means
of paying the garrison, they resolved to arrest all the aliens, and put them
to death, and confiscate their property.

24. *Πῶς* *ἀδικώτερα* ; How are not these things more unjust in every
respect than those ? For the construction of *παντί*, see Gr. § 197. N. 3.

35, 36. *Ἡμῖς* *δημοκρατίαν*, And we, knowing that a democracy is
a form of government unfavorable to such as we and you are. For *ταῖς*,
see Gr. § 142. N. 1. For *αἰς*, § 151. R. 3.

9-11. *ὁρῶσιν* *δημαγωγῶν*, you will find that no one censures 97
the present state of affairs more than Theramenes, nor opposes us more, when
we wish to put any of the demagogues out of the way. For the construc-
tion of *ψίγοντα*, see Gr. § 222. 2.

12. *πολέμοι μὲν ἦν*, he would have been an enemy, indeed. Gr. § 213:
N. 2.

21. *τροσύτη* *πολέμου*, treachery is a thing so much worse than war.
Gr. § 160. N. 2.

25. *τοῦ λαιποῦ*, for the future. Gr. § 191.

26, 27. *ἀναμνήσω* *παραγμένα*, I will remind you of the things
that have been done by him. For the construction of *τούτῃ*, see Gr.
§ 206. 2.

34-36. *Δεῖ* *μεταβάλλεσθαι*, A man, O Theramenes, who deserves
to live, ought not to be ready to lead his associates into difficulties, and
then, if any thing adverse happens, to change sides immediately.

13, 14. *Ἡμῖς* *ὑμῖς*, we therefore charge him with plotting against 98
and betraying both you and ourselves.

28. *ἐλίγον* *πίσαντας*, having pressed us a little longer with famine. 99
The accusative here is the subject of the infinitive *λαιπῶν*. Gr. § 158. N. 5.

12-14. *εἰ* *χώρας*, but if the best part of the city were friendly 100
towards us, they (the exiles) would think it perilous to set foot on the soil.

29, 30. *καὶ* *πόλιν*, and who, on account of their poverty, would
betray the city for a drachm.

3. *ἰσχάσονται πᾶσαν*, suffering the extremest punishment. Gr. § 59. N. 101

12, 13. *Καὶ* *λυμαινόμενοι*, For these who are present say that they

- 101 *will not permit us to discharge a man who is openly aiming to subvert the oligarchy.*

13-16. Ἐστὶ . . . θανατοῦν, *It is declared in the new laws, that no one of those who are among the three thousand shall be put to death without your vote; but that the Thirty have the right of condemning to death any one of those not included in the list or catalogue.* For the construction of θανατοῦν with κυρίως, see Gr. § 219.

17, 18. ἔνδοξον, *all of us agreeing to it.* — ἔνδοξον, neut. acc. part. Gr. § 168. N. 2.

29. ἡ . . . ἑκάστου, *than that of each of you.* Gr. § 140. 4.

30. τοὺς ἑτάς, *the Eleven*, certain officers who had the execution of the sentence in cases of capital punishment.

32. τοῦ . . . ἀναιδιστάτου, *the boldest and the most unscrupulous of them.*

- 102 27, 28. ἀποκλείαντες . . . ἐπιτηδείων, *shutting them out from supplies of provisions.* Gr. § 196. 4.

- 103 2, 3. Ἐστὶ . . . ἐγγίγναι, *And when it was towards day.* Gr. § 157. N. 8. (4).

6. καὶ . . . παρέλαβον, *and some of them they took.*

30, 31. ταῦτά ἡμῖν, *the same with us.* Gr. § 195. N. 3.

- 104 9, 10. καὶ . . . ἑστίδων, *and they were in depth not less than fifty shields.* For the construction of βάθος, see Gr. § 167.

30. διδάσκει. Gr. § 117. N. 2.

34. ἐξῆμιθά τι αὐτῶν, *we shall reach them.* Gr. § 188. 3.

- 105 21. καὶ . . . Κηφισσοῦ, *and he is buried at the ford of the Cephissus.*

29. κατασιωπησάμεναι, *having commanded silence.* Gr. § 207. 5.

- 106 2. παύσασθαι ἀμαρτάνοντες, *cease to offend.* Gr. § 222. 3.

3-5. εἰ . . . πολιμῶνται, *who, for the sake of their private advantage, have in the course of eight months killed almost more Athenians than all the Lacedæmonians did in ten years of war.* For ἐλίσσας δύν, see Gr. § 220. N. 2.

8-10. Ἄλλ' . . . καταδακρύσαμεν, *But be assured, that of those who have now been killed by us, there are some for whom not only you but we have shed many tears.* Gr. § 163. 2.

21, 22. Καὶ . . . ἐλίσθαι, *And finally they passed a decree to remove them (the Thirty) from office, and to elect others.*

- 107 11. ὅπου . . . θέμιον, *in whatever part of the course each wished.* For the construction of θέμιον, see Gr. § 177. 1.

- 108 2. Ἴσθαι ἀπὸ βόης ἵσιναι, *merely for the sake of making a noise, that is, making a great noise about it, but doing nothing in reality.* The phrase is peculiar. One of the prepositions is superfluous, but the use of the two seems to be idiomatic. Arnold compares it to the English expression, "from hence," the preposition *from*, strictly speaking, being unnecessary.

5. παρῆλθεν . . . λιμένα, *he passed into the quiet harbour, that is, the*

harbour where the water was so surrounded and protected that it was not 108 disturbed by the wind or waves; probably the harbour of Munychia.

35, 36. *Δεῦρε . . . ἄλλος*, for as the law required two of the ephori to accompany the king with the army, he and another were present.

22. *ἐπὶ . . . ἰσθί*, what you have to be proud of. For the construction 109 of *ὑμῖν*, see Gr. § 200. 2.

23, 24. *Ἄλλ' . . . ἥδιον*, but the people, being poorer than you, have never wronged you for the sake of money. — *εἰσέτις*, comp. Gr. § 57. N. 3.

26. *Ἐὰν . . . φρονέις*, But, since you have no claim on the score of justice, consider whether you have any reason to *γλῆσσε* yourselves upon your bravery. For *εὐφρόνῃ*, see Gr. § 178. N. 2.

27, 28. *Καὶ . . . ἐλλήλου*; And what better test of this could there be, than the way we have fought with one another?

30, 31. *ὅτι . . . περιηλύθαι*, you have been defeated by those who had none of these things.

34 — 36. *Ὁὐ . . . ἰσθί*, I do not, however, O men, think it worthy of your characters to violate any thing you have sworn to observe, but, in addition to your other honorable conduct, to show this also, that you are faithful to your oaths and that you have a sense of religious obligation.

1. *καὶ . . . ἐκείνῃ*, and that there was no need of being alarmed. 110

4. *εἰσὶν . . . Ἐλευσίν*, that those in Eleusis were hiring auxiliaries for themselves. Gr. § 207. 2.

7, 8. *καὶ . . . ἔμευς*, and having sworn oaths. Gr. § 163. 2.

9. *καὶ . . . ὅπῃ*, and the people are faithful to their oaths. Gr. § 195. 1.

FROM THUCYDIDES.

SICILIAN EXPEDITION.

This author is pronounced by some to be the greatest of the Greek historians. He was born at Athens in the year 470 before Christ. His father was Olorus and his mother Hegesipyle. His father was a connexion of Miltiades, and his mother belonged to the race of the Thracian kings. In early youth he was placed under the instruction of the philosopher Anaxagoras, and the orator Antiphon. He is said to have been present at the Olympic games, when Herodotus read to the assembled Greeks his immortal history; and it was this circumstance that first called his attention to that branch of literature in which he was afterwards so much distinguished. At the beginning of the Peloponnesian war he was living on the borders of Thrace, and when Brasidas, the Spartan commander, besieged the city of Amphipolis,

- 110 Thucydides was called upon to furnish assistance, but did not arrive until the city was surrendered. For this he was banished by the Athenians. During the leisure thus afforded him, he collected, from the most authentic sources, the materials for his historical work, which he composed at Scaptesyla, a town of Thrace. He was afterwards recalled to Athens, but again returned to Thrace, and died there between seventy and eighty years old; and a cenotaph was raised to his memory by his native city.

His History of the War between the Peloponnesians and the Athenians is unquestionably one of the greatest works of the class to which it belongs. Thucydides was a man of lofty character, and unbending love of truth. The keenness of his penetration no political secret could escape. The motives and springs of the historical events which he relates are accordingly laid open by him with wonderful power. He spared no labor nor expense while collecting the materials of his work; and his statements are to be received with perfect confidence and respect. His work is filled with the profoundest political wisdom; his maxims and reflections can never lose their value so long as the nature of man is unchanged, and the principles of government are drawn from comprehensive experience and observation. His style has great energy and condensation. It is full of meaning, expressing great thoughts with point, terseness, and brevity. He paints the scenes of the war with strong, vivid, and startling colors. Sometimes he becomes obscure from excessive compression of style. But there is no author more deserving to be read again and again, than Thucydides. The occasional difficulties of his style are sometimes discouraging to the young student; but its great qualities, and the noble powers of intellect which it so fitly represents, richly reward any amount of labor which may be expended for the purpose of obtaining a thorough acquaintance with this author's works.

The History is divided into eight books, the last of them being in an unfinished state. It embraces only twenty-one, out of the twenty-seven years of the war; the other six being related by Xenophon, as has been before remarked. The part here given consists of a series of extracts from the sixth and seventh books, narrating some of the principal events of the Sicilian Expedition. These two books are among the most interesting and striking parts of the whole work. The pomp of preparation, the gallant display of the magnificent Athenian fleet which left the harbour of the Piræus on that ill-fated expedition; the various scenes and successive disasters which attended the Athenian arms; and the melancholy and most tragical catastrophe, are painted with an amazing vigor of historical delineation.

13, 14. *πρότερον . . . διαβαλῶσιν*, orders had before been given to assemble at Corcyra, that they might thence cross together the Ionian gulf to the Iapygian promontory. Corcyra was an island on the western coast of Greece. The Iapygian promontory was at the southern extremity of the bay of Tarentum.

17. *ὡς εἰπῶν*, so to speak. Gr. § 220. N. 1. 110
21. *ἔον πλοῦν*, on how long a voyage. Gr. § 169.
- 23; 24. *μᾶλλον . . . πλείν*, the dangers struck them more than when they decreed the expedition, literally, voted to sail. For the construction of *αὐτοῖς*, see Gr. § 227.
- 2, 4. *Ἀριθμῶ . . . ἦν*, But in the number of ships and of heavy armed, 111 the force against Epidaurus under Pericles, and the same under Agnon against Potidæa, was no less.
- 11, 12. *δραχμὴν . . . δίδοντες*, paying a drachma a day to each sailor. For the construction of *ἑμέρας*, see Gr. § 191.
36. *Καὶ . . . ἐκπλεύσαντες*, And having first sailed out of the harbour in a line.
1. *ἄμιλλαν . . . ἐποιῶντες*, they made a struggle as far as Ægina, that 112 is, they tried which should reach Ægina first.
- A number of chapters, stating the manner in which the reports of the expedition were received at Syracuse, are here omitted.
11. *ἐν ταῖς καταγωγαῖς*, at the landing places.
12. *κατὰ εἶλην*, in divisions.
14. *ἰσορμίας*, for the purpose of learning. Gr. § 222. 5.
3. *τῶν . . . ἄστυ*, literally, the cities not receiving them by market nor 113 by city, that is, not supplying them with provisions, nor admitting them into the town. For the construction of *ἀγορῇ* and *ἄστυ*, see Gr. § 197.
- 11, 12. *ἀλλ' . . . ξυνοικῶ*, but whatever the other Italians should agree upon.
- 14, 16. *βουλόμενοι . . . ἀγγελοῖς*, wishing to know respecting the treasures, whether those which the messengers spoke of in Athens, were there.
18. *ἔτι . . . εἰς*, that the ships were in Rhegium. For *εἰς*, see Gr. § 216. N. 5.
19. *ὥς . . . παρασκευάζοντες*, and they prepared themselves accordingly, literally, as for these.
21. *πρὸς δὲ τοῖς*, and to some. Gr. § 142. 1.
- 28, 29. *Ἰστὶ . . . ἀνταπεροῦναι*, that this, first, had disappointed them.
- 31, 32. *Καὶ . . . Ἐγισταῖον*, And Nicias indeed expected the intelligence received from the Egæstæans. For the construction, see Gr. § 196. N. 2. For further illustrations, see Matthiæ, Greek Gr. § 391. e.

After the explanation of the mode by which the Athenian ambassadors had been deceived with respect to the wealth of Egæsta, the remainder of the sixth book is passed over. The historian relates here the different plans of the three generals, and then presents a view of the state of affairs at Athens, not directly connected with the history of the expedition. He then returns to the armament, and relates the movements of the Greek forces, and of the Syracusans, with considerable minuteness of detail.

The next paragraph begins with the sixty-ninth chapter of the seventh book. The Syracusans had been besieged by the Athenian army; they

113 had received reinforcements from Peloponnesus, and shut up the enemy's fleet in the harbour. The Athenians resolve to break through the blockading lines. The conflict which followed and its issue are here described.

114 14. Γόλαρρος, *Gólarros*, the Lacedæmonian commander, who had led the auxiliary forces to the relief of Syracuse.

16, 17. 'Ο . . . ἐκπελαγημένος, *And Nicias, alarmed by the present state of affairs.*

18. ἐπειδὴ . . . ἀνέγεισθαι, *since they were about to set sail*, that is, for the purpose of the attack. *ἵεν εἶναι*, is a phrase having the same meaning as *ἵεν μόνον*, *just on the point of doing any thing and not quite doing it, or all but doing.*

19 - 21. ἴατε . . . σιγήσας, *which men experience commonly in great emergencies, when they think that all things have not been done by them as they ought to have been, and that enough has not yet been said by them.*

The meaning shortly is, *As men, in great emergencies, commonly find that many things which ought to have been done and said, have been unattended to.* Arnold, speaking of this passage, observes, referring to the two pronouns *σφίεν* and *αὐτοῖς*, "It is remarkable, that these two words should occur in the same sentence as applied to the same subject. But the first is used as if *σπεύζοντες* had been expressed after *σάχουσαν*, and considers the words *πάντα τι ἔμεν* as the thought expressed aloud of those placed in *τοῖς μεγάλαις ἀγῶσι*. Afterwards *αὐτοῖς* follows, as if Thucydides himself were stating what their feeling was, without putting it in a manner into their own mouths."

30. ἀπένταξιν . . . ἰδύμεναι, *he drew them up with as broad a front as possible.*

34, 35. ἐβδὲ . . . ἔξω, *they immediately sailed to the chain of the harbour* (that is, to the mouth of the harbour, where a chain of vessels intercepted the way), *and to the passage out that was left* (that is, the only passage that was left them for escape), *wishing to force their way through.* There is some doubt what is the exact meaning of *καταλευθίστα*. Some suppose it to mean *left*, or *unoccupied* at present by the enemy, that is, though the entrance of the harbour was guarded by the vessels, still there was a break in the line, through which the Athenians had determined to force their way, if possible.

115 5. ἐνὶ . . . Συρακούσις, *the navy of the Syracusans.* For the construction, see Gr. § 197. 1.

7. 'Επειδὴ . . . ζιγύματι, *and when the Athenians approached the line or chain.* For *προσέμισην*, see Gr. § 201. N. 1. For the construction of *ζιγύματι*, see § 195. 2.

9 12. Μισὰ . . . περίεργον, *And after this, the Syracusans and their allies falling upon them from every quarter, the battle took place not only at the line of the entrance, but also round the harbour, and was furious, and such as no one of the preceding battles had been.*

15. ἐκβάσαν, *soldiers*, who had been placed on board the ships. They

corresponded to the Roman *classarii*, and the modern *marines*. Their position in battle was on the ships' hatches. 115

16, 17. *μή . . . εἴχνης*, that the operations on the hatches might not be inferior to the other art. For the construction of *εἴχνης*, see Gr. § 180. 1.

20. *ἐμβολαί*, attacks, made by the ship in the regular way, by running down upon the enemy with the beak.

22. *περβελαί*, collisions, made accidentally by a ship running foul of another in any way.

26, 27. *ἐπιρῶντες . . . ἐπιβαίνουσιν*, endeavoured to board each other's ships.

27 - 34. *Ἐπιτόνυχον . . . παρίχον*, In many places it happened, that on the one side they attacked, on the other were themselves attacked, and two ships round one, and sometimes more, got entangled of necessity; and it became necessary for the pilots, on the one hand to watch the assailants, on the other to assail in their turn, and to engage not with one adversary, but with many; and the great tumults of the clashing ships at once caused dismay, and rendered it impossible to hear what the givers of the orders directed. *κυβερνήταις* is constructed with *περιστάταις*, which depends on *ἐπιτόνυχον*. The *κλινοῦνται* were the persons who gave the signals to the steersmen. They corresponded to a certain extent to the modern boatswains.

1. *ἐπιβοῶντες*. Gr. § 230. 1.

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7, 8. *τῆς . . . θαλάσσης*, the sea, which had been possessed by them not for a short time, that is, of which they had so long been the masters. For the use of *κινήμεναι* in a passive sense, see Gr. § 208. N. 2.

12. *ἔρρεσεν τῆς γνώμης*, tension of mind.

14 - 17. *Πάντων . . . ἔχον*, For the entire dependence of the Athenians being in their ships, the fear for the event was like no other, (that is, it was greater than had ever been before,) and they were compelled, on account of the inequality of the conflict, to have an unequal view of the sea fight from the land. If we translate it so, we must repeat *ἀνόμελον* with *ἴσως*. For *τὸ ἀνόμελον*, see Gr. § 142. 1. Perhaps *τὸ ἀνόμελον* refers to the inequalities of the ground from which the battle was viewed by those on the shore. It is impossible, however, to give a perfectly satisfactory explanation of the passage.

22, 23. *καὶ . . . ἰδουλοῦντο*, and were more subdued in mind by the sight of what was taking place, than were those actually engaged in the fight. For the construction of *γνώμην*, see Gr. § 167. *ἔψως* is governed by *ἀπὸ*, and *δραμίνων* by *ἔψως*.

35. *ἴσως . . . ἰάλωσαν*, as many as had not been captured on the water.

6, 7. *Παραπλήσια . . . Πύλῳ*, And they suffered what they had themselves inflicted at Pylus. — *παραπλήσια καὶ*, the same as. The idiom is like the Latin *eadem ac*. 117

23, 24. *διὰ . . . κρατῆσαι*, on account of their being terrified by the defeat; and their thinking that there was now no chance of succeeding. For the use of *διὰ* with the infinitive, see Gr. § 220. 3.

- 117 The next paragraph begins with the seventy-fifth chapter. The intervening portion relates the stratagem of Hermocrates, the Syracusan general, to delay the retreat of the Athenians; and the preparations made to intercept them.

118 8. *μῆζα δὲ κατὰ δάκρυα*, too great for tears.

18 - 22. *καὶ . . . ἐφίετο*, and the rest of the disgrace and the equality of suffering, though having the alleviation of being shared with many, yet even so did not seem easy to bear at present, for other reasons, and particularly when they reflected from what magnificent and boastful beginnings they had come to such an end.

26. *ῥέοντες . . . ἐπιφθίσιμας*, with sounds the opposite of these. Gr. § 186. N. 2.

The next paragraph begins with the eighty-fourth chapter. The intervening sections relate the heroic conduct of Nicias, give his speech encouraging the Athenian soldiers, the order of the retreat, the pursuit by the Syracusans, and the manner in which they harassed and obstructed the march of the Athenians, the night march of the Athenians, and their arrival at the seacoast and the banks of the Erineus. Then an account is given of the Syracusans overtaking the division under Demosthenes, and of their attack, and the final surrender of that portion of the Athenian army. On the next day the Syracusans overtake the division of Nicias. He offers terms, which they refuse, and harass him throughout the day.

- 119 21 - 23. *καὶ . . . ἐπιλαβόντες* and having sent men to pursue the three hundred, who had passed through the lines by night, they captured them.

36. *τὰς Λεδορμαίας*, the quarries. Cicero gives the following description of these quarries. "It is a great and magnificent work of the kings and tyrants. It is excavated from the rock, sunk to a wonderful depth, and by the labors of many. Nothing can be made or imagined, so closed against all escape, so guarded on all sides, so safe for the keeping of prisoners. Public criminals, who are to be kept in close confinement, are often ordered to be brought down to the quarries from other cities of Sicily."

- 120 14, 15. *Καὶ . . . ἑβόησαν*, And they lived some seventy days thus crowded together.

20. *δοῦναι δ' ἵμαιμι*, and in my opinion. Gr. § 220. N. 2. — *καὶ . . . ἱερὸν*, and of all the affairs of Greece that we have ever heard. Gr. § 151. 3.

23. *τὸ λεγόμενον*, as the saying is. Gr. § 167. N. 2.

FROM HERODOTUS.

EUTERPE.

- 121 This great writer was born at Halicarnassus, a city of Caria, in the fourth year of the 73d Olympiad, or, according to others, in the first year of the 74th,

484 or 483 years before Christ. His works are the oldest historical compositions which have come down to us from the Greeks. Panyasis, an epic poet, celebrated among the ancients, and regarded by many as little inferior to Homer, was his uncle. The writings of earlier authors excited in the mind of Herodotus an ardent love of knowledge, and a passion to see the countries they described; and his fortune was such that he was able to gratify his curiosity. He was, besides, induced to leave his native place on account of the tyranny of Lygdamis. He retired first to Samos, whence, at the age of twenty-five, he set out upon his travels. His attention was first called to Egypt, the institutions of which were then greatly celebrated. This country had long been shut against foreigners by the prejudice of the inhabitants against them; and it had been opened to the Greeks but a short time before Herodotus commenced his travels. Herodotus explored the country, investigated its resources, examined its antiquities, and received from the priests the most minute accounts of its previous history, drawn from their records and annals. His description of the manners and customs of the Egyptians has been proved, by the researches of modern travellers, to be minutely accurate. Leaving Egypt he visited Libya, where he collected a great amount of valuable information. He explored and described the country from the frontiers of Egypt to the Straits of Gibraltar; remained some time at Tyre; visited the coasts of Palestine; and, passing into Assyria, continued his route to the flourishing city of Babylon, of which he gave a most exact description. He then prosecuted his journey to Scythia, which was but little known to the Greeks. Routes had but recently been opened through this wild region by the Greek colonies on the Euxine. From Scythia he passed through the country of the Getæ into Thrace and Macedonia, and entered Greece by way of Epirus. On his return to Halicarnassus, he found the tyrant Lygdamis at the height of his power, having put to death the principal nobility, and Panyasis among the rest; and he was forced to take refuge at Samos. Here he wrote the first part of his history. Here too he concerted a plan with several other exiles, to liberate his country and expel the tyrant. He returned to Halicarnassus with them and overthrew the government of Lygdamis. But the nobles, who had acted with him, formed an oligarchy more oppressive than the tyranny to which they had succeeded. Herodotus fell under the suspicions of the people, who regarded him as the author of their sufferings, and attracted the hostility of the nobles, whose proceedings he opposed. He therefore left his country and embarked for Greece. He arrived at the moment of celebrating the games in the 81st Olympiad, when multitudes were assembled at Olympia. In the presence of this assembly, composing the flower of all the Grecian States, he read such portions of his history as seemed best suited to rouse the enthusiasm of his countrymen. His description of the conflicts between the Greeks and Persians was received with unbounded applause; and the young Thucydides, a boy of only fifteen years,

121 was affected by the recitation to tears. Herodotus devoted the following twelve years to the completion of his work. He travelled over all the countries of Greece, collected his materials from the public archives, examined the genealogies of the distinguished families, and read before the various public assemblies those passages of his work which were most interesting to each several people. At the expiration of twelve years from his first recitation at Olympia, he read his completed history at the Panathenaic festival in Athens, before Christ 444. The Athenians were so much delighted with the narrative, that they granted the author the sum of ten talents.

Not long after this, Herodotus joined an Athenian colony which established itself near the ruins of the ancient Sybaris, where they founded Thurium. Here he died at a very advanced age, having devoted his leisure to the revision and correction of his history, and having lived to see the beginning of the Peloponnesian war.

Notwithstanding the attacks that were early made on the credibility of Herodotus, the researches of modern inquirers have confirmed the general accuracy of his statements. He relates many things, it is true, upon hearsay evidence, but he always makes use of some discriminating expression, which shows that he does not mean to be responsible for the truth of the story to which that expression is applied. The first five books, it has been truly remarked, resemble a traveller's description, embracing the most interesting mythical and historical narratives of the nations and countries visited by him, more than they resemble a proper history. He seems to have investigated every thing with a childlike curiosity, and to have marked what struck him as worthiest of attention. His simple and open manner bears the impress of truth. His style is remarkable for fulness and graphic beauty. He wrote in the Ionic dialect, which is the most flexible and harmonious form of the Greek language. He paints the scenes of history with an honesty, clearness, and lifelike spirit, which made him justly a favorite narrator among the ancients. The picturesqueness of his delineations often reminds the reader of such modern books as the *Chronicles of Froissart*. His work has the charm of variety, and the interest of the most extraordinary events that are celebrated by ancient history. Nothing can exceed the magnificence of his account of the Persian invasions, and the utter overthrow of the barbaric hosts that had overrun Greece. On account of their attractive character and agreeable style, the books of Herodotus received at an early period the names of the nine Muses.

The passage here selected, is from section 142 to the end of the second book. This book contains the famous account of Egypt, and the conclusion of it here presented, describes some of the more remarkable among the great works of the Egyptians, and delineates the character of one of the most famous Egyptian kings.

1. 'Ες . . . λόγου, *Thus far in the account*. For the construction of λόγου, see Gr. § 177. 2. — ἱεῖας, pl. from ἱεῖός, contracted ἱεῖός, plural

λεῖψις and *λεῖσις*, contracted into *λεῖψις* and *λεῖσις*. The Ionic dialect uses the 121 uncontracted termination.

3. *μῖνη*, Ionic for *μῖαν*.

4. *τριηκοσίαις*, Ionic for *τριηκοσίας*. — *ταύτησι*, Ionic for *ταύταις*. Gr. § 31. N. 3.

6. *δυνάται*, Ionic for *δυνάσται*. Gr. § 117. N. 17. (4). and § 116. N. 8.

8. *γενίων*, Ionic for *γενῶν*. Gr. § 31. N. 3. (1).

9. *μυρίαισι*, Ionic for *μυριάς*. Gr. § 33. N. 4.

10. *καὶ πρὸς*, and in addition. Gr. § 226. N. 7.

14. *ἰθιῦντι*, Ionic for *ἰντιῦθιν*. Gr. § 121. 2.

15. *ἰθαῦτα*, Ionic for *ἰνθαῦθα*. Gr. § 121. 1. (3).

17. *σφι*, Ionic for *σφίσι*. Gr. § 64. N. 2.

18. *τούτους*, for *τούς*. Gr. § 2. N. 3. (1).

19. *ἰαυτοῖ*, Ionic for *ἰαυτῶν*. Gr. § 66. N. 5.

24. *ἐπὶ τῆς ἰαυτοῦ ζωῆς*, Ionic for *ἐπὶ τῆς ἰαυτοῦ ζωῆς*, in his own lifetime.

26, 27. *ἐκ . . . αὐτῶν*, passing on from the status of him who died last, until they had pointed out all of them. For the comparison of *ἄρχοντα*, see Gr. § 125. N. 3. — *ἀνιδίξαν*, Ionic for *ἀνιδίξαν*, 1. aor. act. of *ἀνιδίκαμι*.

29. *διχόμενοι*, Ionic for *διχοίμενοι*.

5. *καὶ* 'Ελλάδα γλῶσσας, in the Greek language. For the use of 122 'Ελλάδα as an adjective, see Gr. § 136. N. 3.

6. *ῶν*, Ionic for *ῶν*. — *τῶν . . . ἡσας*, of whom the images were. For the use of *τῶν*, see Gr. § 142. 2. — *σφίσις*, Gr. § 64. N. 2.

7, 8. *Τὸ . . . τούτων*, But before these men. For the construction of the genitive, see Gr. § 186. 1.

10, 11. *τὸν . . . ἰαμάζουσι*, whom the Greeks call Apollo. For the use of *τὸν*, see Gr. § 142. 2.

16. *καὶ . . . θιῶν*, and one of those who were called the first eight gods. For the construction of the genitive, see Gr. § 175. N. 3.

19, 20. *διδήλωται μοι πρὶνθι*, has been shown by me before. For the construction of *μοι*, see Gr. § 206. 2.

27. 'Εμῖον, Ionic gen. of 'Εμῶν. Gr. § 31. N. 3.

29. *ταῖσι*, which. Gr. § 142. 2.

30. *αὐτίαν*, Ionic for *αὐτῶν*. Gr. § 65. N.

32. *πατάσῃ*, Ionic for *πατάσῃ*. Gr. § 14. N. 2.

35. *ἐνέματα*, Ionic for *ἐνέματα*.

2. *ῖνη*, Ionic for *ῖνη*.

4. 'Απ' ὅδ, Ionic for ὅδ' ὅδ. Gr. § 14. N. 2.

9. *προσίσται . . . ὅψιν*, and something shall be added to them of my own seeing. Ionic form for the Attic ὅψιν. For the construction, see Gr. § 177. 2.

- 123 11. βασιλῆος, Ionic for Attic βασιλῆως. Gr. § 44. N. 4. — διατᾶσθαι, to live, infinitive, dependent on εἰς τι. Gr. § 219. N. 2.
 14. παταίρειν, Ionic for παθαίρειν.
 14, 15. μήτι . . . ἴτερον, and that one should not seek to have more than another. For the genitive, see Gr. § 186. for the arrangement, § 232.
 16. ἄνικα, Ionic for ἔνικα. Gr. § 226. N. 6. — ἐπαύοντο, Ionic for ἐπαύοντο. Gr. § 23. N. 1. (2).
 18. τὸν χαλεπὴν φιὰλῃ στείοντα πόντιον, for ἐπὶ τὸν πόντον ἐς Ἰστυρι.
 21. δέξαν δι σφί, and they having determined. For the construction of the participle δέξαν, see Gr. § 168. N. 2.
 22. κη, Ionic for πη.
 24, 25. ἱλάσσοντες . . . τοῦτον, they would appear to be of less labor and less expense than this labyrinth. For the construction of ἱλάσσοντες, see Gr. § 222. 2. and λαβυρίνθου, § 186. N. 1.
 26. νηὶς, Ionic for ναὶς.
 27. μίζοντες, Ionic for μίζοντες.
 28. ἀνταξίη, Ionic for ἀνταξία.
 30. βερίω, Ionic for βερίον.
 34. ἰρίομεν, Ionic for ἰσώμεν. Gr. § 116. N. 8.
 36. ἰσιστιῶντες, Ionic for ἰσιστιῶντες.
- 124 1-3. φάμενοι . . . κρονοδίδων, saying that these were the tombs of the kings, who had caused the labyrinth to be built at first, and of the sacred crocodiles. For the use of ἀρχὴν, see Gr. § 124. 1.
 4. ἀνδραγαθίων, Ionic for ἀνδραγαθίων. Gr. § 3. N. 3. (2).
 6. θαῦμα, Ionic for θαῦμα. Gr. § 3. N. 3. — παρίχοντο, Ionic for παρίχοντο. Gr. § 80. N. 5.
 9. πατάσας, Ionic for παδάσας.
 11. λίθου . . . μέλιοντα, chiefly of white stone, well fitted. Gr. § 189.
 11, 12. τῆς δὲ . . . πυραμῆς, and a pyramid joins the angle at the end of the labyrinth. For the construction of γωνίης, see Gr. § 179. 1.
 17. εἰσδίδονται, perf. pass. of εἰσδομῆναι, Ionic for ἐπιδίδονται. Gr. § 80. N. 5.
 19. κίοναι, Ionic for κίοναι.
 20. τῇ . . . ἰωντῆς, where it is deepest. For the construction of ἰωντῆς, see Gr. § 177. N. 5. τῇ, § 123. and § 142. 2.
 25. πατήμνος, Ionic for παθήμνος.
 31. ἰσῆται, perf. pass. of ἰσάγω.
 36. ἐπιδίδω, from ἐπιδίδω, for ἐπιδίδωμι. Gr. § 117. N. 1.
- 125 2. ἔρειν, imp. of ἔρεω, Ionic for ἰάρεν. Gr. § 210. N. 3.
 5. ἥδια. Gr. § 85. N. 4. and § 118, under ΕἰΔΩ.
 6. πῶλι, dat. of πῶλις, Ionic for πωλιῷ.
 9. σπαθραῖομεν. Gr. § 116. N. 9.
 15. φερίων. Gr. § 219. N. 4.

21. ἀμαρτὸν τοῦ ἀριθμοῦ, *having mistaken the number*. For the construction of ἀριθμοῦ, see Gr. § 180. 1. 125
22. ἰστίως. Gr. § 116. N. 8. § 91. N. 7.
- 30, 31. ὡς ποιήσαντα, *when they found, upon investigation, that he did it unintentionally, literally, that he did it from no forethought*.
32. δυνάμεις, Ionic for δυναμίς.
8. ὑπαιχύντα, plup. pass. of ὑπεχίω. Gr. § 209. N. 9. 126
12. ἀπικέμινος, Ionic for ἀφικέμινος.
16. σφίσι. Gr. § 64. N. 2.
20. τιστραμμίνα, perf. pass. of τρίπω. Gr. § 107. N. 6.
- 25, 26. ἰ ἰσικῆσαι, and Psammitichus gave them lands to inhabit.
- For the construction of the infinitive, see Gr. § 219. 2.
32. χρόνι ἐπὶ πολλόν, *for a long time*. Gr. § 168. N. 3.
6. ἡμῶ, Ionic for ἡμῶ. Gr. § 64. N. 2. 127
10. Λατοῦς ἱερὸν, *consecrated to Latona*. For the construction of the genitive, see Gr. § 174. N.
12. ἀναπλέοντι ἄνω, *to a person sailing up from the sea*. Gr. § 197. 1.
13. ἔπου, Ionic for ἔπου.
16. ἐν, preposition for the compound verb ἵκνται. Gr. § 226. N. 2.
- 17, 18. Τὶ δὲ φράσω, and *I will relate which, of all that were to be seen, afforded me the greatest wonder*. For the construction of φανερῶν, see Gr. § 177. N. 1.
23. ἴσθι θωμαστότατον, *is the most wonderful thing*. Gr. § 160. N. 2.
24. βαθίη. Gr. § 51. N. 1.
29. ἰνδρεύεται, perf. pass. 3d pl. of ἰνδρεύω. Gr. § 91. N. 2.
11. ἵς ἐὶ ἰξίλει, *until he captured it*. Gr. § 142. 2. 128
- 11-13. Αἴτη Πόμιν, *And this Axotus, of all the cities that we know, being besieged, held out the longest*. For εἰς, Gr. § 142. 2. and § 151. 1.
16. ἑὴς τέσσαρες, *the length of which is a voyage of four days*. For the construction of ἡμέραι, see Gr. § 136. N. 5.
33. μεταξὺ ἡύσσων, *while digging*. Gr. § 222. N. 4.
1. τριήρεις. Gr. § 230. 2. 129
7. Μετὰ δὲ, and afterwards. Gr. § 226. N. 7.
9. ἀπίκνεντο, Ionic for ἀφίκνεντο.
- 12, 13. παρὰ ταῦτα ἱππιζυγῶν, *that not even the Egyptians, the wisest of men, would devise any thing in comparison with this*. For the use of ἄν, see Gr. § 220. 3.
21. εἴ ἰξύναι, *that it was permitted to any one who wished*. Gr. § 177. N. 1.
26. ἀπικαίαντο, Ionic for ἀφικαίαντο. Gr. § 87. N. 4.

- 129 32. *ἰγίνετο* *βασίλῃαν*, literally, *was the most prosperous of all the former kings*; an idiom, meaning, *more fortunate than any former king*.
- 130 13. *ἰλῶν*, 1. fut. act. part. of *ἰλαίνω*. Gr. § 118.
 19. *ἔξων*, inf. pres. of *ἔξιμι*. Gr. § 219. N. 4.
 22. *παρίστωμαι γὰρ καὶ αὐτῷ*, *for that he would himself be present*. Gr. § 158. N. 2.
 28 - 32. *Ἰδόμενοι* *Ἀμάσι*, *And the rest of the Egyptians, who still favored his views, seeing the man who was most distinguished among them, thus shamefully mutilated, revolted without any delay, and offered themselves to Amasis*. For *Ἰδόμενοι*, see Gr. § 207. N. 4. *τὰ ἰαίνου*, § 176. *ἀπιστίατα*, Ionic for *ἀπίστατα*. Gr. § 117. N. 17. (4).
- 131 2. *καὶ* *ἄλλήλων*, *and they were about to make trial of one another*. Gr. § 179. 1.
 4. *κεκλιῆσθαι*. Gr. § 91. N. 2. (1).
 18. *ἰγνίστα*. Gr. § 85. N. 6.
- 132 9. *οὕτω* *ἰδίαι*, *so firmly did he seem to himself to be established*.
 10. *ἰσώθη*, Ionic for *ἡσώθη*.
 12. *τίως μὲν*, *for a time indeed*.
 17. *ἰσίωντι* *χειρὶς*, *on the left hand, to one entering*. For the construction of *ἰσίωντι*, see Gr. § 197. 1. *χειρὶς* (Ionic for *χυρὶς*), § 193.
 23. *διχὰ*, the same as *διωσὰ*.
 32, 33. *Περὶ* *κίονθα*, *Let me keep a reverential silence respecting these things, though I know still more, how each of them is*.
- 133 2, 3. *Μετὰ δὲ* *τελειετή*, *and afterwards, the whole of the Peloponneseus having been revolutionized by the Dorians, the sacred rite died out*.
 5. *κατακατακρίνους*, perf. pass. part. Ionic for *κατακρηκνίους*, from *κατακρίω*.
 10. *προσηγάγισα*, *gained them over to himself*.
 12. *ἱσπευδίστα*. Gr. § 85. N. 6. — *κατ' ὃν πρόφως*, for *κατακρίφως* *οὖν*. Gr. § 226. N. 3.
 19. *πιστηγίνας*, Ionic for *πισταγίνας*.
 24. *πρόθυμως* *πρήγματι*, *he promptly attended to the business that was laid before him*.
 25. *ἐν δὲ* *συμπόταις*, *he drank and joked with his companions*.
 28, 29. *ἴ* *σιωπῶν*, *making yourself too cheap*.
 31. *καὶ* *ἥκουσι*, literally, *you would hear better*, meaning, *you would enjoy a higher reputation*.
 35. *ἱεργίην*, 2. aor. pass. opt. of *ἱεργίζω*.
 35, 36. *δοτεῖ* *χεῖσθαι*, *so that, in time of need, they would not be able to use them*.
- 134 1. *εἰ* *κατισπινάσθαι*, *if he should wish to be always serious*. — *κατισπινάσθαι*, perf. inf. pass. of *κατισπινάζω*. — *ἐν μέλει*, in part. Gr. § 167.

2. λάθω μανῆς, *he would either become mad unconsciously.* 134
μανῆς, 2. aor. pass. part. of μαίνομαι. For the construction, see Gr.
§ 222. 4.

7. κλίττεται. Gr. § 85. N. 5. § 78. N. 3. § 210. N. 2.

9, 10. πολλά ἀποφύγιται, *in many cases he was convicted by
the oracles, and in many he escaped.* For the construction of πολλά, see
Gr. § 167.

11. ἀτίλυσται ὄναι, *acquitted him of being a thief.* For the use
of the negative μή, see Gr. § 225. 3.

14. ἔτε ὄναι, *but as many as convicted him of being a thief.*

16. Καὶ μὲν, *And in the first place.* For the construction of
τοῦτε, Gr. § 167.

18. καὶ ἐκαίην εἶναι, Ionic for ἐκαίην εἶναι. Gr. § 69. N. 1. and
§ 148. N. 3. — τοῦτε δὲ, *and in the next place.*

23. κίνοισι. Gr. § 60. N. 6.

26. προσεντάχασθε, pl. pass. 3d plural from προστάσσειν. Gr. § 91.
N. 2.

4. ἐν δὲ. Gr. § 226. N. 8.

135

8. ὁ ἑτέρῳ, *one on one side, another on another.*

12. 'Ἐπ' βασιλῆος, *While Amasis was king, or in the reign of
Amasis.*

22, 23. ὤναι ἐνοικῆσαι, *gave them the city Naucratis to inhabit.*
For the construction of ἐνοικῆσαι, see Gr. § 219. 2.

16. ἀνδρὶς δεσμίῳ, *a man distinguished among the citizens.* For 136
the construction of δεσμίῳ, see Gr. § 177. 1.

FROM LYSIAS.

FUNERAL ORATION.

Eloquence was cultivated to a high degree of perfection at an early period 137
in Athens. The public recitations at the festivals, the poetical contests,
the tragic and comic representations, the oral teaching of the philosophers,
the discussions of public affairs in the assemblies of the people, the argu-
ments before the courts, all combined to give the Athenians a taste for
oratory, and a keen perception of the excellences and defects of the orators.

Lysias was one of the most distinguished masters of ancient eloquence.
He was born at Athens about 458 years before Christ. His father, Ceph-
alus, was also an orator, and is honorably mentioned in Plato's "Republic."
After the death of his father, Lysias, then fifteen years old, joined the
Græcian colony at Thurium, in Magna Græcia, and there studied philosophy

137 and eloquence under Tisias and Nicias of Syracuse. He afterwards held an office under the government; but, when the Athenians were defeated by the Sicilians, he, with his countrymen, was banished. He returned to Athens, but was exiled from the city by the Thirty Tyrants, and withdrew to Megara. He joined Thrasybulus in his enterprise for the deliverance of the country. After the expulsion of the Thirty Tyrants, he devoted himself to the welfare of the city, and expended much of his property for the public good. He became a teacher of eloquence, and wrote many orations for others. His style has been applauded as a perfect example of ease, clearness, purity, and grace. Some critics pronounce the "Funeral Oration" to be his masterpiece. The whole of this discourse is here given.

The occasion for which this was composed was a common one in the Athenian Commonwealth. The soldiers who had fallen in battle were entitled by law and custom to the honor of a public burial, and a funeral discourse, or eulogy, was pronounced over them by some distinguished citizen appointed for the purpose. Thucydides describes a ceremony of this kind, which took place early in the Peloponnesian war.

"And in the winter the Athenians, following the custom of the country, made a public funeral for those who had first been slain in the war, after the following manner. Having made a tent, three days before the funeral they bring out the remains of the dead, and the friends of the deceased bestow upon them whatever offerings they please. And when the funeral takes place, coffins made of cypress wood are brought by carriages, one for each tribe; and the remains of those belonging to each several tribe are placed in one coffin. And there is one empty covered bier for those who have not been found. And any strangers or citizens, who choose, join in the funeral procession, and women belonging to the families of the dead are present at the burial, lamenting. They place them then in the public burial-place, which belongs to the most beautiful suburb of the city, where they always bury those who are brought back from the wars. The soldiers who fell at Marathon are the only exception. The people judged their valor so pre-eminent, that they buried them on the spot. When they have deposited them in the earth, a man of distinguished talent and high estimation, who has been selected by the city, pronounces over them a suitable eulogy. After this they disperse. In this manner they bury the slain; and through the whole of the war they followed the custom, whenever an occasion occurred. Pericles, the son of Xanthippus, was chosen to speak upon these, the first who fell; and when the time arrived, he came forward at a given signal to a lofty stand erected for the purpose, that he might be heard as far as possible by the assembly, and spoke as follows." Thucydides then proceeds to give the celebrated funeral oration of Pericles.

The particular event that gave occasion for this discourse of Lysias, is recorded in the Fourth Book of Xenophon's "Hellenica." A body of

Athenian soldiers had been sent from Athens, under the command of 137 Iphicrates, to the support of the democratical party, and of the Argives at Corinth. It will be recollected, that the democratic party of all the Grecian states were inclined to favor the Athenians, and the aristocratic party the Lacedæmonians. A rupture between these two Corinthian factions had taken place. The aristocrats were defeated, and expelled the city or put to death. The Lacedæmonians and Argives had taken part in the quarrel. A number of battles were fought, and the oration of Lysias was written in honor of those Athenians who had fallen.

On these funeral occasions, it was customary for the orators to repeat the eulogies of those who had perished in former years. Sometimes they went back to the earliest historical events, and sometimes even to the fabulous tales, by which the achievements of their ancestors were set forth. Lysias, on the present occasion, for example, begins by referring to the story of the Amazons.

The place of burial was the division of the city called the Ceramicus, north and northwest of the Acropolis.

2. *οὗτοι . . . ἄριστοι, the bravery of those who lie here, that is, the heroes who were buried in the Ceramicus.*

3. *ἔτι . . . λίγην, to speak on a few days' notice.*

6, 7. *ἔτι . . . παυροδαί, to make the requisition at short notice.*

15, 16. *πανταχοῦ . . . ὑμῶν, for everywhere and among all men those who mourn their own calamities, celebrate the valorous deeds of these men.*

17. *Πρῶτον . . . ὑμῖν, In the first place, therefore, I will go through with the ancient perils of our ancestors.*

27, 28. *πλίον . . . ἐλλείπων, for they seemed more to surpass men in their souls than to be inferior to them in their bodies. For the construction of ψυχῶν and δῖας, see Gr. § 197. 2.*

The story of the invasion of Athens by the Amazons was a favorite subject of the poets and artists.

15, 16. *Ἀδράστου . . . ἐργασθέντων, And Adrastus and Polynices 138 having invaded Thebes. This and the following sentences allude to the account of the war between the two sons of Œdipus, the Theban king. They had agreed to reign by alternate years, Eteocles beginning. At the end of the year he refused to surrender the royal power, and Polynices fled to Argos, married a daughter of Adrastus, the Argive king, who marched, with an army under the command of seven generals, to restore his son-in-law to the throne. This war is called the "Seven against Thebes." The invaders perished, excepting Adrastus and a few others. The Thebans refused to allow the Argives the privilege of burying their dead. Adrastus upon this fled to Athens and supplicated the aid of Theseus, the Attic king. An expedition was undertaken, and the Athenians were victorious.*

20, 21. *ἰδίους . . . ἀναίρετον, besought of them the privilege of taking*

- 138 *up and burying their dead.* The bestowing of funeral honors was one of the most sacred duties among the ancients; and to lie unburied was regarded as the heaviest calamity that could befall the dead.
25. Καδμείων, *the Cadmeans*; a name bestowed on the Thebans from Cadmus, their ancient king.
- 25, 26. εἰδὲ . . . χαριζόμενοι, *nor for the sake of gratifying the living of the Argives.* For the construction of Ἀργείων, see Gr. § 177. N. 1.
- 139 5. εἰ δὲ . . . Εὐρυθεία, *and his sons fled from Eurystheus.* Gr. § 163. 2. The allusion here is to the oppression of the sons of Hercules after their father's death, by Eurystheus, and their taking refuge in the city of Athens. The expeditions of the descendants of the hero, to regain the Peloponnesus, are known in history under the name of the return of the Heraclidæ.
- 34, 35. καί τινε . . . ἀνθρώπους, *although being the cause of many blessings to all men.* Gr. § 197. 1.
- 140 The following paragraphs refer to the invasions of Greece by the Persians under Darius and Xerxes.
20. ἐργάσαντο, 1. aor. mid. of ἐργάζομαι. Gr. § 80. N. 1.
- 24, 25. οὐκ . . . ἀγαθῶς, *not being content with present blessings.* For the construction of ἀγαθῶς, see Gr. § 198.
26. ἰσχυρὸς . . . περσέων, *sent an army of fifty myriads.* Gr. § 136. N. 5.
35. οὐδὲν ἄλλους, *no others.* For οὐδὲν, see Gr. § 60. N. 1.
- 141 3, 4. ἀλλὰ . . . λίσσιν, *but thinking a glorious death was to leave an immortal record of their achievements.* For the collocation, see Gr. § 232.
- 7, 8. οὐδὲ . . . ἰδῖναι, *nor did they think they ought to be indebted to others for their preservation.*
15. ἰλίγγυ . . . προπελευῖσθαι, *that they should perish a little before the others.*
- 19, 20. ἵστησαν . . . βαρβάρων, *and they raised trophies over the barbarians, in behalf of Greece.*
30. ἐψευμένους δὲ τοῖς ἰλαρίοις, *and having been disappointed of his expectation.*
36. ἔξιν γὰρ κινῆναι, *for it being in his power.* Gr. § 168. N. 2.
- 142 7. Ἀδω. For the form, see Gr. § 33. R. 1.
- 17, 18. ἀλλὰ . . . ἱμῶν, *but being deceived in the number both of those whom they thought they had to defend, and of those whom they supposed they were to combat.* For the construction of οὖς, see Gr. § 150. 3. and N. 2.
18. οὐχ . . . ἠτανέρων, *not being conquered by the enemy.* For the construction of ἠτανέρων, see Gr. § 184. 2. § 206. 3.
26. ἀλώμεναι, *will be taken.* For the passive sense of the middle voice, see Gr. § 207. N. 6.
- 143 2. ἡγνίσθη, *was encountered.* Gr. § 208. N. 3.

11 - 13. οἱδότες ἀδικίῳ, *knowing that their own ships were few*, 143
and seeing that those of the enemy were numerous. The description of the
state of Athens, and the terrors which encompassed the citizens, is drawn
with great force and beauty.

25, 26. ἀπογόνους τῆς ἐλευθερίας, *those who had renounced liberty*. 144
For the construction of ἐλευθερίας, see Gr. § 180.

34. Ὅττις ἔτι χρόνῳ, *And at a later time*.

The orator passes now to some of the exploits of the Athenians in the
Peloponnesian war.

9, 10. οἱ γιγνόμενοι, *those who were within the age*, meaning, 145
those who were under the military age.

24 - 26. Καθ' δηλωθῆναι, *It is not easy, however, for the perils
that have been encountered by many to be related by one, nor for the
achievements that have been performed in all time to be set forth in one day*.

1 - 3. Καὶ ἠδὲ ἀπὸ τοῦ Ἀσίου, *And neither ships sailed from Asia, nor* 146
*tyrant rose among the Greeks, nor Grecian city was enslaved by the bar-
barians*.

16. κτεροῦσθαι, *to be shorn*, that is, *to go into mourning*. Alluding to
the custom of cutting off the hair while mourning for the dead.

23. τὰς ἀρεαῖς, *the same honors with the citizens*. Gr. § 195. N. 3. 147

25, 26. οὐ ἴχουσι, *not having the same opinions with the Lacedæmonians*. Gr. § 195. N. 3.

26, 27. οἱ μὲν ἐφθίοντο, *for they (that is, the Lacedæmonians)
envied them the good things they had*. For the construction of ἐφθίοντο, see
Gr. § 181. 1. — οἱ δὲ, *but they, (that is, the Athenians)*.

4. ἐκτρέφουσιν, 1. aor. act. of ἐκτρέφω. Gr. § 82. N. 3. 148

7. τῇ ἀποδόντες, *repaying their country for their nurture*.

15, 16. ἔτι ἐντέλονται, *that they are too young to know of what
fathers they have been deprived*.

16 - 18. ἐγὼ λατῶν, *and I pity those of whom they (that is, the dead)
are born, because they are too old to forget their calamity*.

24, 25. Πῶς λύσας; *And how can they cease from sorrow?*

1, 2. τίνας προσέχουσιν; *and whom of the living should we more* 149
justly hold in high esteem than the relations of these?

3. τὸ ἀπλουναι, *shared equally with the rest*. For the construc-
tion of ἀλλοις, see Gr. § 195. N. 2.

5, 6. Οὐ θνήσκει, *For we knew that we were all mortal*.

6, 7. Δοτεῖ ἄχθασθαι; *so that, why should we be grieved for those
things which we before expected that we should experience, or which long ago
we were expecting to experience some time or other?*

10, 11. αὐτῷ ᾤσθη, *for he neither overlooks the bad, nor respects
the good, but presents himself equally before all*.

13. Ἄξιον ἦν τοῖς ζῶσι, *it would be becoming to the living*. Gr. § 190.
N. 3.

149 14, 15. Νῦν . . . γήρας, *But now nature is inferior to diseases and old age, that is, the physical constitution of man is liable to decay by diseases and by old age.* γήρας, genitive of γῆρας. Gr. § 42.

15. ἡ τὴν . . . ἀπαρτίσιντες, *and the destiny which appointed us our lot is inexorable.*

19. ἀλλ' ἐπιλέξμενοι, *but choosing for themselves.*

23 - 25. καὶ . . . τιμᾶσθαι, *and contests of strength, of genius, and of wealth, are appointed in honor of them, as if those who died in war were worthy to be honored with the same honors as the immortals.* For the construction of αἷς with the following accusative, see Gr. § 192. R. 2.

25, 26. Ἐγὼ . . . θανάτου, *I therefore think them happy on account of their death.* For the construction of θανάτου, see Gr. § 187. 1.

FROM HOMER.

ODYSSEY.

150 Scarcely any thing is known with certainty of the life of Homer. According to ancient tradition, his father's name was Mœon, and his mother's Critheis, and he was born on the banks of the river Meles, at a short distance from Smyrna. Thus he is sometimes called Mœonides, and sometimes Melesigenes. At an early period the place of his birth and the circumstances of his life were wrapped in such obscurity, that seven cities disputed the honor of being his native place; Smyrna, Colophon, Chios, Argos, Athens, Rhodes, and Salamis. Smyrna and Chios are thought to have the best claims to this distinction.

The time when Homer lived is equally uncertain. The estimates of scholars, and the statements of the ancients, vary by three or four centuries. Some assign him to the eighth, some to the ninth, and some to the tenth century, before Christ. Some have represented him as blind and poor. There is no foundation for either supposition. Beyond the mere fact, that there was, at a very early period, a Greek poet named Homer, nothing can be ascertained except from his compositions; and those make it probable that he was a native of Asia Minor, or of one of the Greek Islands; that he was familiar with all the Greek races, and had travelled over Ionia, the Greek Islands, and a great part of the continent of Greece; and perhaps had visited Phœnicia and Egypt. He certainly was familiar with all the arts of his time in his own country, and knew, either by personal observation, or information derived from others, something about the arts as practised in Phœnicia and Egypt. The history and traditions of the Grecian races must have been completely familiar to him; and the

descendants of the heroes whom he celebrated, may perhaps have been 150 personally known to him.

In order to understand Homer correctly, it is necessary to bear a few considerations in mind. The earliest form of Greek poetry was the religious; that is, it was poetry composed by the priests, who officiated at the oracles of the gods. It comprised not merely hymns in honor of the gods, but moral instructions, clothed in verse. The hexameter was the poetical form which they commonly used. This was invented at a very early period. With the progress of society poetry underwent various changes with regard to its form, spirit, and subject. When the several tribes had been carried forward to a certain degree of civilization, poetry and music began to be cultivated, as the means of interesting their feelings in time of peace, and of embellishing the numerous festivals that gradually sprang up, particularly among the lively inhabitants of Asia Minor and of the Grecian Islands. The warlike exploits of the military princes naturally formed a favorite subject of song; and a class of men, qualified by native genius, and lively imagination, and long practice, to celebrate worthily these deeds, soon rose to high honor. The climate and scenery, and the free and open life of the early Greeks, combined to make them peculiarly susceptible to the impressions of music and song; and several important expeditions, particularly that of the combined Greek nations against the Trojans, afforded ample materials for the exercise of the poetic art. The life of the Greeks was therefore constantly celebrated by the bards, and the adventures of the heroes were recorded in their poetical compositions.

But although the period of the Homeric poetry was far removed from barbarism, yet some of the arts, which are now regarded as the very basis of civilization, were unknown, or rarely practised; and among these was the art of alphabetic writing. It cannot be proved, that the Greeks of Homer's time were *ignorant* of this art; it seems most probable that they were not; but the want of some cheap and light and easily-managed material rendered it impossible to bring the art, if known, into a very general use. It was probably employed chiefly for short inscriptions on stone. The poetry, therefore, of the early Grecian bards was composed without being written down; the bards themselves were called, not *poets*, but *singers*, *ᾄδοι*. The hexameter verse which they employed was well suited, by the beauty of its rhythm and the admirable variety of the effect it was capable of producing by the different combinations of dactyles and spondees, to the purposes of narrative poetry; and it was early cultivated to a high point of grace and flexibility. This fact, then, must be constantly borne in mind while we read Homer, that the heroic poetry of the Homeric age was composed, but not written, at first; designed to be sung, or chanted, and not to be read, in the presence of the Greeks, assembled on religious or festival occasions, or at the smaller banquets of the princes. In fact, the sedentary life of the

150 moderna, the studious habits of the poets of the present day, were utterly unknown among the singers of the early Greeks, and scarcely known among the Greek poets of a later age. The knowledge possessed by the bards was acquired by observation, experience, travelling, and intercourse with men; their skill in poetic numbers was the result of natural genius, aided by practice in composing and chanting; and their works were diffused and preserved by memory.

The language of the Greeks was, like every other, divided into numerous dialects. Each several tribe had some peculiarities, which distinguished it from the rest; but still there were common elements which held them all by a mutual relationship. The language spoken among the people of Asia Minor and the Greek Islands, was unfolded and perfected earlier than the other forms of the Greek, chiefly by the labors of these singers. The effect of the mild and beautiful climate, and the easy and joyous life of these tribes, also tended to mould their language into graceful and harmonious combinations, and to banish or suppress all disagreeable sounds. The universal passion for music and song led large numbers to adopt the occupation of bard or singer; and the constant trials of skill, in the presence of living hearers, made it impossible for persons deficient in genius to follow an occupation for which they were unfitted, for to such persons nobody would listen. It was necessary to possess great talent, and a wide range of the poetical language, in order to command attention. Thus only the best poetical abilities were employed; and the rivalry constantly existing between these led to the most strenuous efforts after excellence, and the successful competitors were revered but little less than the princes themselves. These considerations partly explain the unapproachable excellences of the earliest poetry which has been handed down to us from the ancients.

It is supposed that epic or narrative poetry had thus been cultivated long before the time of Homer; that he found the language unfolded to a high point of beauty and picturesque power, and that a large number of the compositions or songs of the bards existed, and were sung all over Ionia and the Islands, when he commenced his poetical career. The legends and traditions and fables of the Greeks were embodied in these compositions. The adventures of the heroes of the Trojan war had been more or less elaborated, and their several characters had been delineated according to definite types. Homer was an *ἀοιδός*, and by the superiority of his genius rose to great and immediate celebrity. He wrought over the heroic legends, and represented the heroes themselves with a brilliancy of poetical coloring, that placed him far beyond all his predecessors in the art. His compositions were taken up by other singers, and carried wherever the poetic Ionian language was understood. This continued after his death, and the bards who succeeded him were called the Homeridæ. His compositions had long been held in the highest veneration among the Ionians when they became

known to the Greeks of the continent. The manner of their introduction 150 into continental Greece is variously stated by the ancients. According to some, Lycurgus, according to others, Solon, had them collected and arranged. There is, however, positive testimony that Pisistratus, the Tyrant of Athens, as he is called in history, caused them to be revised and rearranged, for the purpose of being recited at the Panathenaic festival. Copies belonging to many other cities are mentioned. The Alexandrian scholars of the learned age of the Ptolemies subjected these compositions to a severe examination; and copies derived more or less remotely from the Alexandrian recension are the basis of the earliest modern editions.

Several views naturally spring up from these general considerations. We cannot help concluding that a body of poetical compositions, prepared to be sung or recited, and not at first reduced to writing, must have undergone many alterations, as they passed from mouth to mouth, and from age to age. When the singer composed for the entertainment of his hearers on special occasions, it would seem probable, that his compositions would be short narrative pieces, and not long poems. Thus an opinion has been held by some critics, that Homer had no idea of constructing what we call an epic poem, upon one plan, and extending through many books; that his compositions consisted only of short poems, mostly upon the events of the Trojan war; that they gradually became blended with the compositions of other singers; and out of the whole mass the epics, which now pass under the name of Homer, were constructed at a later period.

This probably is going too far. It is perhaps fair to suppose, that Homer sung, like the other bards, the narratives of the events he celebrated, in pieces of such a length as suited the purpose he aimed to accomplish; that he took them up, one after another, until a long series, having a certain unity and completeness, was finished; and that the unity and completeness arose, not from a preconceived plan, embracing the whole scheme of the poems as they now stand, but from the fact, that the range of subjects was embraced within a particular cycle of events and legends and characters. How much of these poems is the work of other bards than Homer, it is impossible to determine; but the wonderful excellence, which marks nearly every part of them, would seem to show, that the same unapproachable genius had stamped itself upon the whole.

The two great poems that now bear the name of Homer are the *Iliad* and *Odyssey*. The former turns upon one grand event, the famous enterprise of the united-Greek forces against Troy. It is accordingly occupied for the most part with warlike achievements, and the qualities which belong to the military character are the chief theme of eulogy. The youthful vigor and the martial glory of the nation are magnificently set forth. It excels in the firm delineation of character. The men of the *Iliad* pass before our imaginations like living human beings, with all their faults and virtues, all

150 their passions in full vigor; natural men, in the youth and strength and freedom of a simple, but not barbarous, state of society. The deeds of war are described with wonderful force and magnificence of language; but they are relieved by scenes of a wholly different character; and the tenderness and pathos of the Parting of Hector and Andromache, for example, have excited the admiration of every age.

The *Odyssey* is composed in a very different spirit. The domestic life of the early Greeks, their occupations during the time of peace, are interwoven with the story of the return of Ulysses, which forms the leading subject. The language of the *Odyssey* is less adorned by similes; it is less splendid and vigorous; it seems to indicate a more contemplative character in the author. Many critics have supposed that they detected changes in the mythology, different modes of life, and alterations of the turns of expression, which indicated a later period of composition than that of the *Iliad*. But speculations of this kind are vague and uncertain, and it is not at all worth while for common readers to trouble themselves about them.

The Homeric poems ought to be studied as models of the highest purity and simplicity of diction, the most natural associations of thought, and the most harmonious combinations of poetical language. The views above stated are designed to give the young student some general notion of the real character of the poetry of Homer. At a more advanced period of his classical studies he will have opportunities of carrying out to a greater length the inquiries bearing upon this subject.

The passage here given is from the ninth book of the *Odyssey*. It begins with line 105, and extends to the end of the book. It is necessary to state the connexion in which it stands in the poem. Ulysses, after his departure from Troy, had been detained on Calypso's Isle several years. At length, under the direction of the gods, he resolves to return home; he constructs a boat, and sets out upon his voyage; he is wrecked, and thrown upon the shores of king Alcinous, by whom he is hospitably received, and all his wants are supplied. In the presence of the king and the queen and an assembly of revellers, he relates his many perils and adventures since the conclusion of the Trojan war; and among the rest his visit to the den of the Cyclops, a gigantic monster with one eye; the treatment he and his companions received from the savage, and the artifice by which he effected his own and their escape. This part of his story is told in the passage here given.

It is further necessary to remark, that the Homeric language is not, as many Grammars represent it, a mixture of half a dozen different dialects; but is to be considered as the great and early cultivated poetic form of the Greek language, used by all the bards of the Homeric age, as far as poetry was cultivated. In most particulars, and with regard to its general characteristics, this language agrees with what is properly called the Ionic dialect, because it was cultivated by the Ionic races. But some of its forms

were adopted or retained by the other dialects, when they too came to be used for poetical composition. But it is wholly wrong to suppose that Homer used an arbitrary mixture of dialects, just as it happened to strike his whim or fancy. 150

1. Ἐνθ' . . . ἤτορ, *Thence we sailed onward, saddened in heart.* πλίοισι, imp. of πλίοω. For the omission of the augment, see Gr. § 78. N. 3. ἀπαχήμενοι, perf. pass. for ἀπαχήμενοι, from ἀπαχίω, obsolete, used as a perf. of ἀπαχίζω. Gr. § 118.

2. γαῖαν, poet., common form, γῆν.

4. ἀρόωσιν, from ἀράω. Gr. § 116. N. 6.

8. θήμισις. Gr. § 46. 2.

11. Παῖδων ἡδ' ἀλόχων. For the construction of the genitive, see Gr. § 184. 1. — ἀλλήλων, gen. For the construction, see Gr. § 182.

12. τιτάνυσται, perf. pass. of τανύω.

14. γιγάσιν, 2d perf. of γίγνομαι. Gr. § 118, under ΓΙΓΝΩ.

21. νίσι, pl. of ναῦς. Gr. § 43. 2. — πάρα. Gr. § 226. N. 2.

25. περιώσι, from περιάω. Gr. § 116. N. 6.

28. ἄλδς, gen. of ἄλς. Gr. § 36. N. 1. — πολιοῖς, gen. of πολίς. Gr. § 33. N. 4.

2. ἀμῶν, opt. present of ἀμάω. — ἐπι . . . οὔδας, *since there is a very rich soil beneath.* For the use of τίς, see Gr. § 136. N. 3. For ἦν, § 226. N. 2. 151

5. ἐπικίλσαντας, 1. aor. part. of ἐπικίλλω. For the form, see Gr. § 104. N. 6. — ναυτίων, gen. pl. of ναύτης. Gr. § 31. N. 3.

7. κρατὶς, gen. of κῆρα. Gr. § 46. 1.

8. σπείους, gen. of σπείος, poetic σπείος. — περιφύσιν, 2. perf. of φύω. Gr. § 99.

10. προῦφαίνετ', for προεφαίνετ'. Gr. § 135. N. 6.

12. οφίσσιν, dat. pl. νότος. Gr. § 35. N. 3.

13. Ἐνθ' . . . ὀφθαλμοῖσιν, *then no one saw this island with his eyes.* For the force of the article τὴν, see Gr. § 142. 1.

14. πρὸς for πρὸς. Gr. § 226. N. 6.

16. κλισάσῃσι, 1. aor. act. part. of κίλλω, for κλισάσας.

20. ἰδιόμισθα, imp. 1. pers. pl. pass. for ἰδιόμιθα, from δύνω. Gr. § 84. N. 6.

21. ὤρσαν, 1. aor. act. of ὀρνυμι. Gr. § 118.

24. διὰ δὲ τρεῖς κοσμηθῆντις, *and being arranged in three parties.* For διακοσμηθῆντις διὰ τρεῖς, see Gr. § 226. N. 3.

27. ἔξιλον, for ἔξιλον, 2. aor. act. of ἔξιλον. Gr. § 118, under εἰρίω. For the omission of the augment, see Gr. § 80. N. 5.

30. ἐξίφθιτο, 2. aor. mid. of ἐκφθίω. Gr. § 118, under φθίω.

34. ἴων, gen. pl. of ἴς. Gr. § 43. 2.

35. καὶ ἐπὶ νύφας ἦλθιν, *and darkness came on.* For καὶ νύφας ἰπῆλθιν, see Gr. § 226. N. 3.

- 152 2. *ἰγών*, for *ἐγών*. Gr. § 64. N. 2.
 4. *ἐν τῇ τ' ἰμῇ*, with my ship. *τῇ*, dat. sing. of *ἡμῖς*. Gr. § 43. 2.
 8. *ἀνὰ νηὶς ἴβην*, I went on board the ship. For *ἀνίβην νηὶς*, see Gr. § 226. N. 3. For the construction of *νηὶς*, see Gr. § 188. 1.
 9. *ἀμβαίνουσιν*, for *ἀναβαίνουσιν*. Gr. § 135. N. 8. and § 12. 1.
 15. *λαύσονται*, imp. of *λαύω*, for *λαύνω*. Gr. § 85. N. 5.
 16. *δίδμεντο*, plup. pass. of *δίμω*. Gr. § 118. For the omission of the augment, see Gr. § 77. N. 1. — *κατωρυχίαισι*, dat. pl. of *κατωρυχή*. Gr. § 35. N. 3.
 19. *ποιμαίνουσιν*, imp. of *ποιμαίνω*. Gr. § 85. N. 5.
 20. *ἤδη*, 2. pluperfect. Gr. § 118, under *ΕΙΔΩ*.
 21. *ἔβην*, 2. pluperfect of *εἶπω*. Gr. § 118.
 24. *ἐρίρας*, from *ἐρίρος*. In the plural, the form *ἐρίρεις*, and accusative *ἐρίρας*, are used for *ἐρίροι* and *ἐρίρους*.
 25. *παρ νητ*, for *παρὰ νητ*. Gr. § 25. N. 2.
 27. *ἔχον*, imp. of *ἔχω*. For the omission of the augment, see Gr. § 80. N. 5.
 28. *Ἠδῖος*, gen. uncontracted of *ἠδύς*.
 31. *ῥῆμι*, imp. of *οἰκίω*.
 33. *ἐνεργίως*, genitive of *ἐνέργης*.
- 153 1. *Ἡΐδη*. Gr. § 118, under *ΕΙΔΩ*, N. 3.
 8. *ἴστατο*, 1. aor. m. of *οἶσμαι*.
 9. *ἰππιδύσασθαι*, 1. fut. mid. of *ἰππίζωμαι*. Gr. § 118, under *ἔρχομαι*. — *ἰππιμῖνον*, perf. pass. participle of *ἰππίζωμαι*, for *ἰππιμῖνον*. Gr. § 118, under *ἵνυμι*.
 10. *ἰδόντα*, 2. perf. part. Gr. § 118, under *ΕΙΔΩ*.
 12. *ἰνῶμι νομὸν πάσα*, for *ἰνῶμι παρὰ νομὸν*. Gr. § 226. N. 1.
 13. *ἰθιγύμισθα*, imp. 1. pers. pl. of *θιγύμαι*, for *ἰθιγύμιστα*.
 16. *ἔρχατο*, plup. 3. pers. pl. pass. of *ἔρχω*. Gr. § 91. N. 2.
 20. *Τυρῶν . . . πάλιν*, that we, having taken some of the cheeses, might return. For the construction of *Τυρῶν*, see Gr. § 178. 1.
 26. *καίαντες*, 1. aor. act. part. of *καίω*. Gr. § 118.
 33. *θύρηφιν*. Gr. § 31. N. 3.
- 154 4. *ὅπ' ἔμβρου ἦν*, for *ὅφῃκεν ἔμβρου*. Gr. § 226. N. 3.
 5. *θρίψας*, having curdled, 1. aor. act. part. of *θρίβω*.
 9. *τὰ δ' ἔργα*, his works, that is, what he had to do. *δ'*, possessive pronoun. Gr. § 67.
 10. *ἡμίας*, for *ἡμᾶς*. Gr. § 64. N. 2.
 13. *ὄπιρ*, for *ὄπιρ*. Gr. § 226. N. 6. — *ἀλῶνται*, from *ἀλάωμαι*. Gr. § 116. N. 6.
 14. *παρθῖμιν*, for *παρθεῖμιν*, 2. aor. mid. part. of *παρθεῖν*. Gr. § 117.
 18. *ἀποπλάγχθιντες*, 1. aor. pass. part. of *ἀποπλάζω*. Gr. § 118, under *πλάζω*.

25. γούνα, pl. of γόνυ. Gr. § 46. 1. 154
28. αἰδέομαι, imperative pres. of αἰδέομαι. Gr. § 116. N. 5. — εἶμι, for ἰομί. Gr. § 118, under εἰμί, N. 2.
33. κίλιναι, 2. pers. sing. of κίλομαι. Gr. § 85. 2. R. 2. — διδίμην, inf. 2. perf. of δίδω. Gr. § 118. also § 76. N. 4. § 89. N. 1. — ἄλίσσθαι, 1. aor. mid. inf. of ἄλλομαι. Gr. § 118.
36. πεφιδόμην, 2. aor. m. opt. of φιδω. Gr. § 115. 2. § 78. N. 2.
3. δαίω, 2. aor. pass. subj. Gr. § 118, under ΔΑΩ, and § 92. N. 2. 155
6. πατίαξι, 1. aor. act. of πατάγνυμι. Gr. § 118, under ἄγνυμι.
7. ὑμῆς, gen. of ὑμός, for ὑμέτερος. Gr. § 67. N. 1.
17. ἀνισχύομαι, 2. aor. of ἀνίχω. Gr. § 118, under ἵχω.
24. Οὐτάμηναι, inf. of οὐτάω. Gr. § 118. and § 89. N. 1.
26. ἄμεις, for ἡμῖς. Gr. § 64. N. 2. For the construction of ἔλεθρον, see Gr. § 164.
27. θυρών ὑψηλῶν, gen. pl. for θυρῶν ὑψηλῶν. Gr. § 91. N. 3.
28. ἀπώσασθαι, 1. aor. inf. mid. of ἀπωθίω.
1. ὥσιν . . . ἐπιθείη, as if he had placed the cap on a quiver. 156
7. ἵκταμιν, for ἱξίταμιν, 2. aor. of ἱκτάμην.
8. Αἰνάνθιν, 1. aor. pass. part. of αἰνάνω.
10. ἐκπιδάσθαι, from ἐκπιδάω. Gr. § 116. N. 6.
11. εισορέασθαι, inf. for εισορέωσθαι. Gr. § 116. N. 6.
15. κηλίω. For the contracted form κηλῶ, see Gr. § 23. N. 2.
22. ἐλιγμην, 2. aor. mid. of λίγω, for ἐλιγόμεν.
23. Ἑσπέριος δ' ἦλθεν, and he came at evening. For the use of Ἑσπέριος, see Gr. § 198. N. 1.
31. ἀπείλασται, 1. aor. mid. of ἀπείλω. For the double σ, see Gr. § 104. N. 4.
32. προσηῦδον, imperfect of προσουδάω.
34. κρία, pl. of κρίας. Gr. § 42. also N. 3.
35. ἐκκινύθαι, pluperfect of κινύω.
2. σι. Gr. § 170. 157
3. ἱριξας, 1. aor. of ῥίξω. Gr. § 79. N. 1.
4. δέκτο, 2. aor. m. for ἰδίχτο. Gr. § 118.
5. ἦτις, imperfect of αἶτω.
6. τιόν, for σόν. Gr. § 67. N. 1.
17. Οὐτις ἔμοιγ' ὄνομα, My name is Outis, that is, Nobody.
20. μετὰ οἷς ἰσάρεσιν, with his companions. οἷς, possessive pronoun.
- Gr. § 67.
23. καὶ δέ, for κατὰ δέ. Gr. § 10. N. 2.
24. ἱξίσυτο, 2. aor. mid. Gr. § 118, under σίω.
25. οἰνοβαρίων, for οἰνοβαρίων. Gr. § 116. N. 4.
32. ἐνίσπυσιν, 1. aor. act. of ἐμπνέω. Gr. § 118, under πνέω.
35. τρυπῶ, opt. pres. of τρυπάω. Gr. § 116.

- 158 5. σφαραγιῶντο, for ἰσφαραγιῶντο, from σφαραγία.
 10. ἤμωξιν, 1. aor. from ἰμώζω.
 12. πιφυρμένοι, perf. pass. part. of φύρω.
 13. ἰο, gen. for ἰδ. Gr. § 64. N. 2.
 15. σπήσσι, dat. pl. of σπῆς, commonly σπίσσι.
 17. Ἰστάμιναι . . . κῆδοι, and standing round the cave, they inquired what troubled him.
 18. ἀρμηίνος, a perf. participle of uncertain derivation. Some consider it as from ἀράμαι. It means *tortured*, or *suffering*. It is explained as meaning the same with βιβλαρμίνος, *harmed*.
 19. ἄμει, for ἡμῶς. Gr. § 64. N. 2.—εἰθυσθα, 2. pers. sing. of εἰθῆμι.
 26. Νοῦσον . . . ἀλίσσθαι, it is not possible to escape a disease of Jupiter.
 27. ἰχιο, imper. of ἰχνομαι. Gr. § 88. 3. N. 2.—ἀναετι, dat. of ἀναξ. Gr. § 36. N. 1.
 28. κῆρ. Gr. § 36. N. 3.
 31. ψηλαφῶν, from ψηλαφάω. Gr. § 116. N. 6.
 36. ἰμοὶ ἀντῶ. Gr. § 66. N. 4.
- 159 2. "Ὡςτις περὶ ψυχῆς, as for life. — ἦν, for ἦν. Gr. § 118, under *εἰμί*.
 6. συνίργον, for συνίργον.
 12. γαστήρ. Gr. § 40.
 14. τιτλησέτι, 2. perf. of τλάω or τλήμι. Gr. § 99. N.
 18. ἐμίμηκον. Gr. § 118, under μιμήσθαι.
 26. ἴσσυ, 2. pers. sing. 2. aor. middle of σῖνω, for ἴσσυρ.
 29. βιβάς, pres. part. of βάινω, derived from βίβημι. Gr. § 118.
 36. Εἰσὺν, infinitive for the imperative. Gr. § 219. N. 6.
- 160 1, 2. Τῷ . . . εἰδῶ, then his brain would be scattered through the cave about on the ground. For the construction of εἰ, see Gr. § 197. N. 4. For δινομένους, § 173.
 9. φάτημαι, 2. aor. pass. for ἰφάτημαι, from φαίνω.
 10. τοὺς δὲ . . . γούρρις, and them (that is, those who had been devoured by the Cyclops) they lamented, bewailing.
 11, 12. Ἄλλ' . . . Κλαίειν, but I did not allow it, and forbade them, with a nod, to weep. For ἀντιῶν.
 16. γίγωνι, 2. perf. of γιγνώσκω. Gr. § 118.
 19. Ἔδμεναι, inf. of ἴδω, for ἰδμεναι, and that for ἴδω. Gr. § 89. N. 1.—επῆ, dat. of σπῆς, for σπῆ. Gr. § 42. N. 5.
 21. ἄζιο, 2. pers. imp. of ἄζομαι, contracted form ἄζου. Gr. § 85. 2.
 25. Κὰδ' ὃ' ἴβαλι, for κατίβαλι δὲ.
 30. χεῖρσιν, dat. pl. of χεῖρ. Gr. § 35. N. 3.
- 161 3. καὶ . . . ἰλίσθαι, and we thought we were destroyed, literally, and we said that we had perished.

4. *τιν*, for *τινός*. Gr. § 69. N. 1.
 5. *δύρεα*, pl. of *δύρε*. Gr. § 46. 1.
 8. *κισσότητι*, 2. perf. part. of *κισσώ*. Gr. § 99. N.
 11. *Φάσθαι*, infinitive for the imperative. Gr. § 219. N. 6.
 12. *Λαίρτω*, gen. of *Λαίρτης*, for *Λαίρτου*. Gr. § 31. N. 3.
 15. *Ἔσκι*, imperf. of *εἶμι*, for *ἦ*. Gr. § 118. under *εἶμι*, N. 2.
 17. *κατιγῆρα Κυκλώπισσεν*, *he grew old among the Cyclopes*. For the construction of *Κυκλώπισσεν*, see Gr. § 202.
 18, 19. *Ὅς . . . ἰσσωπῆς*, *who declared to me, that all these things would come to pass in the future, that I should be deprived of my sight by the hands of Ulysses*.
 24. *Θίω*, 2. aor. subj. of *τίθημι*, for *Θῶ*.
 25. *δέμιναι*, 2. aor. inf. of *δίδωμι*, for *δεῦναι*.
 31. *Ἀῖδης*, gen. Gr. § 46. 1.
 30–32. *Ἄν . . . Ἐνείχθων*, *Would that I were able, depriving you of breath and life, to send you to the house of Hades, as certainly as that Neptune will not cure your eye*.
 3. *Ἄλλ' . . . Ἰδίων*, *But if it is his destiny to see his friends*. For 1 2 the construction of *Ἰδίων*, see Gr. § 221. N. 4.
 4. *ἰὴν*, possessive pronoun. Gr. § 67. N. 1.
 7. *Κυανειχάτης*, *Cerulean-hair*, an epithet of Neptune.
 8. *ἄῤαν*, accusative of *ἄῤας*. Gr. § 46. 1.
 16. *ἡμίας*, for *ἡμᾶς*. Gr. § 64. N. 2. — *προσδιγμένοι*, for *προσδιχόμενοι*. Gr. § 118, under *διχομαι*, and § 92. N. 4.
 20. *Δαστάμειδ'*, *we divided among ourselves*. Gr. § 207. 4. from *δαίω*, Gr. § 118. — *ὥς . . . ἴσθης*, *that no one might go deprived of an equal share*. For the construction of the genitive, see Gr. § 181.
 25. *ἀπολλοίετε*, 3. pl. 2. aor. mid. opt. of *ἀπόλλυμι*. Gr. § 87. N. 4.
 33. *ἀμβαίνων*, for *ἀναβαίνων*. — *ἀνά τε περυσνῆσια λῦσαι*, for *ἀναλῦσαι τε περυσνῆσια*.
 37. *Ἄσμινοι . . . ἱταίρους*, *rejoiced to have escaped from death, having lost our beloved companions*. *ἔλλυντες*, 1. aor. act. of *ἔλλυμι*. *Ἄσμινοι*, from *ἄδομαι*, the perf. pass. part. of which would be *ἄσμινοι*.

ODES OF ANACREON.

The lyric poetry of the Greeks has suffered most from the ravages of 163 time. When the age of epic poetry had passed, the age of lyric poetry commenced. The epic narrated great events and heroic achievements; the lyric expressed usually the feelings of the individual bard. The epic was composed in the hexameter verse; the lyric poets adopted a variety of measures.

- 163 The Hymn formed, perhaps, the connecting link. At first lyric poetry departed but slightly from the epic form, but by degrees broke wholly away, and was composed in the particular dialects of the several authors. There were, however, three principal forms, which lyric poetry assumed, the Ionic, Æolic, and Doric; but there was another kind, which partook of the qualities of all, and was called the Common. The first species of poetry after the epic form, was the elegiac, of which many fragments remain. But the proper lyric poetry of the Greeks took a great variety of forms. Music was carried out and cultivated in a much richer style, than that which accompanied the heroic and elegiac verse; and was the constant companion of lyric poetry. The orchestric dance was also connected with it. The lyric poets, included in the Alexandrian Canon, were Alcman, Alcæus, Sappho, Stesichorus, Ibycus, Anacreon, Simonides of Ceos, Pindar, and Bacchylides. Of most of these poets only fragments remain.

Anacreon was born at Teos, in Ionia, and lived about 500 years before Christ. He became a favorite of Polycrates, the king of Samos, and continued at his court until the prince's death. After this he went to Athens, where he was received with distinguished honors by Hipparchus. When the government of Hipparchus was overthrown, he returned to his native city, and thence retired to Abdera, when the revolt of Ionia from Darius broke out. Here he passed a joyous old age, and died in his eighty-fifth year; according to the popular tradition, being choked by a grape-stone. After his death, his memory was honored all over Greece. The Teians stamped their coins with his likeness, and the Athenians placed his statue on the Acropolis.

His poems were all of a gay and festive kind. His language is remarkable for grace and simplicity. The movement of his verse is always merry and frolicsome; his ideas are always cheerful. His songs are mostly devoted to love and wine. On account of the excellence of his lyric poems, he was called *ὁ πᾶν μιλῶν ποιητής*, and *ὁ Τήϊος μιληφόρος*. Of all his works but a small portion now exists; and, of those which pass under his name, it is uncertain how many are genuine. Some suppose that but a very few are actually his; that by far the larger part are the work of later writers, who attempted to imitate the style of Anacreon.

The measure of this ode is commonly divided into three Iambic feet, with a cæsural syllable at the end. Thus,

Ἐρεσ | μίῃ | πῆλεϊ | α.

Others divide it into three Trochees, with an anacrusis of one syllable. Thus,

Ἐ | ερεσῶ | ῃ πῆλ | εῖλ.

3-5. Πόσιν . . . Πόσιν, whence breathest thou so many odors. For the construction of *μύρων*, see Gr. § 179. 1. The expression refers to the custom of perfuming the carrier doves, which, when a person was about to leave home, and wished to transmit early intelligence to his friends, were taken along with him.

12. *Λαβοῦσα . . . ὕμνον, having received a little song.*

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22. *Ὀρη . . . ἀγροῦς, over the mountains and the fields.* The preposition, when it belongs to several substantives, is often omitted before the first. Thus *κατὰ* is omitted before *ἔρη*.

26. *Ἀφαρπάσασα χερσῶν, having snatched it from his hands.* For the construction, see Gr. § 180. 2.

28, 29. *Πιῖν . . . δίνω, and he gives me the wine to drink.* For the construction of the infinitive, see Gr. § 219. 2.

7. *Δαλυστίραν, comp. of λάλος.* Gr. § 57. N. 2.

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The metre of the second ode is the same with the preceding.

13. *Ἡ Νύξ ἢ 'πὶ Μίμῳ, either to the Nile or to Memphis.* The preposition is omitted before the first substantive.

16. *πτεροῦται, present pass. of πτερίω.*

20. *Κιχηγόνων, 2. perf. part. of χαίνω.* Gr. § 118.

The measure of the third ode is like the first, except that it has an additional syllable at the beginning. It may be divided into an anacrusis of two syllables, and three Trochees. Thus,

Ἰδε | πῶς ἔα | ῥεῖ φᾶ | νῆπός,

a Dactyle being used for a Trochee in the second place.

Or with a one-syllable anacrusis, three Iambic feet, and a cæsural syllable at the end; an Anapæst being used instead of the second Iambus. Thus,

Ἰ | δι' πῶς | ἰ' ῥεῖς | φᾶντι | τος.

3. *Ἀφελῶς . . . Τιδάν, and clearly shines the sun.* Titan is one of 165 the names of the sun.

10. *Καθελὼν, 2. aor. of καθαιρώ, with the reciprocal pronoun understood.* Gr. § 205. N. 1. *Suspending itself, or hanging down.*

The metre of the fourth ode is the same with the first.

13. *ἰτρώθη, 1. aor. pass. of τινεῖσκω.* Gr. § 118.

15. *Τᾶς, for τῆς.*

The measure of the fifth ode is the same with the third.

27. *τίττιξ.* The tettix is usually translated grasshopper. This is incorrect. The name cicada has been adopted more recently. It is an insect very common in Greece. He begins his chirping with the first warm weather of the Spring, and continues until the middle of October. His note is said to be very agreeable, when many are chirping together, as is commonly the case. He is heard constantly from morning till seven o'clock in the evening. When Homer, in the Iliad, compares the eloquence of Priam and the counsellors to the Tettix, it may be understood to refer to the length of their speeches, as well as to their music.

29. *πιπῶς, perf. part. of πίνω.* Gr. § 118.

The measure of the sixth ode is the same as that of the first.

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19. *Τοῖς . . . νηπτόν, to fishes the power of swimming.* *νηπτόν* is a verbal adjective for *νήχω*, used with the neuter article as a noun.

- 167 The measure of the seventh ode is the same with that of the third.
- 5. Κατά μιν σχίσαι, for κατασχίσαις μιν. Gr. § 226. N. 3.
 - 9. πτελάνημαι, perf. pass. of πλανάω.
 - 11. 'Ανὰ δ' . . . ἄψας, for 'Ανάψας δ'. Gr. § 226. N. 3.
 - 12. 'Ανίψα, 1. aor. act. of ἀνίψω or ἀνίψνυμι. Gr. § 118, under ὄγω.
 - 12, 13. καὶ . . . ὄξον, and I behold an infant bearing a bow. For the construction of φέροντα, a masculine part. with βεῖρας, a neuter substantive, see Gr. § 137. N. 2.
 - 15. παθίζας, 1. aor. part. of παθίζω, Doric for παθίσας. Gr. § 104. N. 3.
 - 21, 22. ἰς . . . νιψή, how much the string is injured, being wet. βραχῦσα, 2. aor. pass. part. from βείχω. βλάβεται, from βλάβω, for βλάπτω.
 - 24. Μίσην ἤπαρ, in the midst of my heart. For the construction, see Gr. § 167.
 - 26. συγχάρεθι, 2. aor. pass. imper. of συγκαίρω. Gr. § 118, under καίρω.
- The measure of the eighth ode is the same with that of the first.
- 168 7. τὰ Μοῖρῃς, the affairs of Fate, that is, simply, Fate. Gr. § 176.
- The metre of the ninth ode is the same as that of the preceding.
- 8. Γύγω, gen. of Γύγης, for Γύγου.
- The measure of the tenth ode is the same as that of the ninth.
- 19. Δήσασαι, 1. aor. act. part. of δίο.
 - 23. Λύσασθαι, to ransom, 1. aor. m. of λύω. Gr. § 207. 3.
- 169 The eleventh and twelfth odes are in the same measure as the preceding.
- The eleventh alludes to the fable of Jupiter having carried off Europa.
- 4. Σιδωνίην γυναῖκα, the Sidonian woman. Europa was the daughter of Agenor, the king of Phenicia.
 - 14. Τεῖχας γέρον μιν ἔστι, he is an old man as to his hair. For the construction of τεῖχας, see Gr. § 167.

FROM SAPPHO.

VENUS.

The celebrated poetess, Sappho, was born at Mitylene, on the island of Lesbos, about 600 years before Christ. She was renowned for her beauty and poetical genius. Her lyric poems were so greatly admired by the ancients, that she was sometimes called the Tenth Muse. The passionate character of some of her poems exposed her name to suspicions, on account of which she is said to have left Lesbos. Her character has been vindicated by some modern inquirers; and the lovesick lady who threw herself from the Leu-

cadian rock has been shown, with considerable probability, to have been 169 another, and a later, Sappho. The two pieces, and the smaller fragments of her lyrics that remain, show sensibility, imagination, and a finished style. The verse called after her name is commonly supposed to be her invention. She wrote in the Æolic dialect.

The measure of the ode to Venus is the following,

Πακ' | λῶθ' ἑόν', | αἰθ' ἄνδ' | Ἀφρο' διτᾶ,

and the fourth line

Πῶτον' | θῦμῶν. |

The first three lines are called Sapphic, and the fourth Adonian.

17. λίσσομαι *τυ*, *I beseech thee*. *τυ*, for *σι*. Gr. § 64. N. 2.

19. θῦμον, Æolic for θυμόν.

20. *τυῖδ'*, for *τῆδε*, *hither*, or *here*. — *αἶ ποκα*, for *ἴπασσι*, *if ever*. — *κατιρῶτα*, for *καὶ ἰτιρῶσι*, *at any other time*.

21. *τᾶς ἱμᾶς αὐδᾶς ἀίοισα πολλὰν*, for *τῆς ἱμῆς αὐδῆς αἶουσα πολὺν*.

22. λιπούσα, for λιπούσα.

3. *δινύντες*, for *δινύοντες*. Gr. § 23. N. 1. (2). — *ὠρανῶν*, for *ὠρενοῦ*. 170 Gr. § 33. N. 4.

4. *μίσσω*, for *μίσου*.

5. *τὸν*, for *σὸν*.

7. *Ἦρι*, 2. aor. mid. 2. pers. sing. of *ἔρομαι*. Gr. § 118. — *ἔστι*, for *ἔστι*.

8. *τυ πάλημι*, for *σι παλίω*, *παλῶ*.

10. *Μαινόλη*, dat. of *μαινόλης*, for *μαινόλην*, *maddened*.

10, 11. *τίνα . . . φιλότατα*, and *what ensnaring love may I conciliate for you?* The style changes here from the narrative, and the goddess is introduced personally, asking the question of the poetess. *Τιν*, for *σοι*, *σαγήνησαν*, from *σαγήνεις*, *φιλότατα*, for *φιλότητα*.

12. *ἀδικκῆ*, for *ἀδικκῆ*.

14. *δίκετ'* for *δίχεται*.

15. *φιλή*, for *φιλιῖ*. — *φιλάσει*, for *φιλήσει*.

16. *ἰθίλλοις*, for *ἰθίλοις*.

17. *χαλιπαῶν*, for *χαλιπαῶν*. Gr. § 31. N. 3.

18. *μεριμᾶν*, for *μεριμᾶν*. Gr. § 31. N. 3. — *τελίσσαι*, for *τελίσαι*. Gr. § 104. N. 4.

19. *ἱμῖρρι*, for *ἱμῖρι*.

20. *ἔσσε*, 2. pers. sing. imper. for *ἔσε*, and that for *ἔσθι*. Gr. § 118, under *εἰμί*, N. 2.

FROM SIMONIDES.

DANAE.

Simonides was born in the island of Cos, about the middle of the sixth century before Christ. Leaving his native place he went to Athens, and was honorably received by Hipparchus. He formed a friendship with the most distinguished poets of his age, and particularly with Anacreon and Theognis. He was also a favorite of the Thessalian princes, and the other ruling houses of Greece and Sicily. He wrote elegies, epigrams, and dramatic pieces, besides one or more epic poems. His works were greatly applauded and admired for sweetness and elegance; but very small fragments only remain. Simonides visited Athens several times. He is said to have carried away the prize from Æschylus in a contest at the celebration of the victory over the Persians in the battle of Marathon. He also made the death of Leonidas and his three hundred brave companions, at Thermopylæ, the subject of his poetry. He was invited by Hiero, the king of Syracuse, to visit his court. The poet accepted the invitation, and passed the last part of his life in Sicily. He died at a great age, about 467 years before Christ.

The invention of the art of Mnemonics, or artificial memory, has been attributed to him. He is said also to have added five letters to the Greek alphabet, namely, α , ζ , ξ , ψ , ω .

The subject of the little poem here given is the exposure of Danaë and her infant son, Perseus. She was the daughter of Acrisius, the king of Argos, who had been told by an oracle, that he was destined to be slain by a son of his daughter. When he discovered that his daughter had become a mother, he exposed her and the child in a small bark upon the sea. But the bark was safely carried to the island of Seriphos, one of the Cyclades. This poem describes the situation of the mother and child, while tossed about by the waves, and the lamentation of the mother.

The measure and divisions of the poem are variously given by different editors.

22, 23. $\kappaινδύσεια \dots \text{ἤριον}$, and the stormy (or agitated) sea overwhelmed her with terror.

23, 24. $\epsilonὐδ' \dots \text{Παρειαῖ}$, nor with unmoistened cheeks.

26, 27. $\gammaαλαθνήτ' \tau' \text{Ἥταρι}$, and with infantile heart. $\gammaαλαθνήτ$ means, literally, suckling, and is applied to infants.

28. $\nuυκτιλαμνῶ$, an adjective compounded of $\nuύξ$, night, and $\λάμνω$, to shine. It means, literally, night-shining, or shining by night, or night-illuminated. But when applied to objects as they appear by night, it means, obscure, that is, having no other light than that of the night. In this passage

it agrees with *δρόμῳ*, and describes the darkness, irradiated only by the faint lights of the night.

1. *Κυανίῳ τῷ δρόμῳ*, the epithet *κυανίῳ* refers to the dark color of the water. The literal meaning of the word is *cerulean*. This and the adjective in the preceding line, explained by the last note, fully describe the dismal scene of Danaë's exposure in the bark, the one referring to the duskiuess of the waters around her, the other to the gleams from the night-sky over head; the clause may be rendered, *in the darkness of the waves, lighted only by the gleams of the night*, or more literally, *in the cerulean and night-glimmering darkness*.

1-5. *τὸ . . . καλόν*, and thou regardest not the wave that passes over thy dry, thick hair, nor the voices of the wind, lying as thou dost in thy purple robe, beautiful face! We must imagine the mother, by the side of her infant, watching its slumbers, from time to time gazing up to the heavens, and listening to the dashing waves and roaring winds, as they beat against the ark. But, exposed as she is to imminent and appalling dangers, she cannot help forgetting her situation a moment, looking upon the lovely face of the child; and expressing her feeling by the beautiful exclamation, *πρίντων καλόν*!

10, 11. *Ματαιοβουλία*. This word means, literally, *a counsel or purpose rendered vain*, or, *the thwarting of a design*. It has been variously translated by commentators. The whole sentence, literally, means, *And may some thwarted counsel appear, O father Jupiter, from thee*, that is, *some counsel rendered vain by thee*. Danaë seems to refer, not expressly, however, to the purpose of her father, Acrisius, which was to cause the death of herself and her child; and therefore she prays, that Jupiter would avert this purpose, or make it vain. *May something come from thee, O father Jupiter, to frustrate the design*.

11, 12. *ἢ τί . . . μὲν*, and, what is a bold word, I pray for justice to my son. Or, according to another construction, *I pray for justice to myself on account of my son*. It is the prayer of a mother, to the father of her child (Jupiter, according to the fable, being the father of Perseus), to interpose, and render to her that justice which she was entitled to receive from him, by saving the lives of herself and her son; the danger, it may be added, being one to which she would not have been exposed but for Jupiter, and therefore she justly claims his protection. For the form *τιμίοφι*, see Gr. § 33. N. 4. In Schneidewin's edition of the remains of Simonides, the last two lines of this poem are,

Ὅττι δὲ θαρσαλίῳ ἔπος εὐχομαι

Τιμίοφι δίκην εὐγγνώδῃ μοι.

And whatever bold word I utter in my prayer, pardon me for the sake of my child.

FROM CALLISTRATUS.

HARMODIUS AND ARISTOGITON.

- 171 Nothing is known of the poet Callistratus, except that he is mentioned as the author of this little poem, and that he must have lived before the time of the comic writer, Aristophanes, by whom this poem is mentioned, and some of its words are quoted. The poem was called *Ἀρμόδιου μέλος*, the lay of *Harmodius*.

This little snatch belongs to a species of song, which was sung by the guests while sitting round the table. It was called a *scolium*, *σκολίον*, which means, literally, *crooked*. The name was given it, from the manner in which it passed about among the revellers. Some one of the guests began by singing a single snatch or strophe, then any other person present took up the strain, and sung in the same measure another strophe; and, from this winding and irregular course which the singing took, it was called the *σκολίον*, or *crooked song*. *Roundelay* is perhaps the nearest English word.

These *scolia* were upon a variety of subjects; patriotic actions and heroic deeds were frequently selected. Many of them were like the popular songs now sung on festive occasions.

The subject of these verses is the assassination of Hipparchus by Harmodius and Aristogiton. Hippias and Hipparchus were the sons of Pisistratus, and had assumed the government of Athens after their father's death. For some wrong, public or private, Harmodius and Aristogiton formed a conspiracy to slay the two princes while they were assisting at the procession of the Panathenaic festival. In the procession the men carried olive branches; at the sacrifices they bore branches of myrtle. Harmodius and Aristogiton joined those who were employed upon the latter, and concealed their daggers under the myrtles. They killed Hipparchus, but did not succeed in assassinating his brother.

18. *ἄλλῳ*, anomalous, dative of *ἄλλος*. Gr. § 46. 1.

18-20. *Νῆκος . . . Διομήδεια*, they say that thou art in the islands of the blest, where they say that swift-footed Achilles, and the noble Diomedes, the son of Tydeus, are. *φασί* is understood after *ἴκαστε*. *Τυδείδαν*, a patronymic, formed from *Τυδείης*. Gr. § 127. (3). Achilles and Diomedes were two of the most celebrated Grecian heroes of the Trojan war. The poet places Harmodius with them among the Isles of the Blest, which the ancients imagined to be the abode of the happy heroes. They supposed them to be far to the west, in the ocean, and that the fruitful soil produced thrice every year. The inhabitants led a happy life, free from care, wearing crowns upon their heads; "where," as Pindar says, "the ocean breezes breathe around the isle of the happy, and golden flowers blaze."

23. *Ἀθηνῆναις* is *Surius*, in the sacrifice of Minerva. That is, at the

Panathenaic festival. This was a solemnity very early instituted in honor 171 of Minerva, the protecting goddess of the Athenians. All the Athenians, as the name indicates, took part in the ceremonies, which were performed with great pomp and splendor, and which were embellished by games of strength and genius, musical contests, and the like.

26: *Ἀρμόδιος*, the nominative used for the vocative. Gr. § 157. N. 11.

Ilgen makes the following remarks. "The scolium never embraced several strophes, but all of them were *μνίστροφα* (consisting of a single strophe or stanza). What are considered by learned men as the third and fourth strophes of this scolium, are only imitations of the first scolium, or of what is supposed to be the first strophe. For who would endure a song protracted through many strophes, confined to a single idea, and but slightly varied in words? If the scolia were sung at banquets, the first banqueter or guest took up some theme, and treated it in a certain kind of measure; others, then, who were enabled by their natural talent and genius, treated the same subject in the same measure, and sung, in rivalry as it were, with the first. Thus the same subject might be ten times repeated, while the song was passing round. Whenever any of these little snatches pleased, they were committed to memory, and repeated on other occasions; for it made no difference whether a person sung his own compositions or those of others. Hence it happens, that we have four scolia upon Harmodius."

FROM EURIPIDES.

HECUBA.

It is necessary to introduce the dramatic extracts by a few preliminary 172 remarks. Some peculiarities of the ancient drama distinguish it so broadly from the modern, that they need to be explained, to give the scholar a correct conception, and to caution him against transferring the ideas he has borrowed from the stage as it now exists, to the dramatic representations of the Athenians.

It has already been stated, in a general way, that the Greeks were passionately fond of an out-of-door life. The Athenian courts and popular assemblies were frequently held, and numerous attended. The ceremonies and pomps in honor of the gods were embellished with every species of magnificent show. Contests of strength and genius served to develop the bodily and mental powers, and to inspire a taste for physical exercises and for poetry and music. The lyric poets rivalled each other in their brilliant compositions, which were accompanied by music and the dance. Bands of artists were thoroughly trained by able masters, and no pains or expense was spared, to make these shows attractive to the liveliest people that ever existed.

172 Among other festivals, those of Bacchus, or Dionysus, as he is commonly called by the Greeks, were favorite periods of enjoyment, both in cities and in the country. Sacred choruses were trained to do honor to these solemnities; and the songs which they chanted were of two kinds and of opposite characters. Those which were addressed to the god, and chanted round his altar, were serious and elevated; those which were inspired by the banquet were coarse and satirical; and sometimes indecent. The hymn which was sung at the opening sacrifice was called a Dithyrambus, *διθύραμβος*, a name of doubtful meaning. The goat was the animal selected for the sacrifice, on account of the mischief he does to the vine.

The Greek drama had its origin in these festivities. The Dithyrambus was gradually raised to the rank of the Tragedy, and the lower poetry, sometimes called the Phallic song, was wrought into the form of the comedy. The word *Tragedy*, *τραγῳδία*, is made up of *τράγος* and *ᾠδή*, the song of the goat, either because the goat was selected for the victim, or because he was bestowed as a prize upon the successful competitor at the festival. The Dithyrambic poetry was early cultivated by the Dorians, and was raised to a high point of perfection by a series of illustrious poets, such as Archilochus, Arion, Simonides, Lasus, and others. Under their hands it became a lofty composition, adorned with all the embellishments of music, rhythm, and the dance, and the representation of a Dithyrambic chorus grew up to be one of the most magnificent spectacles of Greece.

The choral representations were varied, finally, by the addition of an actor or reciter, who sometimes carried on a dialogue with the persons of the chorus. This improvement was first introduced into the Satiric or Phallic song, by Thespis, a native of Icarus, an Attic village. On this account he is regarded as the inventor of the Drama. The serious representations were not modified in this manner until some time later. Phrynicus was the first to unite the elevated poetry of the Dithyrambus, and the imitative character of the Thespian chorus. He drew the subjects of his pieces from the mythology and history of his country, being led to this selection, partly by the fact, that the Cyclic or epic choruses sometimes represented similar subjects, and partly by the influence which the heroic poetry of Homer, which had just been collected at Athens, exercised, through its highly dramatic character, upon his mind. The origin of tragedy is probably to be referred, in part at least, to the public recitation of the heroic poetry.

The performers now represented heroes, princes, and gods; and corresponding changes were made in their costume and their general demeanor. But still the lyric or choral part of the exhibition continued to be the most important. The drama under the hands of Phrynicus was at first more like the modern opera than the legitimate drama; though it is probable, that, during the course of his long dramatic career, he adopted many improvements that were introduced by younger and rival poets.

The tragic drama reached its highest perfection under the management of 172
Æschylus, Sophocles, and Euripides. It is from the works of these poets alone, that we can form a correct opinion of Greek tragedy.

The manner of representation must now be briefly explained. The custom of proposing contests of skill, and of awarding prizes to the successful competitor, was early applied to the drama. Under Æschylus and his successors, theatrical contests were raised to a high degree of importance, and adorned with great splendor. The most magnificent tragic shows were at the festival called the Great Dionysia, τὰ μεγάλα Διονύσια, τὰ ἐν ἄστυ, τὰ κατ' ἄστυ, or τὰ ἄστια. This festival was celebrated between the eighth and the eighteenth of the month Elaphebolion, ἐλαφβολιών, the ninth Attic month, corresponding to the last half of March and the first half of April. At this time Athens was crowded with visitors from every part of Greece, and foreigners from every quarter of the civilized world; and on this occasion the new tragedies were brought out, and the great dramatic contests took place. They were enacted under the immediate superintendence of the highest magistrates. The chief archon had the care of the representations at the Great Dionysia. The preparation of the choruses was a matter of public concern, as much as the equipment of the galleys; and the expenses of the former, as well as of the latter, were imposed upon the wealthier citizens. A person was selected from each tribe to defray the cost of training a chorus; he was called the choragus, χορηγός: the rival choragi were called ἀντιχορηγοί, the rival poets were the ἀντιδιδάσκαλοι, and the rival actors the ἀντίτιχοι. Three actors and a chorus were assigned, by the archon, to each poet who was admitted by him to the contest. The archon also appointed five judges, who were to decide upon the merits of the tragedies when they were performed. The prize was originally a goat, afterwards it was a simple wreath of ivy. The name of the successful poet was also proclaimed before the audience, and the same honors were conferred upon the choragus and actors. A sacrifice of victory, called the ἱπνίσια, was offered, and an entertainment provided by the poet. The choragus dedicated a tablet to Bacchus, inscribed with the names of himself, the poet, and the archon of the year. One of these still exists at Athens, and is called the Choragic Monument of Lysicrates.

The representation took place in the day, and the time was apportioned to the rival tragedians by means of a clepsydra; the poet, therefore, had to limit the length of his pieces so as not to exceed the time allowed. It is supposed, that from ten to fourteen pieces were represented on the same day.

Most of the Greek musical and theatrical representations were originally given in the open air. But when the Tragic poems of the Athenians rose to somewhat higher excellence, suitable buildings for their performance were prepared. A wooden theatre was built at first, but, when this structure fell,

172 under the weight of the crowd assembled to witness a contest of Æschylus and Pratinas, the great stone theatre within the *ληναῖον*, or Enclosure of Bacchus, was built; and here all the best pieces of Æschylus, Sophocles, and Euripides were performed. It stood on the southeastern side of the Acropolis, and was made of a semicircular excavation in the slope of the hill, rising to a considerable height. It was of a size sufficient to accommodate thirty thousand spectators; the seats rose, range above range, and the whole was enclosed by a lofty portico, adorned by statues, and surmounted by a balustraded terrace. The lower seats were appropriated to the magistrates, the priests, and the senate, because they were more favorable for hearing and seeing. The orchestra was a level space about twelve feet below the lowest range of seats. In the middle of this open space was a small platform, called the *Thymele*, *Θυμολή*, which served the purpose of an altar and for a central point about which the choral movements were performed. This space, corresponding, with regard to position, to the pit of modern theatres, was never occupied by spectators. The theatre was always open at the top; and many of the most magnificent buildings of the Acropolis, and of the most renowned scenes in the neighbourhood of Athens, were within the view of the spectators.

On the side of the orchestra opposite the seats, and on a level with the lowest range, was built a platform, called the *σκηνή*, or stage. This was the station of the actors. Lofty buildings of stone work were constructed in the rear and on the sides of the stage, representing palaces, and containing rooms for the actors, and receptacles for the stage machinery. The scenery corresponded to the general magnificence of the structure. A great variety of ingenious contrivances were invented, to represent the various views that were required by different pieces. Decorations like modern scene paintings were introduced, when the stationary structures were not adapted to the scenes of any particular tragedy. A great number of stage machines were used to introduce in a proper manner the personages of the drama, such as gods descending from heaven, heroes; and so on. They had contrivances also for producing artificial thunder and lightning. The dresses of the actors were very carefully attended to. Masks, representing every possible variety of character, were made by ingenious artists; for it was an established principle of the Attic drama, that the external appearance of the actor must correspond to the idea or type of the character which he had to represent. Thus Apollo could not be represented by a man with a deformed face, unless he wore the mask. The art of making masks was carried to the highest perfection, as appears from marble copies of tragic and comic masks still preserved in European collections of antiquities. Various devices were also invented to alter the appearance of the actor's form, by putting high sandals under his feet, and by stuffing and padding him where it was necessary.

At first the theatre was open to all the citizens. A law was then 172 enacted, which fixed the price of admission at one drachma; but Pericles had this law repealed, and reduced the price to two oboli, and ordained that this sum should be furnished from the public funds to every person who applied. These funds consisted originally of the contributions which were paid by the allied States of Greece for the defence of the country against the Persians. The spectators, thus furnished with admission money, hastened to the theatre at the dawn of day, to secure the best places. It is supposed that metallic squares, or tickets, with the names of the tragedians, were sometimes used, — one ticket of this kind, with the name of Æschylus, having been found, some years ago, in Pompeii. The two oboli for each person were paid to a sort of manager, called the *ἀρχιτεκτόν*, who kept the theatre in repair. As may well be supposed, extraordinary scenes would sometimes take place in such an assembly. An actor who gave offence to the motley multitude was received with murmurs and hootings, sometimes was assailed by missiles, and driven from the stage. The expressions of applause were not less tumultuous.

It has been mentioned, that the archon assigned the poet three actors and a chorus. This number was not employed at first. Thespis introduced but one actor, distinct from the chorus; Æschylus added a second, and Sophocles a third; and this was ever after the legitimate number. They were called *ὑποκριταί* or *ἄγωνισταί*. They were obliged to make the most laborious efforts for the attainment of perfection in their profession; for the ordeal they had to pass through was one of unexampled severity; and those who succeeded were rewarded in proportion. Polus, a celebrated performer, is said to have gained a talent (about a thousand dollars) by the labors of two days. The chorus always continued to be a very important part of the drama. It formed, by the splendor of the dresses, the music, and dances, a spectacle of which the Athenians were extremely fond. The number of the choristers, *χοροῖται*, was at first unsettled, but afterwards it was fixed by law, at fifteen for tragedy, and twenty-four for comedy. Their place was in the orchestra, where they occasionally took part in the action, and sometimes carried on a dialogue with the actors, through their leader, or *χοροφαῖος*. At intervals or pauses of the action, the chorus chanted hymns of supplication or thanksgiving to the gods, and sometimes lofty odes full of moral reflections, in highly poetical language, upon the uncertainty of fortune, the excellence of virtue, or the unhappy destiny of some person celebrated for his calamities. These choral odes were more or less connected with or applicable to the subject of the piece, or the destinies of the personages introduced. While the chorus were chanting these odes, they moved across the orchestra, keeping time by their step with the measure of the music. The portion which they sung while passing from right to left, was called the *strophe*; that from left to right the *antistrophe*; then they stopped in front of the spectators, and sung the *epode*.

172 The dialogue of the drama was written in the Attic dialect. The measure was the Iambic Trimeter acatalectic, or, as it is called in Latin, the Senarius. The choral songs, having their origin in the lyric Dithyrambus, retained the characteristics of that species of poetry, and were marked by many of the peculiarities of the Doric dialect. Their measures, like those of lyric poetry generally, are various and complicated. For the construction of the Iambic Trimeter, see Gr. § 241; § 244; also Buttmann's larger Grammar, Appendix, A. 15; Seager's translation of Hermann's Elements of the Doctrine of Metres, chap. XIV.

The above is a slight sketch of some of the leading peculiarities of the Attic Drama. The sketch must be filled up by the scholar, when he comes to study the entire works of the great masters; the noble tragedies of Æschylus, Sophocles, and Euripides.

Euripides, from whom the two extracts here given are taken, was born in the first year of the 75th Olympiad, 480 years before Christ, at Salamis, on the very day when the fleet of Xerxes was defeated by the Greeks, his parents having retreated to that island during the occupation of Athens by Xerxes. Æschylus was present at this battle, and Sophocles was one of the youths who performed the dance in honor of the victory. Thus the three greatest dramatic poets were associated by singular coincidences with the most renowned naval exploit of their countrymen. The father of Euripides was Mnesearchus, and his mother Clito. They belonged to the borough of Phlya, and the Cecropid tribe. Euripides was intended by his father for an athlete, and he was crowned at the Eleusinian and Thesean contests at the age of seventeen; but his natural tastes led him to different pursuits. He studied painting, and afterwards rhetoric, under Prodicus, and philosophy under Anaxagoras. He also enjoyed the intimacy of Socrates. Pericles was his fellow disciple. Finally, he became a dramatic poet, and was frequently the rival of Sophocles, from whom he sometimes bore away the prize. The number of his tragedies is variously stated from 75 to 92; but 19 only of these pieces are now extant.

He began his career as a dramatic poet at the age of twenty-five, and gained many prizes. It is said, that, after the Athenians were defeated at Syracuse, those among the captives who could repeat any portion of the poet's works were treated with great kindness, and some of them set at liberty. Soon after the representation of his *Andromeda*, which took place in the first year of the 93d Olympiad, 408 years before Christ, Euripides retired to Magnesia, and thence visited the court of Archelaus, the king of Macedonia. Here he is said to have risen to high favor, and to have been appointed by that monarch one of his ministers. He died there about 406 years before Christ, at the age of seventy-five. The manner of his death is uncertain. According to the popular account he was exposed to ferocious hounds, and so mangled that he expired. The Athenians entreated

Archelaus to send his body to be buried in his native city; but the request was refused, and his funeral was honored with every mark of respect at Pella. A cenotaph was erected to his memory in Athens, with a most eulogistic inscription.

Various opinions have been held, both by the ancients and moderns, upon the poetical merits of Euripides. The comic poet, Aristophanes, was for some reason or other his bitter enemy, and lost no opportunity of holding him up to ridicule and execration. The poet's early studies in rhetoric made him fond of argument and declamation, and many of his pieces certainly show a vicious love of sophistry. His philosophical pursuits gave him a reflecting turn of mind, and their influence upon his poetical character is perceptible in the numerous maxims and apothegms which he introduces into his pieces. But he had not the elevation of spirit which distinguished Æschylus and Sophocles; he frequently sinks down to mere commonplace. His plans are often loosely constructed; his choral passages are too long, too numerous, and sometimes too slightly connected with the action; and he sometimes expresses opinions and views which early attracted the censure of his contemporaries. Not unfrequently he lowers the tone of the heroic characters whom he introduces, and degrades them to weak and whining and beggarly caricatures. But many of his pieces are composed in a style of the most delicate beauty. Some of his characters, such as Medea, show great vigor of genius, and others, such as Alcestis, prove him to have possessed a heart susceptible of the finest emotions, and a mind capable of conceiving the highest purity and the most perfect disinterestedness of character. Many single passages of his other pieces also are marked by poetical merits of the highest order. He possessed an inexhaustible invention, and the most varied accomplishments. His style is often marked by an admirable ease and grace. He knew how to manage the passions, by inventing situations suitable for calling them into full play. There is a vein of pathos running through most of his pieces, and an elegiac tone, which are often deeply affecting. He has the art of managing the dialogue in a way that is strikingly consistent with the characters by whom it is carried on; there is too an air of pensive beauty shed over most of his writings, which is interesting and touching. On the whole, though Euripides may not be placed on a level with Æschylus and Sophocles, he cannot justly be set much below them.

The subject of the tragedy of Hecuba, called in Greek *Ἑκάβη*, is drawn from the Trojan war. When the city was taken by the Greeks, the inhabitants were reduced to slavery. Among the rest, were Hecuba, the aged wife of Priam, her daughter Polyxena, and many other Trojan women. The fate of these persons is the theme of several of the most pathetic of Euripides's plays. The Greeks had withdrawn with the captives and the plunder of the city, to Chersonesus, opposite the Trojan territory.

172 The shade of Achilles, who had been slain with an arrow by Paris, appears by night, and demands the sacrifice of one of Priam's daughters on his tomb. This is the opening of the tragedy. The Greeks resolve to grant the demand, and they send Ulysses to take Polyxena from her mother for this purpose. The scene which follows is one of the most affecting in the tragedy. The character of Polyxena is drawn with the most exquisite beauty; and the manner in which she resigns herself to her fate is marked by the utmost possible pathos, tenderness, and grace; and forms a very poetical contrast to the lamentations and despair of the mother. The determination of the Greeks is carried into execution, and a description of the bloody scene is given by Talthybius, the herald. Meantime Hecuba has already had a vision, warning her of the murder of her son Polydorus, who had, previously to the capture of the city, been sent away with treasures, by his father, to Polymestor, the king of Thrace, for safe keeping. The treacherous king, for the sake of getting possession of the treasures, murders the youthful prince, and throws the body into the sea. It is washed ashore, near the tent of the captive queen, where it is discovered by a servant, and brought in, at the moment when the wretched mother is overwhelmed by the death of her daughter. She bewails this new calamity, but resolves upon revenge, which she finally accomplishes, by slaying the children of the murderer, and putting out his eyes. The passage here given, is that in which she relates the murder to Agamemnon and supplicates his assistance. Agamemnon has come to inquire why she has not taken the body of her daughter for burial; it having been agreed, that none of the Greeks should touch the virgin's corpse. The chorus is composed of captive Trojan women. The passage here selected begins at line 725, and ends at line 951, of the Tragedy of Hecuba, in Dindorf's edition of the "Poetæ Scenici Græci."

1 - 3. Ἐνέβη . . . κίεσι; *Hecuba, why dost thou delay to go and bury thy child in the grave, according to the conditions which Talthybius announced to me, that no one of the Greeks should touch thy daughter?* ἰσ' ἰσσις is a phrase, signifying, upon the conditions which. Gr. § 203. For further illustrations, see Matthiæ, § 585. β.

5. ὥστε . . . ἵπαι, so that I wonder. For the construction of the infinitive, see Gr. § 220. 1.

6. τὰς ἱστῶν, for τὰ ἱστῶν. Gr. § 141. 2.

11. Ἀγούρα εἰ, speaking of thee; it is addressed to the dead body of her son.

12, 13. τί, . . . καὶ; what shall I do? shall I fall at Agamemnon's knee, or bear my woes in silence? The verbs are in the subjunctive mode. ἔδωκεν, 1. aor. subj. προσέειπε, 2. aor. subj. φέρεω, pres. subj. For the use of this mode, see Gr. § 215. 3. For the construction of γίνω, see Gr. § 227.

16, 17. Ἄλλ' . . . προσθίμιθα, *But if, considering me a slave and an enemy, he were to spurn me from his knees, I should bring upon myself another sorrow.* The form of supplication was to fall down before the person supplicated and embrace his knees. For the construction of the accusative and the genitive, see Gr. § 180. 2.

20, 21. Ἄρ' . . . δυσμινεῖς; *Am I not calculating the feelings of this man too much with reference to hostility, when he is not hostile to me?*

22, 23. Εἴ . . . πλύνῃ, *If thou desirest me to know none of these, thou comest to the same point with myself, for I desire not to hear.*

3. Τολμᾷ . . . εὐχῷ, *I must venture, whether I succeed or not.* 173
For the construction of *τολμᾷν*, see Gr. § 221. N. 4.

4, 5. *κινεῖς* . . . *εὐδαίμονος*, *I supplicate thee, by these knees, and by thy beard, and by thy prosperous right hand.* Gr. § 187. 3.

11. *ἦν*, gen. by attraction. Gr. § 151.

12. *οἷ* . . . *δάκρυ*, *for whom I shed these tears.* For the construction of the genitive, see Gr. § 187. 1.

14. *ζώνης ὑπο*, *for ὑπὸ ζώνης.* Gr. § 226. N. 1.

17. Ἥ . . . γύναι; *didst thou bear any other than those, O woman?* For *κείνου*, see Gr. § 186. 2. N. 5. *γύναι*, vocative case of *γύνῃ*. Gr. § 46. 1. § 38. 2.

20. *ον*, *him.* Gr. § 64. N. 3.

21. Πᾶ . . . μόνον; *Whither did he send him alone, having separated him from the children he then had?* For the construction, see Gr. § 180. 2.

2. Πρὸς . . . χθονίς; *To Polymestor the man who reigns over this land?* For the construction, see Gr. § 151. 2, 3. R. 6.

6. *ἠέσθην*, 1. aor. pass. of *ἑσθῆναι*.

7. Ταυτ' . . . Φρυγῶν, *This was the case (ἦν understood), or, Just so, when he heard of the calamity of the Phrygians, that is, of the Trojans.*

9. *πεντίας* . . . *ἔπει*, *for ἐπὶ πέντίας αὐτῆς.*

10. Τοῦτον . . . πόσον; *Was she in search of him, or engaged in other toil?* Literally, *seeking him, or toiling other toil.* For the construction of *πόσον*, see Gr. § 164.

12. *ἐμβαλλῃ*, present for the past. This use of the present tense in relating past actions or describing by-gone scenes, is very common among the Greek authors, and frequently produces a fine effect, by making the scene more vivid.

14. Ὡ . . . σίμων, *O wretched woman, on account of thy immeasurable woes.* For the construction of the genitive, see Gr. § 187. 2.

1. Στίγγομι' ἔνι; *I will be content*, optative with the particle *ἔνι*, where 175
in English we use the future indicative. — *εὐμπελεῖν*, *for εὐὲ ἱμπελεῖν.*

3. *γῆς ἑσθῆν*, *underneath the earth.* Gr. § 188. 2.

5, 6. *Κενῆς* . . . *φίλων*, *a man who has shared a common table with*

175 *me, and hospitalities, in number* (that is, the number of times when he has sat at my table and shared my hospitalities) *the foremost of my friends*, or it may be rendered, *a man who has shared a common table with me, and partaken of my hospitalities, the foremost in the number of my friends.* For the construction of ἐριθμῷ, see Gr. § 197.

10. κἀσθινῆς, for καὶ ἀσθινῆς.

11. χῶ, for καὶ ἔ.

13. Καὶ . . . ὀρισμένοι, and we live, having defined for ourselves the limits of justice and injustice. ὀρισμένοι, perf. pass. part. of ὀρίζω, used in a middle sense, or, as some consider it, a middle participle. For other examples, see Matthiæ, Greek Gr. § 493.

14. Ὅς, that is, ὅπως. — διαφθαρέσεται, 2. fut. pass. of διαφθείρω.

18. Ταῦτ' . . . μί, Therefore, regarding these things as base (literally, placing them in baseness), respect me.

19, 20. Οἴκτιραν . . . κακὰ, pity us, and standing off, like a painter, behold me, and see what woes I have. ἀνὰδρανον, for καὶ ἀνὰδρανον.

21. Τύχην . . . εἶδεν, Once I was a queen, now I am your slave. For εἶδεν, see Gr. § 64. N. 2.

24. ποῦ . . . εἶδα; whither art thou going from me? or, whither art thou withdrawing thy foot from me? εἶδα is governed by ἐπιτέγγυς, and the other accusative, μί, seems to be governed by the phrase ἐπιτέγγυς ποῦ, which has the meaning of an active verb, to avoid, to escape from, or to leave. But Major says, "The sense seems to be, Quo meum pedem subducis, i. e. Quo me cogis te sequi? Agamemnon, unwilling to grant Hecuba's request, and yet loth openly to deny it, endeavours to withdraw gradually from the stage." If this is correct, it must be translated, Whither art thou leading me?

29. ἰς τέλει, to perfection.

32. Πῶς . . . καλῶς; how then can any one hope to succeed? For the force of the particle ἄ, with the optative, see Gr. § 217. 2.

34. ἐν ἀρχαῖς, in a base condition, for base purposes, or compelled to perform base offices, such as usually were imposed upon captives.

35. Καρπὶς . . . ἰδῶ, I see this smoke of my city ascending. Hecuba is to be conceived of as pointing to the smoking ruins of Troy. The line may be rendered, Yonder smoke that I see ascending is the smoke of my city.

176 1, 2. Τῷτον . . . Δεῖξαι, Doing well by him, you will do well by one who is your own connexion. That is, by avenging Polydorus, you will avenge one who is, in some sort, of your family. Hecuba alludes to Agamemnon's having taken Cassandra, the sister of Polydorus, for his own companion, from among the female Trojan captives. — μί μῦθος, my speech. Gr. § 197. N. 4.

3. Ἐἴ . . . ἐθέγγης, would that there were to me, that is, would that I had. For this use of εἴ, see Gr. § 217. N. 1.

3-7. φθόγγος . . . λόγους, a voice in my arms, and hands, and hair, 176 and in the step of my feet, by the arts of Dædalus, or of some god, that all together might cling to thy knees, weeping, and urging every argument. For the declension of γυνάτων, from γένυ, see Gr. § 41. 1.

8. Ὡ . . . φῶς; O monarch, greatest light of the Greeks. For the construction of Ἑλλήσιν, see Gr. § 197. N. 4.

9, 10. πάρασχis . . . ἔμωs, lend an avenging hand to the aged woman, though she is nothing, yet lend it. ἔμωs, used in this elliptical way, is commonly placed at the end of a verse. πάρασχis is understood here, and before μηδὲν ἴστιν supply ἡ κρίσβυτιs. πάρασχis, 2. aor. imper. act of παείχω. Gr. § 118, under ἔχω.

11, 12. Ἑρθλοῦ . . . ἀσί, For it is the part of a noble man, everywhere, to do harm to the bad always. For the construction of the genitive ἀνδρῶs, see Gr. § 175. For the use of δρῶν πακῶs, see Gr. § 165. N. 2.

15, 16. Φίλους . . . ποιούμεναι, rendering those who have been most hostile, friends, and making those formerly well disposed, enemies.

17, 18. Ἐγὼ . . . ἔχω, I pity thee, and thy son, and thy fortunes, O Hecuba, and thy supplicating hand. δι' οἴκτου ἔχω, literally, I have, or hold, through pity, or in pity. Upon this idiomatic form of expression, Matthiæ makes the following remarks. "Διὰ forms various periphrases with εἶναι, γίγνισθαι, ἔχιν, λαμβάνειν, especially εἶναι, ἔχισθαι: e. g. διὰ φόβου εἶναι, for φοβεῖσθαι, Thuc. 6. 59; διὰ φόβου ἔχισθαι, Eurip. Or. 747; δι' ἔχθρας γίγνισθαι τινί, 'to be at enmity with any one,' also, 'to be hostilely treated by any one,' διὰ φιλίας εἶναι τινί, i. e. φίλον εἶναι, Xen. Anab. 3. 2. 8. δι' ἐργῆs ἔχιν τινά, Thuc. 5. 29, or δι' ἐργῆs ἔκιν, Soph. Œd. Col. 905, for ἐργισθῆναι τινί. δι' αἰδοῦs ἔμμ' ἔχιν, 'to look ashamed,' Eurip. Iphig. in Aul. 1000. δι' οἴκτου λαβεῖν, or ἔχιν, Hec. 851. for οἰκτιρεῖν, Eurip. Suppl. 194. διὰ τύχης εἶναι, for ἐν τύχῃ εἶναι, Soph. Œd. Tyr. 773. διὰ μάχης εἶναι, ἀφικνίσθαι τινί, Herod. 1. 169, 'to give battle.' διὰ γλώσσης εἶναι, 'to speak,' Eurip. Suppl. 114." — Greek Grammar, § 580. c.

22. Ἔστι . . . μοι, For, in some respects, confusion (or disturbance) has befallen me. ἴστιν is often used with adverbs such as ἵνα, ὅπου, ἵδωs, ᾗ, ὅπως, &c., when the phrase has the sense of an adverb. Thus in this sentence ἴστιν ᾗ has the adverbial sense of, to a certain degree, somewhat. Matthiæ, Greek Gr. § 482.

25. χωρίs . . . στρατῷ, this is to you apart, and not in common with the army.

26. Πρὸs ταῦτα, Upon these, that is, Upon consideration of these things, or taking these into view.

33. Εἰργουsι . . . σέβουσ, preventing him from adopting courses according to his judgment.

177 1. Ἐπὶ . . . ὄμις, *But since thou art afraid and dost respect the multitude more, literally, award to the multitude more.*

2. τοῦδ' . . . φόβου, *free from this fear.* For the construction of the genitive, see Gr. § 181. 1.

3, 4. Ζήσεις . . . μή, *For be thou knowing to it, if I plot some harm against the murderer of this my son; but join me not in doing it.* For the use of μή with the aorist subjunctive, see Gr. § 224. 4.

5-8. Ἢ . . . παλῶς, *But if there should appear a tumult, or a rescue on the part of the Greeks, when this Thracian man suffers what he shall suffer, do thou restrain it, not seeming to do so for my sake. But as to the rest, be of good cheer, I will do it well.* For the construction of χέρις and ἄλλα, see Gr. § 167.

12. πῆσι, 1. fut. mid. 2. pers. sing. of πτάμαι.

13. κτείνω, perf. of κτείνω, used in the sense of the present. Gr. § 209. N. 4.

19, 20. τί δ' ; . . . ἰξήρισαν; *But what? Did not women destroy the sons of Egyptus, and did not women utterly depopulate the isle of Lemnos of males?* The first allusion is to the story of the fifty daughters of Danaus, all of whom but one, killed their husbands, the fifty sons of Ægyptus; and the second to the fable of all the Lemnian women, except Hypsipyle, their queen, having murdered their male relations. She spared her father Thoas. For the construction of ἀρσίνων, see Gr. § 181. 2.

22, 23. Πίμψεν . . . Γυναιῖκα, *Do thou send this woman (one of the companions of Hecuba) safely through the army for me.*

23-26. Καὶ . . . παῖδας, *And do thou (addressing the attendant who is to carry the message), approaching the Thracian guest, say, "Hecuba, the whilome queen of Troy calls thee and thy sons, no less for thy sake than for her own."* πλάθεισα, 1. aor. pass. part. from πλάζω, for πλάζω. For the construction of χέρις, see Gr. § 167.

178 1. τῷδ' ἀδελφῷ, this expression, though the noun is masculine, refers to Polydorus and his sister Polyxena. We have no single word in English, which is equivalent to ἀδελφῷ, and must translate it by the circumlocution, *brother and sister.*

2. περὶ θῆτον χθονί, *may be buried in the earth.* For the construction of χθονί, see Gr. § 202.

4. οὐκ . . . χέρις, *I should not have been able to grant you this favor.*

7. Γίνοιτο δ' εὖ πως, *May it be well.*

7-9. πᾶσι . . . ἰνυχῶν, *for this is common, both to each in private, and to the state, that the evil man should suffer evil, and the good be prosperous.* For the adverbial use of ἰδίᾳ, *privately*, see Gr. § 124.

The lyrical passage which follows, it must be remembered, was chanted by a chorus of captive Trojan women. It describes the scene which occurred when the city was taken by the Greeks, who had pretended to

embark on their homeward voyage, leaving the conquest of the Trojan 178 empire unaccomplished, but had suddenly returned at night, and gained possession of the town by stratagem.

10, 11. Σὺ λίξι, *Thou, O my country Troy, wilt no longer be called a city, one of the unravaged.* λίξι, 2. pers. of 1. fut. mid. of λίγω, used in a passive sense. Gr. § 207. N. 6.

12, 13. Τοῖον πύρσαν, *such a cloud of Greeks encircled thee, having destroyed thee with the spear, with the spear.* Ἑλλάνων, Doric for Ἑλλάνων. ἀμφί σι κρύπτει, for ἀμφικρύπτει σι. For the form δορί, dat. of δόρυ, see Gr. § 46. 1.

14-17. Ἀπὸ ἱμβατιύσω, *And thou hast been shorn of thy crown of towers, and thou hast been begrimed with the most woful stain of the ashes, unhappy, never shall I step upon thee more.* The prepositions ἀπὸ and παρὰ are separated by tmesis from the verbs κίκαρσαι (2. pers. sing. perf. pass. of κίρω) and κίχρωσαι (2. pers. sing. perf. pass. of χρώννυμι). For the construction of the accusatives στιφάναι, Doric for στιφάνην, and κηλῖδ', i. e. κηλῖδα, see Gr. § 165. 1. § 206. 3.

19. ἐκ δίσπων, *after supper.* — ὄσσοις, a defective noun from ΟΞ or ΟΞΣΟΝ. Gr. § 47.

20, 21. μολπῶν Θυσίᾶν, Doric for μολπῶν, Θυσίᾶν, καταπαύσαι, *ἐαυτὸν* understood, used in the sense of the middle καταπανσάμειος, *resting himself*, or simply, as intransitive, *resting*. Gr. § 205. N. 1.

24, 25. Ναύταν ἱμβαβῶτα, *not yet seeing, that the naval band had come upon the Trojan Ilium.* Ναύταν, a substantive used as an adjective. Gr. § 136. N. 3.

26, 27. Ἐγὼ ἱρβυμιζόμεν, *and I was arranging myself as to my locks, with the network caul bound about them.* For the construction of πλόκαμον, see Gr. § 167. ἱρβυμιζόμεν, Doric for ἱρβυμιζόμεν, imperf. mid. of ῥυμιζω. Gr. § 207. 1. The meaning is, simply, *I was doing up my hair by binding the network caul round it*, or, in plain English, *I was putting on my nightcap to confine my curls.*

32-34. Κίλισμα οἴκους, *and this cry was heard throughout the town of Troy, "when, O sons of the Greeks, when will you return to your homes, having ravaged the Trojan height?"* That is, a voice was heard, exhorting the Greeks in these words. For the construction of οἴκους, see Gr. § 170.

1. μονόπιπλος, *with a single robe.*

2. Δωρίς ὡς κόρη, *like a Dorian (that is, a Lacedæmonian) maid.* πίπλος is a general term, applied both to the loose robe, ἱμάτιον, and to the close vesture, the χιτὼν. Here it means the former, which was the usual costume of the Spartan girls.

3, 4. Σιμὸν τλάμων, *sitting at the holy Diana's altar, I, wretched, accomplished nothing.* That is, *though I fled for refuge to the*

179 altar of the revered Diana, it was unavailing. For the construction of "Ἀετιμῶν, see Gr. § 227.

7-9. ἰππὶ . . . ἄλγῳ, when the ship spread the homeward sail, and bore me from the Trojan land, wretched me, I was speechless with sorrow. πῖδα, accusative of πούς, the foot, applied to ships, sometimes means, "the rope attached to the lower angle of the mainsail, which is drawn in when the vessel tacks." In some passages it means the rudder, which may be its meaning here; and in others it is used, in general, for the sails. ἀπυσπῶν, literally, to speak out, that is, to be unable to speak any longer, or, to be speechless, is often used in the sense of, to sink under, to yield to, to faint under, &c., when constructed with the dative; when constructed with the accusative it means, to renounce.

10-15. Τὰν . . . οἰζύς, Giving up to a curse, Helen, the sister of the Dioscuri, and the Idæan shepherd, the baleful Paris, since the unwedded marriage, but a woe of the avenger, has exiled me from my native land, and expelled me from my home. The Dioscuri, or sons of Jove, were Castor and Pollux, the brothers of Helen. Helen was the wife of Menelaus, on whose account the war of Troy was undertaken. The Idæan shepherd was Paris, the son of Priam, who in his youth had attended his father's flocks on Mount Ida, and who afterwards had eloped with Helen. αἰνέπαρις is a compound of the adjective αἰνός, and the name Πάρις, meaning, wretched Paris.

16, 17. Ἀν . . . ἰκον, and may the salt sea never bear her back again, and may she never reach her paternal home. For the use of the optatives ἀπαγάγῃ and ἴκωτο, see Gr. § 217. 1.

ORESTES.

The passage here given from the Orestes of Euripides, begins at line 211, and ends at line 355, in Dindorf's "Poetæ Scenici." Orestes was the son of Agamemnon and Clytemnestra. When his father, on his return from Troy, was murdered by Clytemnestra and her paramour Ægisthus, Orestes was saved by his sister Electra, and sent to Strophius, the king of Phocis. When he arrived at years of manhood, he returned by the direction of an oracle of Apollo, and put Ægisthus and Clytemnestra to death. The fate of Agamemnon, the death of Clytemnestra, and the expiation of Orestes, were the subjects of many ancient tragedies. The present piece represents the consequences which ensued to Orestes from his bloody deed. Immediately after slaying his mother he is seized with madness, or pursued by the Furies, as it is otherwise expressed. The ancients represented under this poetical fiction the horror which man naturally feels when he has shed human, especially kindred blood. The perpetrator was supposed

to be beset by the avenging Furies, who pursued him relentlessly until the deed was in some way or other expiated. This tragedy begins with the madness of Orestes, and then represents his trial and condemnation, his resistance to the execution of the sentence, and the final reconciliation of all parties by the intervention of Apollo. The scene is laid in Argos, and the chorus consists of Argive women, companions of Electra. The play opens with a soliloquy of Electra, while her brother is enjoying a temporary cessation from his torments, in sleep. Then a dialogue follows between her and Helen. The chorus approaches to inquire about Orestes, and a lyrical dialogue between them and Electra takes place, after which Orestes awakes, and the scene here given immediately occurs.

18. *ἰπικουρον νόσου*, protecting against disease. For the construction of *νόσου*, see Gr. § 188.

20. *ὥς εἴ σοφὴ*, how skilful art thou.

23. *τῶν . . . φρενῶν*, bereft of my former senses. For the construction of *φρενῶν*, see Gr. § 180. 2. and § 206. 3.

24. *ἡφρανας*, 1. aor. act. of *ὑφραίνω*.

25. *Βούλει θίγω*, Dost thou wish that I should touch thee. Gr. § 215. 3.

5. *καύχμῶδη*, for *καὶ αὐχμῶδη*.

6. *Ἀφίλι προσώπου*, remove from my face. For the construction of *προσώπου*, see Gr. § 180. 2.

7. *βοσχεύων*, constructed with *ἵνα* understood, or according to Gr. § 187. 1.

8. *ἡγρίωσαι*, from *ἀγρίω*, 2. pers. perf. pass. of *ἀγρίω*.

10. *ἀσθινῶ*, for *καὶ ἀσθινῶ*. For the construction of *μίλη*, see Gr. § 167.

14. *Δυσάριστον . . . ὕπο*, for the sick are, from restlessness, hard to please, literally, a thing hard to please. For the use of *Δυσάριστον*, the neuter adjective, see Gr. § 160. N. 2.

15, 16. *Ἡ . . . θῆς*, Do you wish to set your foot upon the ground, taking a step, after a long time; that is, do you wish to step on the ground, which you have not done so long. — *μεταβολὴ . . . γλυκύ*, change of all things is a pleasant thing.

18. *πᾶν . . . ἀπῇ*, even if it be remote from truth. For the construction of *ἀληθείας*, see Gr. § 180. 1.

19. *ὦ . . . πάρα*, O fraternal head, a common expression, meaning, O my dear brother.

20. *Ἐως . . . Ἐφίης*, as long as the Furies permit you to be in your right mind.

22. *ἄλις . . . δυστυχῶν*, I have enough of misfortune. The infinitive with the article is used as a substantive, and the genitive may be constructed according to Gr. § 181. 1. or § 188. N.

- 181 1. *ἤκει . . . κακοῖς*; *has light come to my and your misfortunes?* *φῶς*, *light*, is often used in the metaphorical sense of help, or salvation.
2. *χάριτας . . . πατρός*, *having favors of my father*, that is, *having received favors of my father*.
- 7, 8. *Ἐπίσημον . . . Ἑλλάδα*, *Tyndarus produced a family of daughters, marked for disgrace, and infamous over Greece*. Alluding to Helen and Clytemnestra, the former having deserted her husband and caused the Trojan war, and the latter having dishonored her husband during his absence, and murdered him on his return.
- 11, 12. *Οἶμοι . . . σωφρονῶν*, *Alas, my brother, thine eye is disturbed, and quickly hast thou changed to madness, though lately in thy right mind*. Electra observes the marks of an incipient fit of insanity in the uncertain wavering of her brother's eye. For the adverbial sense of *ταχὺς*, see Gr. § 138. N. 1.
13. *Ὡ μῆτιρ*, Orestes imagines himself pursued by his mother's shade, urging on the terrible Furies.
21. *Σχήσω . . . πηδήματα*, *I will prevent you from leaping these dreadful leaps*. For the construction, see Gr. § 164.
25. *τὸ θῆον δυσμνίς*, *the divine hatred*. The neuter adjective with the article is used in the sense of the substantive.
- 182 3. *μανιάσιν*, an adjective of one termination, from *μανιάς*. Gr. § 54. N.
4. *Βεβλήσεται*, 3. fut. pass. of *βάλλω*. Gr. § 112.
14. *γαλήν'*, that is, *γαλήνα*, from *γαλήνης*.
15. *τί . . . πίπλων*, *why weepest thou, placing thy head within thy robes*. For the anomalous form of *πρῶτα*, see Gr. § 46. 1. For the construction of *πίπλων*, see Gr. § 188. 2.
16. *Αἰσχύνομαι . . . ἑμῶν*, *I am ashamed to impart my woes to you, or, to make you share my woes*. For the construction of *ἐν* and *πόνων*, see Gr. § 196. N. 3. For the use of the participle *μισαυδιδούς*, see Gr. § 222. 2.
- 19, 20. *ἔργασται . . . αἷμα*, *but my mother's blood was wrought by me, or, the murder of my mother was committed by me*. For the passive sense of *ἔργασται*, see Gr. § 208. N. 2.
21. *Ὅστις . . . ἀνισιώτατον*, *who having instigated me to a most unholy deed*. For the construction of the two accusatives, *μι* and *ἔργον*, see Gr. § 165. 1.
- 23, 24. *τί . . . νῦν*, *if I had questioned him, face to face*.
25. *Πολλὰς . . . λιτὰς*, *that he would have put forth many prayers by this chin*. The form of supplication was to embrace the knees with one hand and touch the chin or beard of the person supplicated with the other. For the use of the particle *ἄν*, see Gr. § 220. 3.
26. *ᾤσαι*, 1. aor. inf. act. of *ὠδαίω*, Gr. § 118, depending on the preceding line. Gr. § 219. 2.

31. ἴδαν . . . ἴδης, and when you see my affairs cast down; that is, 182
when you see me disheartened. *εἴμ'*, that is, *εὖ μὲν*, for *ἐμὲ*.

32, 33. Σὺ . . . παραμυθεῖς, do thou restrain and console the dreadful
and the ruined state of my senses; that is, restrain and console me in the
dreadful and shattered state of my mind. *διαφθαλεῖν*, 2. aor. pass. part.
neuter of *διαφθείρω*, used with the neuter article as a substantive.

5. ἔρξαι, 1. aor. imp. mid. of *εἰργω*, grasp, take.

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6, 7. Ἐἰ . . . εἰχόμεθα, For, shouldst thou fail me (literally, desert
me), or shouldst thou contract disease by thy attendance upon me, we are
gone.

8. ἄλλων . . . ὧν, being destitute, as thou seest, of others. For the
construction of *ἄλλων*, see Gr. § 181. 1.

10. ἔχου . . . ταυτόν, for it is all the same, or, both are alike.

14, 15. Καὶ . . . ἀποδίχου, and do not take too hardly that which
frights thee, and terrifies thee from thy couch.

This choral song is a prayer to the Furies in favor of Orestes, and a
lament over his woes, with moral reflections upon the instability of human
affairs. The last part is addressed to Menelaus, who comes in at this
moment.

20. Ποσειάδης, an epithet applied to the Furies, and derived from *Potniæ*,
the name of a town in Boeotia, where there was a temple in honor of
Bacchus, and a fountain which had the fabulous power of making horses mad
when they drank its water.

21, 22. Ἀβάχχιτον . . . γόους, ye whose lot it was to form a chorus,
not like that of Bacchus, but with tears and groans.

24. ἀπαλλάσθ' for ἀναπάλλισθαι.

26 - 29. Καθικιστεύομαι . . . φοιταλίῳ, I beseech you, I beseech, let
the son of Agamemnon forget his raving, haunting madness. For *καθικισ-*
τεύομαι, in the sense of *καθικιστύνω*, see Gr. § 207. N. 4.

30. Οἷον . . . ἔρρις, having desired what things, thou art ruined. For
the construction of *οἷον*, see Gr. § 182.

31, 33. Τρίποδος . . . μυχοί, having received from the tripod the re-
sponse which Apollo uttered upon the sacred spot where are the recesses of
the centre of the earth. The allusion is to the oracle by which Apollo com-
manded Orestes to slay his mother. Delphi was supposed to be the centre
of the earth. For *ἱλασι*, see Gr. § 118, under *λάσσω*.

1 - 6. Τίς . . . ἀναβαχχίη, What mercy is there, what is this fatal 184
trial that is coming, hurrying thee, wretched, onward, in which one of the
avengers joins tears with tears, bringing upon the house thy mother's blood,
which is maddening thee. The chorus refer to coming events, and speak of
them as if they were present. The expression, "one of the avengers joins
tears to tears," means, *The fury will expiate thy mother's woes by thine.*

9 - 12. Ἀνὰ . . . κύμασιν, For like the sail of a swift boat, that is,

184 like a swiftly-sailing boat, some god is wont to strike it (*ἰλβει*, prosperity), and overwhelm it with dreadful woes, as if in the violent and fatal waves of the sea. For the use of the aorist, *κατέκλυσε*, in the sense of, is wont to overwhelm, see Gr. § 212. N. 2. For the construction of *εἶναι*, see Gr. § 181. 2.

13 - 15. *Τίς . . . χεῖρ;* for in times past what other family than that descended from the divine nuptials, from Tantalus, should I have revered? Tantalus, the ancestor of Orestes, was the son of Jupiter, and married Dione, one of the Atlantides.

16 - 19. *Καὶ μὲν . . . ὦν*, Lo, hither comes the king, the royal Menelaus, plain to be seen, by his great splendor, that he is of the blood of the Tantalidæ. That is, see, hither comes king Menelaus, showing by the splendor of his appearance that he is sprung from the royal line of Tantalus. *ὦν* is constructed with the adjective *δῆλος*, in the same way as with the verb *δηλῶν*, for which see Gr. § 222. 2.

23. *Θεὶδεν . . . ἤχου*, having obtained from the gods what thou didst desire. *ἤχου*, 1. imp. 2. pers. sing. of *ἵσχομαι*.

FROM ARISTOPHANES.

PLUTUS.

The comedy of the Greeks had a very similiar origin, and passed through nearly the same steps, with their tragedy. The earliest ascertained fact with regard to it is, that Susarion, about 580 years before Christ, travelled about, and held up to ridicule the follies and vices of the age. His representations were given on a small movable stage. They consisted of songs, accompanied by dancing, for the entertainment of the villagers; hence the name *κωμῳδία*, from *κώμη* and *ὠδή*, a village song. Companies of comedians were at length established at Athens, and Epicharmus, 485 years before Christ, modelled the comedy after the tragedy. His followers were Phormes, Magnes, Crates, Cratinus, Eupolis, Pherecrates, and Aristophanes. The Greek comedy is divided into the *Old*, the *Middle*, and the *New*. The old comedy lasted until the end of the Peloponnesian war. Its principle object was satire, and private men, as well as the magistrates, were introduced on the stage and held up to ridicule by name; the actors representing them with masks resembling the persons thus made the object of the poet's wit, and of the people's laughter. The oligarchy suppressed this liberty, considering it a dangerous weapon for attacking the measures of government, prohibited the introduction of living persons by name, and

abolished the chorus. This gave rise to the middle comedy, which represented and satirized general characters without touching upon individuals, at least, expressly. The new comedy, which differed from either of the preceding classes by its ethical character, and by representing more fully the traits of private life, was raised to its highest perfection by Menander, about 300 years before Christ. 184

Of all the comic poets, except Aristophanes, fragments only remain. This celebrated poet and wit was probably an Athenian, though by some he is said to have been a native of Ægina; if so he became an adopted citizen of Athens. His father's name was Philippus, but the exact dates of his birth and death are unknown. His attention was early drawn to the political circumstances of the country, and particularly to the fatal effects of the Peloponnesian war, which he delineated in several of his pieces. He attacked Cleon, the celebrated demagogue, who, to revenge himself, accused him of having unlawfully assumed the rights of citizenship. He defended himself twice successfully against the charge, and afterwards introduced Cleon in his comedy of "The Knights"; but no actor dared to perform the part, and Aristophanes was obliged to undertake it himself. The fame of the poet soon rose so high, that Dionysius of Syracuse invited him to his court; but Aristophanes, being a lover of independence, refused the prince's flattering offers. He wrote fifty or sixty pieces, but only eleven have been preserved. He carried comedy to its highest brilliancy, and made it the instrument of attacking the abuses of his times, the absurdities of the people, and the selfish and unprincipled characters of the popular leaders, by whom the democracy of Athens allowed themselves to be daped. The immoral and licentious principles of the Sophists, who were doing their best to corrupt the Grecian youth, and to overwhelm the country with a universal profligacy, were subjected to his most terrible denunciation and ridicule. His poetry is rich in wit and imagination. Some of the choral songs scattered over his comedies are among the best lyrical pieces of the Greek language. His wit runs into every form of play upon words, puns, alliterations, and unexpected turns, like Shakspeare's. His style is the purest and most vigorous Attic. In one of his pieces, "The Clouds," he unfortunately attacked the character of Socrates, making him the representative of the Sophists, and charging upon him all their absurdities and profligacy. This circumstance has thrown a shade over the name of Aristophanes; but it ought to be remembered, that Socrates was at that time a young man, the frequent companion of the Sophists; that he showed certain eccentricities of character, which were very tempting to a satirist; that he had not as yet given proof of the noble virtues which he afterwards displayed, and particularly, that notwithstanding the ridicule which the poet had heaped upon his name, he subsequently maintained very friendly relations with Aristophanes, and that the death of the philosopher, which has some-

184 times been attributed to the influence of the comedy in exciting the prejudices of the people against him, did not take place until twenty-five years later than the representation.

The comedy from which the passage here given is taken, is called *Plutus*, or *Wealth*. It belongs to the middle, whereas the other pieces belong to the old comedy. It was written late in the poet's life, and after the restraints of law had been imposed upon the comic theatre. The aim of this piece is to hold up the grasping, unjust, and avaricious character of the Athenians to contempt. The poet introduces an old farmer, Chremylus by name, a man of virtuous character, but poor. He has been to consult the oracle of Apollo concerning his son, whether the young man ought to give up his virtuous habits, and become like others, who grew rich by their unjust practices. The oracle replied, that he should follow whomsoever he might meet first after leaving the temple. He meets a blind old man, Plutus, the personification of Wealth, and follows him about, without knowing who he is. The servant, thinking his master is out of his wits, insists pertinaciously upon being informed what he is following such a person for. Chremylus relates the oracle, and between them they contrive to learn the name of the blind old man. Delighted with the discovery, they take him to the temple of Æsculapius, and cure him of his blindness; after which he returns home with them, and they and all their virtuous friends, who had been poor before, are made rich. There is a good deal of humor in the comedy. In particular, the characters of Chremylus the master, and of Carion, the slave, are very happily drawn and contrasted. The passage here given is the opening scene of the piece.

The verse is the Iambic Trimeter, like that of the tragedies, except that the comic poets take greater liberty in using other than the regular feet. See Seager's translation of Hermann on the Doctrine of Metres, Book II. Chap. XIV. §§ 154 – 156.

- 185 1. Δέξῃ . . . πικτημίην, and should seem to his owner not to do so.
 3, 4. τοῦ . . . ἰωνημίην, For fate does not permit the master of his body to rule it, but the owner. The master of his body, σώματος κύριος, is the slave himself. ἰωνημίην, the purchaser, or the man who has purchased, perf. part. of ἀνίτομαι. Gr. § 118.
 5. Καὶ . . . ταῦτα, literally, and these things are these, a familiar Attic phrase, meaning, so much for this, and used when the speaker is just passing on to another topic.
 7. Μίμψιν . . . ταύτην, I have just fault to find. For the construction of μίμψιν, see Gr. § 164.
 10. παύσιν . . . τυφλοῦ, after a blind man. For the construction of ἐνθρόνῳ, see Gr. § 188. 2.
 11. Τοῦναντίον, for Τὸ ἑναντίον . . . πρὸς, doing the opposite of what he ought to do. Gr. § 186. N. 2.

14. Καὶ . . . γὰρ, and that too, when he does not so much as answer a single grunt. For the use of τὰ, see Gr. § 141. N. 1.

15. Ἐγὼ . . . σιγήσομαι, literally, there is no how that I will keep silent, or, I will not keep silent any how, that is, you cannot make me keep silent. For the use of the future middle σιγήσομαι, see Gr. § 207. N. 5.

16. Ἰτί . . . πορεύεσθαι, why we are following this man. For the construction of Ἰτί, see Gr. § 167.

17. ἀλλὰ . . . πρᾶγμα, but I will give you trouble.

18. Οὐ . . . γὰρ, For you will not beat me, at least while I have a crown. τυπθήσεαι is an Attic future for τύψαι. The expression alludes to the custom of wearing a crown when departing from the oracle of Apollo, a circumstance which gave the wearer, in some measure, a sacred and inviolable character.

19. Μὰ Δί', But I will, by Jupiter.

25. Πιστότατον . . . κλιστίστατον, I consider you the most faithful and the most — thievish. For the form κλιστίστατον, see Gr. § 57. N. 4.

27. Κακῶς ἔπραττον, was doing badly, that is, was unfortunate.

29, 30. ἑτεροὶ . . . πονηροί, And others were rich, the sacrilegious, the orators, and sycophants, and rascals. The poet takes many occasions to load the orators and demagogues, who inflamed the passions of the people, and led them to the commission of every species of folly and crime, with his bitterest sarcasms and reproaches. He classes them with the lowest and most infamous members of the democracy.

2. Ἐπεροσόμενος . . . θεῷ, I went therefore to the god to inquire. ὡς, 186 for πρὸς.

3, 4. Τὸν . . . βίον, thinking that already the substance of me, wretched man, had been almost shot away, that is, exhausted, or thinking, wretched man that I was, that my property had been almost all run through with. ἐκτεροξίσθαι, perf. inf. pass. of ἐκτόξιν. For the construction of Τὸν ἑμὸν αὐτοῦ, see Gr. § 174.

7. ὅγινε μηδὲ ἵν, nothing at all sound, an idiomatic expression, as when we say of a person in English, "he is nothing good."

9. ἐκ . . . στεμμάτων, from the wreaths, that is, from the sacred tripod, which was wreathed with laurels.

12. Ἐκέλευσε . . . ἱτί, he (the god) commanded me not to let go of him, or, not to leave him. For the construction of τούτου, see Gr. § 180. 1.

14. τῷ, for τίνι. Gr. § 68.

18. Ἀσκιῶν . . . τρόπον; to train your son in the manner of the country? For the construction of τρόπου, see Gr. § 167.

19. Τῷ . . . κρίνεις; By what do you judge this? that is, from what do you form this opinion? τῷ, for τίνι. Gr. § 68.

- 186 20, 21. Δῆλον . . . βίῳ, *It is plain, that even the blind man thinks it best to cultivate rascality, in the present times.*
 23. Οὐκ ἴσθ' ὅπως ὁ χρησμός, *It is not that the oracle, that is, the oracle certainly does not.*
 25. τοῦ χάριν, *for the sake of what.* τοῦ, for τίνος. Gr. § 68.
- 187 2. Πυθοίμειθ' ἂν τὸν χρησμὸν ἡμῶν ὃ τι νοῦ, for πυθοίμειθ' ἂν ὃ τι ἡμῶν ὁ χρησμός νοῦ, *we then might learn what our oracle means.* Gr. § 157. N. 9.
 3. Ἄγε δὴ, *come now*, addressed by the slave to Plutus.
 5. Ἐγὼ . . . σοι, a form of imprecation, meaning, literally, *I tell you to groan*, equivalent to the English, "go to the devil."
 7. Ὃς φησιν εἶναι; *Who he says he is?* For the construction of ὅς, see Gr. § 153. § 161. 1.
 12. Κλάειν . . . λίγω, *I bid you weep*, another form of imprecation like the one before, meaning something like "you be hanged," or, "be hanged to you."
 13. τὸν ὄρνι, *the bird*, that is, *the omen*, which was the blind-old man's snappish answer. The servant regards it as an evil omen.
 15. Εἰ . . . παπῶς, *For if you will not tell me, I will destroy you miserably.* For ἀπό σ' ἰλῶ, see Gr. § 226. N. 3.
 16. ὦ τὰν, *O thou*, or, *O friend.* Gr. § 47.
- 188 6. Ἦ, an interjection, *Lo!* or, *behold!* Gr. § 229.
 12. οὕτως . . . διακείμενος, *in this wretched plight.*
 17. Αὐτότατος, a ludicrous superlative of the pronoun αὐτός, *himself*, or, *his very self.* Gr. § 57. N. 5.
 20, 21. Ἐκ . . . ἱγίνετο, *From the home of Patrocles, who has not washed himself since he was born.* For ἐκ τῆς οἰκίας τοῦ Πάτροκλίου. This person was an Athenian, who affected the austere life of the Lacedæmonians, was a great miser, and ragged in his dress, and filthy in his personal habits. For these absurdities he was ridiculed by the comic poets.
- 189 4. Ὡς, for πρὸς.
 5. βαδισάμεν, from βαδίζω. Gr. § 114. N. 1.
 12. ὡς πρὶ καὶ πρὸ τοῦ, *as formerly.* For τοῦ, see Gr. § 142. 1.
 14. Φήμ' ἐγὼ, literally, *I say.* An idiomatic phrase, signifying assent, equivalent to *I would*, or, *I will*, according to the purport of the question which precedes it.
 17. Πολλοῦ . . . χρόνου, *for I have not seen this long time.* For the construction of χρόνου, see Gr. § 191. 2.
 20. Μὰ . . . σου, *By Jupiter we will not, but we will cling to you much more.* ἰξόμεθα, for ἰξόμεθα, 1. fut. mid. of ἵχω.
- 190 6. Ἀτιχῶς . . . μοχθηρία, *they notoriously beat everybody else in rascality.* For the construction of μοχθηρία, see Gr. § 197. 2.
 19, 20. Ὁ Ζεὺς . . . ἐπιτρέψαι, *I know that Jupiter, if he were to*

learn the follies of these persons, would ruin me. The order is, Οἷ' οὖ, 190
 ὡς ὁ Ζεὺς, εἰ πάλιν· ἂν τὰ μῶρα τοῦτον ἐπαρτίψω ἑμὶ.

3. Ἐὰν . . . χεῖρον; if you should see again, even for a little while? 191

19. Ὅτι δὲ τὴ δῆ; How is that, pray?

9. Ἀπαντα . . . δαήματα, For all things are subservient to wealth. 192
 τῷ πλουτῶν, the infinitive with the article is used as a noun.

21. Μίγας . . . κομῆ; And does not the great king plume himself on this man's account? The words *this man* refer to Plutus. The Athenians, when they spoke of the great king, always meant the king of Persia. The word κομῆ, from κομέω, signifies to wear long hair, and the expression alludes to the fact, that the higher and fashionable classes took great pains with their hair, wearing long locks, very similar to the girlish fashion so general among the boys and young men of the present day. Thus the verb κομέω came to signify to be proud, to plume one's self upon any thing, to make a show.

24. Τὸ . . . ξενικόν, the auxiliary troops in Corinth. The allusion is to the Athenian soldiers, who were sent to aid the democratic party at Corinth. It was in honor of the fallen soldiers belonging to this corps that Lysias composed the Funeral Oration.

25. Πάμφιλος, the name of a noted demagogue.

26. Βιλονοπάλης, sometimes written as a common substantive, and not a proper name. In that case it means the needle-seller. The person referred to was known as a usurer at Athens.

27. Φιλίσιος, the name of a person who supported himself by story-telling; mentioned as a great rogue and impostor.

28. Ἡ . . . Αἰγυπτίως; and is not the alliance with the Egyptians on thy account? The historical fact here referred to is not clearly ascertained.

29. Ὁ . . . πύργος, and the tower of Timotheus — the servant was going on to say was built by thy means. The Timotheus here spoken of was a wealthy Athenian, who constructed a lofty tower near the Acropolis for some private purpose. He was a son of Conon, and greatly distinguished himself by his valor and military skill. The servant is interrupted, in the midst of what he is saying, by Chremylus's exclamation in the next line, May it fall on you.

8. Καὶ . . . πλείονα, Yes, by Jupiter, and much more too. For καὶ 193
 μὰ, see Gr. § 171. N. 1. For πολλῶν, see Gr. § 197. N. 3.

In the following dialogue the contrast between the master and slave is very humorously maintained, by the different classes of objects to which they refer.

9. Φεράς . . . τίς, tell me, about what. Gr. § 226. N. 1.

10, 11. Ὅπως . . . γινήσεται, How I shall ever become master of the power which you say I possess. For the construction of δύναμις, see Gr. § 151. 2. R. 6.

194

- 194 21. Βαίῳ' . . . Δρυῖν, *I will make you see sharper than Lynceus.* Lynceus, according to the fable, possessed the power of seeing into and under the earth.
- 23, 24. Ἐχὼ . . . δάφνη, *I have good hopes from what Apollo himself told me when he shook the Pythian laurel.* That is, the laurel about the sacred tripod, or the laurel branches in the temple of Apollo, which trembled at the presence of the god.
- 195 3. ἄγαθί, for ἄ ἀγαθί.
7. χαίρει, for καὶ ἵσται.
12. Τί δέω; *What would you have me do?* Gr. § 215. 3.
15. 16. Ὅπως . . . μίτες, *that each being present here may share with us an equal portion of this wealth.* For the construction of ἡμῖν, see Gr. § 199.
19. ἀλλ' . . . ῥέχῃ, *but run quickly.* The phrase is idiomatic. ἀνέσας is 1. aor. part. of ἀνίσω, *to complete, to accomplish.* When used in this way, with imperatives, it is to be translated as an adverb.
- 196 4. Εὐθύς . . . κάτω, *he forthwith buries me under the ground.* For the use of the aorist, in describing customary actions, see Gr. § 212. N. 2.
7. Ἐξαγής . . . πῶποτε, *he denies that he has ever even seen me.* For the use of the negative μὴδ', see Gr. § 225. 3.
10. Μισρίου . . . πάσσει, *For you never fell in with a moderate man.*
- 12, 13. χαίρω . . . δίη, *For I rejoice to be sparing, as nobody else does, and again to expend, when there is need of it.* That is, *I take delight in being the most economical man in the world, and again, when there is a suitable occasion, I am the most liberal.* For the construction of φιλόμυτος, see Gr. § 222. 3; ἀναλίσκω, part. of ἀναλίσσω, sometimes ἀναλίω, see Gr. § 118.
- 14-16. Ἄλλ' . . . σί, *But let us go in, for I wish my wife and my only son, whom I love most of all after you, to see you.* For the use of the subjunctive σιείωμεν, see Gr. § 215. 1.

FROM MOSCHUS.

EPITAPH OF BION.

Pastoral poetry was not cultivated until a late period in the progress of ancient literature. When society had grown luxurious and corrupt, poets pleased their imaginations by reverting to a time when they fancied men were simple, natural, and happy. This condition was usually described under the form of the shepherd's life; and the pleasures, passions, and general traits of that life were the principal themes of the pastoral muse.

Among the ancients, this species of poetry was cultivated chiefly by the poets of Sicily. Theocritus, Bion, and Moschus were the most celebrated authors in this department. They used the Doric dialect, that being the language best suited to the simplicity of pastoral delineation.

Moschus was a native of Syracuse, but the precise time when he lived is uncertain. He is said by some to have been a pupil of Bion, by others he is represented as the disciple of the famous critic Aristarchus. If the latter is correct, he must have flourished about 156 years before Christ. Others infer, from an expression in the epitaph of Bion, that he was a contemporary of Theocritus; if so, he must have flourished about 270 years before Christ. He seems to have passed a part of his life at Alexandria, in Egypt. The more probable opinion seems to be, that he was a contemporary and friend of Bion. There are but few of his Idyls remaining; but these are marked by great beauties of style. They are harmonious and soft, and abound in luxuriance of imagination. They are characterized by unusual elegance of diction.

The verse is hexameter.

19. κλαίοντι, opt. in the sense of the imperative. Gr. § 217. 4.

24. τίθεται μελιπτάς; Doric for τίθηται μελιπτής.

1. τῷ, Doric for τοῦ. Gr. § 33. N. 4. — Μῦσαι, Doric for Μοῦσαι, 197 Gr. § 3. N. 3. (4).

3. τᾶς Ἀριδοίσας, Doric for τῆς Ἀριδούσης.

4. βουόλοι, Doric for βουκόλοι.

8. στεμάνισσι, Doric for στόμασι. Gr. § 35. N. 3. — μελίσσιντι, Doric for μελίζιντι. Gr. § 6. N. (1).

15. λαθαῖον, Doric for ληθαῖον.

17. Πλασδόμεναι, Doric for πλαζόμεναι. — γόοντι, Doric for γοοῦσι, contr. γοῶσι. Gr. § 84. N. 6. — ἰθίλουντι, Doric for ἰθίλουσι.

19. Σιῷ, Doric, gen. for σοῦ. Gr. § 64. N. 2.

21. σπονχιῦνσι, Doric for σπονχαῖσι.

22. γίντα, for γίνοντο.

23. Ἀχῶ, for ἤχῶ. — σιωπῆι, for σιωπῆς. Gr. § 23. N. 1.

25. ἱριψι, for the common ἱρίψι.

26. Μέλων, for μέλων. For the construction of μέλων and σύμβλων, see Gr. § 180. 1.

28. Τῷ μέλιτος τῷ σοῦ, Doric for τοῦ μέλιτος τοῦ σοῦ.

1. σῆμα, Doric for σῆμα.

5. καθισδόμεναι, Doric for καθιζόμεναι.

9. μελίσσεται, Doric for μελίσσεται. Gr. § 102. N. 4. — τριπίθεται, Doric for τριπίθεται.

12. Ἀχῶ . . . ἀιδᾷ, *And echo among the reeds, still feeds upon thy song.* Ἀχῶ, Doric for ἤχῶ. For the construction of the genitive ἀιδᾷς, Doric for ἀιδῆς, see Gr. § 179. 1.

- 198 14. *μὴ . . . φέρονται*, *lest he should bear off an inferior prize to you.*
 For the construction of the genitive *οὗ*, Doric for *οῦ*, see Gr. § 186. 2.
 20. *λασπμῖνα τῷ κύματος*, Doric for *λασπμῖνη τοῦ*, *forgetting the wave.*
 23. *Μουσῶν*, Doric for *Μουσῶν*. Gr. § 31. N. 3.
 26. *Τὴ . . . φίλασι*, *with which lately she kissed the dying Adonis.*
 For the use of *τῇ*, see Gr. § 142. 2. *φίλασι*, Doric for *ἐφίλησι*. For the construction, see Gr. § 165, N. 1.
 30. *οἷα*, accusative. Gr. § 46. 1.
 32. *εἰς*, Doric for *εἰς*.
 35. *χὼ μὲν*, for *καὶ ὁ μὲν*, *and the one*, that is, Homer.
- 199 1. *πολέμους*, Doric for *πολέμους*. Gr. § 33. N. 4.
 2. *βούτας*, Doric for *βούτας*.
 7. *παθίοντι*, Doric for *παθίοντι*, contracted *παθεῖσι*.
 8. *ἐκαστῶν*, Doric for *ἐκαστῶν*.
 15. *μυθίζοντι*, from *μυθίζω*. Gr. § 116. N. 6. — *φαιδρὸς ἵδιδαι*, *joyous to look upon*. Gr. § 207. N. 4. § 219. N. 3.
 21. *Κλαροτόμους*, for *κληροτόμους*. — *ἄμμι*, for *ἡμῖς*. Gr. § 64. N. 2.
 24. *κῆπον*, Doric for *κῆπον*.
 26. *ζῶντι*, for *ζῶσι*. — *φύοντι*, for *φύουσι*.
 27. *ἄμμι*, for *ἡμῖς*. Gr. § 64. N. 2.
 28. *πρῶτα*, Doric for *πρῶτα*. — *θάνατους*, for *θάνατους*. Gr. § 84. N. 6.
 29. *Εὐδομους*, for *εὐδομους*.
 35. *τιν*, Doric for *οἷ*. Gr. § 64. N. 2.
 36. *ἀνέμους*, Doric for *ἀνέμους*.
- 200 4. *δυναμῶν*, for *δυναμῶν*.
 6. *Ἀλκείδης*, *Alcides*, a name of Hercules.
 7. *Πλουτίος*, gen. The name of Pluto is sometimes declined *Πλουτιός*, *Πλουτίος*, *Πλουτήος*, and *Πλουτίος*, instead of *Πλούτων*, *Πλούτῳ*.
 9. *βουκολιάδην*, Doric for *βουκολιάδην*.
 14. *πῆγῶν*, for *καὶ ἰγῶν*, and that for *ἰγῶν*.
 15. *καὶ τὸς*, for *καὶ αὐτὸς*, *I myself too*. Gr. § 144. N. 2.

LEXICON.



LEXICON.

* * The parts of compounded words, and the primitives of derivatives, are included within parentheses.

A.

ΑΓΑ

Α, the first letter in Greek. Sometimes it has a privative power, as βίβαιος, stable; ἀβίβαιος, unstable; δῆλος, visible, ἀδῆλος, invisible. Sometimes it has an intensive power, corresponding to the adv. ἄγαν, very, ἀγύμναστοι, for πολυγύμναστοι. Sometimes it has the force of ἅμα, or ἰμοῦ, together, as ἀτάλαντος, of equal weight with.

ἀ, for ἡ, Dor. article.

ἀ, nom. pl. neut. of ἵ, which, what.

ἀ, the cry of one calling out for help, or wondering.

ἀβᾶρχιυτος, ου, (α and Βάρχος, Bacchus,) joyless, not bacchanalian.

Ἀβαρῆς, ἴδος, ἡ, name of a place, Abarnis.

ἀβίωτος, ου, ἰ, ἡ, (α and βίος, life,) without life, lifeless; insupportable, intolerable.

ἀβλάβης, ἴος, ἰ, ἡ, (α and βλάπτω, to injure,) harmless, innoxious, unharmed.

Ἀβραδάτας, ου, ἰ, name of a man, Abradatas.

ἀβροσύνη, ης, η, (ἀβρός, luxurious,) luxury, delicacy.

Ἀβυδῆνος, an inhabitant of Abydos.

Ἀβυδος, ου, ἡ, the name of a city, Abydos.

ἀγᾶλλομαι, (ἄγαν and ἄλλομαι, to leap,) to leap for joy, to exult.

ἀγαλμα, ἄτος, τό, (ἀγάλλω, to adorn,) any thing beautiful; an ornament; an image or statue.

ἀγᾶμαι, f. ἀγάσσομαι, 1. a. m. ἡγασμένη, πας. ἡγάσθην, to wonder, admire, be astonished at.

ΑΓΚ

Ἀγαμέμνων, ους, ἰ, the name of a man, Agamemnon.

ἄγαν, adv. too much, very much, very.

ἀγανακτῖω, ᾧ, f. ἥσω, p. ηκα, to grieve, to be angry.

ἀγαπάω, ᾧ, f. ἥσω, p. κα, (ἀγαπή, love,) to love, to love with fondness, to be satisfied with.

ἀγαστές, ἡ, ἐν, (ἀγέω, or ἄγαμαι, to admire,) praiseworthy, to be admired.

ἀγγελία, ας, ἡ, (ἀγγίλλω, to announce,) a message, tidings, news.

ἀγγίλλω, f. λῶ, p. ἡγγίλλω, to tell; to proclaim; to announce, to make known.

ἄγγελος, ου, ἰ and ἡ, a messenger.

Ἀγγινίδας, ου, ἰ, a proper name, Angenidas.

ἄγγος, ἴος, τό, a vessel or utensil, a vase.

ἀγίλη, ης, ἡ, a herd, a flock.

ἀγινής, (α and γίνος, birth,) mean, ignoble.

ἀγίραστος, ου, ἰ, ἡ, (α and γίρας, reward,) unrewarded.

ἀγήνωρ, ους, ἰ, (ἄγαν and ἀνῆρ, man,) active, brave, strenuous.

Ἀγήνωρ, ους, ἰ, a proper name, Agenor.

ἀγήρετος, ου, ἰ, ἡ, (α and γῆρας, old age,) not subject to old age.

Ἀγησίστρατος, ου, a proper name, Agesistratus.

Ἀγίας, ου, ἰ, a proper name, Agias.

Ἄγης, ἴδος, ἰ, the name of a Spartan king, Agis.

ἀγκᾶλη, and ἀγκᾶλις, ἴδος, ἡ, the arm.

ἄγκος, ἴος, τό, a valley, a vale.

ΑΓΧ

- ἄγκυρα, ας, ἡ, an anchor.
 Ἀγλαΐα, ας, ἡ, (ἀγλαΐς, splendid,) a proper name, Aglaia.
 ἀγλαΐς, η, ος, bright, clear, splendid, brilliant, elegant, illustrious.
 ἀγνοεῖν, ᾧ, f. ἴστω, (α and γινώσκω, to know,) not to know, to be ignorant of.
 ἀγνωμοσύνη, ας, ἡ, (ἀγνώμων, foolish,) want of wisdom, folly.
 Ἄγνων, ὄνομος, ἰ, a proper name, Agnon.
 ἀγνωστος, ου, ἰ, ἡ, (α and γνωστός, known,) unknown.
 ἀγορά, ας, ἡ, the forum, market-place.
 ἀγορὰ πλεῖστος, literally, the time of day when the forum was most frequented, i. e. the forenoon.
 ἀγοράζω, f. σω, p. κα, (ἀγορά, marketplace,) to buy.
 ἀγορεύω, to harangue, speak to an assembly.
 ἄγρα, ας, ἡ, a catching, taking, hunting, the chase, prey.
 ἀγρῖος, ἰα, ἰος, (ἀγρός, field,) rustic, wild, ferocious.
 ἀγρίω, ᾧ, f. ὦσω, p. ἡγρίωκα, (ἀγριος, wild,) to exasperate, enrage, to make wild.
 ἄγριος, and Att. ἀγροῖος, ου, ἰ, ἡ, (ἀγρός, field, and οἰκίω, to inhabit,) a countryman, a rustic; rude, clownish.
 ἀγρός, οὔ, ἰ, a field, ground, land.
 ἀγύρτης, ου, ἰ, (ἀγύρω, to call together,) a mountebank, a juggler.
 ἀγχιμάχος, ου, ἰ, ἡ, (ἀγχι, close, and μάχομαι, to fight,) fighting hand to hand, or in close combat.
 ἀγχίνος, οὔς, ου, ἰ, ἡ, (ἀγχι, close, and νοῦς, mind,) close minded, sagacious, shrewd.
 Ἀγχισιεύς, ου, ἰ, dative, Ἀγχισίην, the name of a man, Anchises.
 ἀγχιεῖ, for ἀγχιεστα, neut. pl. used adverbially, nearest, very near, most, chiefly.
 ἀγχιεστάτω, adv. nearest; Ion. for ἱγγότατα.
 ἀγχιόμῃλος, ου, ἰ, ἡ, (ἀγχι and ὁμολός, even or equal,) almost equal, doubtful.

ΑΛΤ

- ἄγω, 1. f. ἄξω, 2. α. ἡγαγον, to do, act, lead, bring, carry, take, take away; reckon; educate, bring up; go.
 ἄγωνιεύς, ἰως, ἰ, (ἄγω, to lead,) one who brings.
 ἀγών, ὄνομος, ἰ, (ἄγω, to lead,) a contest, a struggle, a trial.
 ἀγωνίζομαι, f. ἴσονται, and Att. ἰούμαι, p. πας. ἡγωνίσμαι, (ἀγών, a combat,) to contend, struggle.
 ἀγωνισμῆς, ου, ἰ, (ἀγών, a combat,) contest, rivalry.
 ἀγωνιστής, οὔ, ἰ, a combatant, an athlete, a boxer.
 ἄδεια, ας, ἡ, (α and δέος, fear,) security, safety.
 Ἀδεϊμαντός, ου, ἰ, a proper name, Adeimantus.
 ἀδελφῆ, ας, ἡ, a sister.
 ἀδελφῆς, οὔ, ἰ, a brother, a kinsman, a cousin; adj. similar.
 ἀδώς, (α and δέος, fear,) adv. without fear, with impunity.
 ἄδης, ου, ἰ, and ἄδιδης, the infernal regions, Tartarus.
 ἀδιάβατος, ου, ἰ, ἡ, (α, διά, and βαίνω, to pass,) impassable.
 ἀδιάντος, ου, ἰ, ἡ, (α and διαίω, to wet,) unsprinkled, unmoistened.
 ἀδικίω, ᾧ, f. ἴσω, p. ἡδίκηκα, (α and δίκη, justice,) to do injustice, to injure.
 ἀδικία, ας, ἡ, (α and δίκη,) justice, injustice.
 ἀδίκος, ου, ἰ, ἡ, (α and δίκη, justice,) unjust.
 ἀδίκως, adv. unjustly.
 ἀδέκλμος, ου, ἰ, ἡ, (α and δέκμος, from δέκω, to seem,) not estimable, not approved of.
 ἀδέλως, (α and δέλος, fraud,) adv. without deceit, faithfully.
 ἄδοξος, ου, ἰ, ἡ, (α and δόξα, glory,) inglorious.
 Ἀδούσιος, ου, ἰ, the name of a man, Adusius.
 Ἀδραστὸς, ου, ἰ, a proper name, Adrastus.
 ἀδυνάτος, ου, ἰ, ἡ, (α and δυνατός, able,) impossible; weak, powerless,

AGH

infirm, disabled.

ἄδύς, Dor. for ἡδύς, sweet.

ᾄδω, (for αἰδω,) f. ᾄσω, p. ᾄσσω, to sing, to play on a musical instrument.

ἀδών, ἑνός, ἡ, Dor. for ἀνδών, a nightingale.

Ἀδωνίς, ἰδός, a proper name, Adonia.

αἰί, adv. always.

αἰδω, poet. ᾄδω, to sing, to celebrate in poetry.

αἰκίλιος, ου, ἡ, (α and σινός, seemingly or likely,) contemptible, base.

ἀμνηστος, ου, ἡ, (ἀμν and μνησσομαι, to remember,) ever-memorable.

αἶρω, f. ῥῶ, p. ἥρω, 1. α ἥρω, 2. α. ἥρον, to take up, raise up, elevate.

ἀκούσιος, ου, ἡ, (α and ἰκόν, willing,) not voluntary, unwilling.

αἰξω, αὔξω, and αὐξάνω, to enlarge, increase, augment.

αἰεθεῖς, 1. aor. pass. of αἶρω, raised up, exalted.

αἰτός, and αἰετός, οὔ, ἡ, an eagle.

αἰχάλιος, ἰα, ἰον, (αἰξω, to dry,) dry, parched.

αἰζομαι, the same with αἰζω, to venerate, to revere.

αἰζω, and αἰζομαι, to venerate, worship, revere.

Ἀζωτος, ου, ἡ, the name of a city, Azotus.

ἀνδύς, (α and ἡδύς, sweet,) unwillingly, reluctantly.

ἀήρ, αἶρας, ἡ, the air or atmosphere.

ἀήτης, ου, ἡ, (ἄω, ἄημι, to blow,) a blowing or blast; nom. pl. ἀήται, blasts or gales of wind.

ἀθανασία, ας, ἡ, (α and θάνατος, death,) immortality.

ἀθάνατος, ου, ἡ, immortal, eternal, perpetual.

ἀδίκαιος, and ἀδικίσιμος, ου, ἡ, (α and δίκης, justice,) unjust, wicked, lawless.

ἄθεος, ου, ἡ, (α and Θεός, God,) without a God, godless, not believing in a God, atheistical.

Ἀθηνᾶ, gen. Ἀθηνᾶς, from Ἀθηνάα,

AII

the name of the protecting goddess of Athens, Minerva.

Ἀσπῆαι, ὤν, αἰ, a city of Attica, Athens.

Ἀσπινάϊς, ης, ἡ, and Ἀσπινία, the same as Ἀσπινᾶ, Minerva.

Ἀσπινάϊος, α, ου, Athenian.

ἀσπλητής, οὔ, ἡ, (ἀσπλῆς, contest, or ἀσπλῆω, to contend,) an athlete, one who practises gymnastic exercises.

ἀσπλιος, ἰα, ἰον, afflicted, wretched.

ἀσπλιώς, adv. wretchedly, miserably.

ἀσπλον, ου, τό, the prize or reward of a contest.

ἀσπρίω, ὤ, f. ἴσω, p. ἴσσω, to see, to perceive.

Ἀσπιβίτης, ου, ἡ, the name of an Egyptian district, Athribites.

ἀσπρίζω, f. σπ, p. ἥσπικα, to assemble, collect.

ἀσπρός, ἰα, ἰον, contract. ἀσπρούς, full, crowded; great, remarkable.

ἀσπυμία, ὤ, f. ἴσω, p. ἡσπύμικα, (α and σπυμός, spirit,) to despond, to be dejected or disheartened.

ἀσθυμία, ας, ἡ, Ion. ἀσθυμίν, dejection of mind, heaviness of heart.

Ἄθως, ω, ἡ, name of a mountain, Athos. αἰ, or αἶ, alas! ah!

αἶα, for γαῖα, ἡ, in prose, γῆ, the earth.

Αἰᾶς, οὔ, ἡ, Æacus.

Αἶας, αἰτος, ἡ, Ajax.

Αἰγαῖος, ου, ἡ, and Αἰγαῖον, ου, τό, the Ægean.

αἰγανία, ας, ἡ, or αἰγάνιον, ου, τό, a javelin, a dart.

αἰγίος, α, ου, belonging to a goat; αἰγίος is also used.

αἰγίμος, ου, ἡ, a poplar tree.

αἰγιάλλης, οὔ, ἡ, (αἰγω, to break, and ἄλς, ἁλῖς, the sea,) the seashore.

Αἰγίον, ἰως, Ægian.

Αἰγῖνη, ης, ἡ, Ægina.

Αἰγῖνῆται, οἱ, the Æginetans, or inhabitants of Ægina.

αἰγίσχιον, gen. Ion. of αἰγίσχον, (αἰγίς, goat-skin, and ἵχω, to have,) an epithet of Jupiter, bearing an ægis or shield.

ΑΙΝ

Αἶγες πόταμι, Ægos potami.
 Αἰγύπτιος, ἰα, ἰον, Egyptian.
 Αἴγυπτος, ου, ἡ, Egypt; also the Nile.
 αἰδομαι, f. mid. ἴσσομαι, p. ἡδισμαι,
 (αἰδώς, reverence,) to reverence.
 αἰδης, and, in prose, αἰδης, ου, ἰ, (α
 and ἰδῶν, to see,) the infernal re-
 gions, hell, death; Pluto.
 αἰδῖ, dat. sing. of αἰς, αἰδης, for αἰ-
 δης, ου.
 αἰδῖος, ἰα, ἰον, (αἰ, always,) perpetual,
 everlasting.
 αἰδῶς, (αἰδώς, reverence,) reverend,
 to be venerated or revered.
 αἰδως, gen. sing. of αἰς.
 αἰδωνύς, ἰος, ἰ, the same as αἰδης,
 Hades, Pluto.
 αἰδώς, ἰος, οὔς, ἡ, shame, modesty;
 reverence.
 αἰσί, and αἰίν, Ion. and Poet. for αἰ, ἰ,
 adv. always, ever.
 αἰδᾶλη, ης, ἡ, and αἰθαλος, ου, ἰ, (αἰθω,
 to burn,) soot, ashes, embers.
 Αἰδιοπαῖς, acc. pl. Ion. of Αἰδιοπαῖς,
 (αἰθω, to burn, and ὤψ, face,) an
 Ethiopian.
 Αἰθιοπία, ας, ἡ, Ethiopia.
 Αἰθίοψ, οπος, ἰ, an Ethiopian; tawny.
 αἰδοσα, acc. sing. of αἰδοῦ, οπος, ἰ,
 ἡ, black; glowing, hot, bright.
 αἰκία, ας, ἡ, (αἰκῆς, unseemly,) a
 beating, suffering, wretchedness.
 αἰκίζομαι, (αἰκία, unseemly treat-
 ment,) deponent, to use ill, to mal-
 treat, pass. to be beaten, chastised,
 abused.
 αἰλῖνα, adv. Poet. for αἰλίνως, mourn-
 fully.
 αἶμα, ατος, τό, blood, gore, slaughter.
 αἱματῖν, ὤ, f. ὥσω, (αἶμα, blood,) to
 make bloody, stain with blood.
 αἱματώσος, ον, (αἶμα and ὤψ,) with
 bloody face or eye.
 Αἰνησίας, ου, ἰ, a proper name, Ænesias.
 αἰνγμα, ατος, τό, (αἰνισσομαι, to
 puzzle,) an enigma, a dark saying.
 αἰνγματωδῆς, (αἰνγμα, a riddle, and
 ἰδης, form) adv. in the form of a
 riddle, enigmatically, obscurely.
 αἰνῶμαι, to take hold of, to take.

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αἰῶς, adv. severely, very much.
 αἶξ, αἰγός, ἡ, a goat.
 Αἰολίς, ἰδης, ἡ, Poet. for Αἰολίς,
 Αἰολίδα, acc. sing. of Αἰολίς, ἰδης,
 ἡ, the name of a country, Æolia.
 Αἰολίς, ἰως, ἰ, an Æolian.
 αἰπύς, αἰπία, αἰπύ, acc. αἰπύν, high,
 lofty, placed on an eminence.
 αἰρω, f. ἄρῶ, p. ἔρεα, to lift up, raise,
 take away, depart.
 αἰσθάνομαι, f. αἰσθάνομαι, p. ἡσθ-
 ναι, to perceive, observe, hear, un-
 derstand.
 Αἰσχίνης, ου, ἰ, a proper name, Æschi-
 nes.
 αἰσχος, ἰος, τό, disgrace, baseness, in-
 famy, opprobrium.
 αἰσχερευδία, ας, ἡ, (αἰσχερός, shame-
 ful, and κέρδος, gain,) unprincipled
 cupidity, insatiable avarice, love of
 filthy lucre.
 αἰσχερός, ἄ, ὅν, base, shameful, dis-
 honorable; dat. pl. Ion. αἰσχερεῖσι,
 comp. αἰσχερέστερος or αἰσχιών, su-
 perl. αἰσχερότατος or αἰσχιωτός.
 αἰσχερῶς, adv. basely, shamefully.
 Αἰσχρῶλος, ου, ἰ, the name of a man,
 Æschylus.
 αἰσχρῶνη, ης, ἡ, (αἰσχος, shame,) shame,
 disgrace.
 αἰτίω, ὤ, f. ἦσω, p. ἦτηκα, to ask,
 request, demand, desire.
 αἰτία, ας, Ion. αἰτίη, ης, ἡ, cause,
 reason.
 αἰτιόομαι, ὤμαι, f. ἄσσομαι, p. ἡτῖσμαι,
 (αἰτίος, chargeable with,) to accuse,
 criminate, blame.
 αἰτίος, ἰα, ἰον, chargeable with any
 thing, being the author or adviser of
 any thing.
 Αἰτναίος, α, ον, belonging to Ætna.
 Αἶτνη, ης, ἡ, the name of a mountain,
 Ætna.
 αἶφνης, adv. suddenly, unawares.
 αἰχμᾶλως, ου, ἰ, (τῇ αἰχμῇ ἄλωντίς,
 captured by the spear, from ἄλίσκω,
 to take,) a captive, a prisoner of
 war.
 αἶψα, adv. immediately, quickly.
 αἰω, to hear, hearken to.

AKO

αἰών, ὤνως, ὅ, an age, a long period of time, indefinite duration, life.
ἀπαρής, ἰος, ὅ, ἡ, (α and *πῦραι*, to cut or divide,) short, minute, so as not to be divisible.
ἄπαστος, ου, ὅ, ἡ, and *poet. ἡ*, a swift-sailing boat, a longboat.
ἀπαχίω, ἀπάχημι, and ἀπαχίζω, (ἄχος, sorrow,) to make sorrowful, to grieve.
ἀπαχήμενος, ὤνως, ὅ, grieved, sorrowful; *part. pres. of ἀπάχημι.*
ἀκίστρα, ας, ἡ, a needle.
αἰών, αἰούσα, (ἀκήν, silently,) silent, quiet.
ἀκράσιος, ου, ὅ, ἡ, (α and *κράννυμι*, to mix,) unmixed.
ἀκράτος, ου, ὅ, ἡ, (α and *κράω*, to mix,) pure, undefiled, incorrupt; immortal.
ἀκίπυς, υος, ὅ, ἡ, (α and *κίπυς*, vigor,) infirm, feeble.
ἀκινάκης, ου, ὅ, ἡ, a Persian word; a sabre.
ἀκινδύιος, ου, ὅ, ἡ, (α and *κίνδυος*, danger,) free from danger, safe.
ἀκινδύνως, adv. safely, securely.
ἀκίνητος, ου, ὅ, ἡ, (α and *κινῶ*, to move,) immovable.
ἄκλιστος, (α and κλείω, to lock,) unlocked, unbarred.
ἀκμαῖος, αῖα, αῖον, (ἀκμή, the blossom or prime,) flourishing, youthful; ripe.
ἀκμή, ἥς, ἡ, the point of a spear or other thing; mature age, the prime of life.
ἀκμήν, for πατ' ἀκμήν, used adverbially, as yet, hitherto, even now.
ἀκῆ, ἥς, ἡ, and *Dor. ἀκῆ, ἥς, ἡ*, (ἀκούω, to hear,) hearing, the sense of hearing.
ἀκοίτης, ου, ὅ, ἡ, and *Dor. ἀκοίτας, (α, together, and κοίτη, couch,)* a married man, a husband.
ἀκόλαστος, ου, ὅ, ἡ, (α and *κολάζω*, to punish,) immoderate, unruly, undisciplined.
ἀκολουθῶ, ὤ, imperf. ἡκολουθῶν, ου, f. ἦσω, p. ἡκολουθήσω, to follow, to

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accompany, to imitate, to obey.
ἀκόλουθος, ου, ὅ, ἡ, an attendant, a waiter, a follower, a companion.
ἀκόντιον, ἰου, τό, ἡ, a dart, javelin.
ἀκοντιστής, οὔ, ὅ, ἡ, a dart-thrower, one skilled in the dart or javelin.
ἀκοντιστικῆς, ἡ, ὅν, ἡ, skilled in the javelin.
ἄκος, ἰος, τό, ἡ, a curing or healing; a remedy.
ἀκούω, to hear, listen to, attend to, understand, know.
ἄκρως, ου, ὅ, ἡ, (α and *κράννυμι*, to mix,) unmixed, pure, genuine.
ἄκρητος, ου, ὅ, ἡ, poet. for ἄκρατος.
ἀκρίβεια, ας, ἡ, (ἀκριβής, accurate,) accuracy, exactness.
ἀκριβής, ἰος, ὅ, ἡ, (ἄκρος, extreme,) correct, accurate, exact.
ἀκριβῶς, adv. accurately, minutely.
ἄκρῃς, ἰος, ἡ, (ἄκρος, highest,) summit of a mountain, a height.
ἀκρίτως, (α and κρινῶ, to judge,) *adv.* without the cause being pleaded, without discrimination, confusedly.
ἀκροάμαι, f. ἀσσομαι, (ἀκούω, to hear,) to hear, listen, to obey.
ἀκρόασις, ἰος, ἡ, the act of hearing.
ἀκροθῆνη, ὤν, τά, (ἄκρον and θῆνη or θῆν, border,) first-fruits; spoils of war.
ἀκρόπολις, ἰος, ἡ, (ἄκρος and πόλις, city,) the citadel or highest part of a city; the Acropolis.
ἄκρος, α, ον, ἡ, high, lofty, extreme; also used to denote the extremity of any thing.
ἀκρωτήριον, ου, τό, ἡ, (ἄκρος, highest,) top, summit, promontory; the extremities of the limbs; the beak on the bow of a ship.
Ἀκταίων, ονος, and ὠνός, ὅ, ἡ, a proper name, Actæon.
ἀκύμων, ονος, ὅ, ἡ, (α and *κύμα*, wave,) being without waves, waveless, still, calm.
ἄκων, and αἰκων, ουσα, ον, (α and ἰκῶν, willing,) unwilling, reluctant.
ἀλαζών, ὄνος, ὅ, ἡ, boasting, bragging, vain.

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- Ἀλαί, ὤν, αἰ, a name of a place, Alæ.
 ἀλάλῃμαι,σαι,ται, p. ind. pas. Ion.
 for ἡλάλῃμαι, from ἀλάμαι.
 ἀλάμαι, f. ἡσμαι, to wander, stray,
 to be in uncertainty.
 ἀλᾶσπνός, ἡ, ὄν, (ἀλαπάζω, to ex-
 haust,) weak, powerless, feeble.
 ἀλάστωρ, ερος, ὅ, (α and λήθωμαι, to
 forget,) he who has done things
 not to be forgotten; a fury, an
 avenger.
 ἀλαωτός, ὅς, ἡ, (ἀλαῶω, to blind,)
 blindness.
 ἀλγυνός, ἡ, ὄν, (ἄλγος, sorrow,) sad,
 grievous, calamitous.
 ἀλγίω, ὤ, f. ἡσω, p. ἡλγῃκα, (ἄλγος,
 sorrow,) to be in pain, to be grieved.
 ἄλγος, ιος, τό, grief, sorrow, woe,
 pain.
 ἀλίπσαι, the pres. inf. of ἀλίπμαι,
 to avoid, shun, escape.
 ἀλίω, f. ξω, to care for, regard.
 Ἀλεξίπιδας, ου, a proper name,
 Alexippidas.
 Ἄλις, εντος, the name of a river, Ha-
 leis.
 ἀλεπτοῦν, ὄντος, ὅ, ἡ, a cock or hen.
 Ἀλέξανδρος, ου, ὅ, a proper name,
 Alexander.
 Ἀλεξίος, a proper name, Alexius.
 ἀλήθεια, ας, ἡ, (ἀληθής, true,) truth.
 ἀληθεύω, f. ὑσώ, p. ἡλήθηνκα, (ἀλη-
 θής, true,) to speak the truth; to
 be true or genuine.
 ἀληθίως, adv. truly.
 ἀληθής, ὅς, ἡ, and τὸ ἀληθές,
 compar. ἀληθέστερος, superl. ἀλη-
 θέστατος, (α and λήθη, oblivion,)
 true, certain, honest, sincere, real.
 ἀληθής, indeed, say you so, really.
 ἀληθώς, and ἀληθύνως, (ἀληθής,
 true,) adv. truly.
 ἀλιύς, ὅς, ἡ, [ἄλς, the sea,) a fisher-
 man.
 ἀλίζω, f. ἴσω, p. ἡλκα, (ἀλής, col-
 lected or assembled,) to collect, to
 gather together, to assemble.
 ἀλίζω, (ἄλς, sea, salt,) to salt, to
 season with salt.
 Ἀλικαρνησσός, ἡ, the name of a city,

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- Halicarnassus.
 ἄλγος, α, εν, (ἄλς, the sea,) marine.
 Ἀλίπιδος, the name of a place, the
 haven of Piræus, Halipedon.
 ἀλίπκω, or ἄλωμι, f. ἄλῶσω, p. ἡλω-
 κα, Att. ἰάλωκα, to take, surprise,
 condemn, convict or find guilty.
 Ἀλκaios, a proper name, Alcæus.
 Ἀλκιδης, ου, ὅ, the name of a man,
 Alcides, an epithet of Hercules.
 ἀλκή, ἡς, ἡ, strength, power.
 Ἀλκιβιάδης, ου, ὅ, the name of a man,
 Alcibiades.
 Ἀλκυον, ονος, ἡ, a proper name, Hal-
 cyon.
 ἀλλάλοισιν, Dor. and Ion. for ἀλλή-
 λουσιν, dat. pl. of ἀλλήλων.
 ἀλλάσσω, or ἀλλάττω, Att. f. ξω,
 p. ἡλλαχα, (ἄλλος, another,) to
 change, exchange.
 ἀλλᾶχῃ, adv. (ἄλλος, another,) else-
 where.
 ἀλλᾶχόσι, and ἀλλᾶχού, adv. else-
 where.
 ἄλλῃ, adv. otherwise, in another way
 or manner.
 ἀλλήλων, gen. pl. (nom. wanting,)
 dat. ἀλλήλοις, αις, οἰς, acc. ἀλλή-
 λους, ας, α, one another.
 ἀλλόγλωσσος, ου, ὅ, ἡ, (ἄλλος, an-
 other, and γλῶσσα, tongue,) one of
 a foreign tongue, a foreigner.
 ἀλλοδαπός, οὔ, ὅ, (ἄλλος and δάσιδος,
 ground,) foreign, of a foreign coun-
 try.
 ἀλλοθεν, adv. from elsewhere, from
 another place.
 ἄλλοθι, elsewhere.
 ἀλλόκοτος, ου, ὅ, ἡ, (ἄλλος, another,
 and κότος, temper, or, by a trans-
 position of letters, for ἀλλόστοκος,
 from ἄλλος, another, and τίπτω, to
 produce,) differently produced, mon-
 strous, unnatural.
 ἄλλος, ἄλλη, ἄλλο, other, another,
 different.
 ἄλλοτε, adv. at another time.
 ἀλλότριος, α, ου, (ἄλλος, another,) of
 or belonging to another.
 ἀλλόφυλος, οὔ, ὅ, ἡ, (ἄλλος and φυλή,

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tribe,) foreign, a foreigner, of another tribe.
ἄλλυδις, (*ἄλλος*, another,) in another way, elsewhere.
ἅλμη, *ης*, *ῆ*, (*ἅλς*, the sea,) salt water, brine.
ἁλμύρες, *ρα*, *ρον*, (*ἅλμη*, brine,) salted.
ἀλόγιστος, and *ἄλογος*, *ου*, *ῆ*, *ῆ*, (*α* and *λίγος*, word,) void of reason, irrational.
ἀλόγως, (*α* and *λίγος*, a word,) without a word, unreasonably.
ἀλουσία, *αις*, *ῆ*, (*α* and *λούω*, to wash,) want of the bath, abstinence from washing.
ἀλοχος, *ου*, *ῆ*, (*α* and *λίχος*, couch,) a wife, spouse.
ἀλύνται, *ποετ.* for *ἀλύνται*, from *ἄλσμαι*.
ἅλς, *ἁλός*, *ῆ*, the sea.
ἄλσος, *ιος*, *τά*, a grove, wood, forest.
ἄλυπος, *ου*, *ῆ*, *ῆ*, (*α* and *λύπη*, sorrow,) free from grief or sadness.
ἄλῶ, *φ. ου*, (*ἅλς*, wandering,) to be mad, be uneasy or unsettled in mind, or perplexed.
ἄλφιτον, *ου*, *τά*, barley flour or meal; corn or grain, provision, subsistence.
ἄλῶπηξ, *ικος*, *ῆ*, a fox.
ἄλως, *ιος*, *ῆ*, (*ἄλίσκω*, to take,) a taking, a capture.
Ἀμάζοντις, *όνων*, *αἱ*, the Amazons.
ἀμαθής, *ιος*, *ῆ*, *ῆ*, (*α* and *μανθάνω*, to learn,) illiterate, ignorant.
ἄμαξα, *ης*, *ῆ*, a car, chariot, wagon.
ἁμαξμῖος, *αἶα*, *αἶον*, (*ἄμαξα*, a wagon,) suitable for a wagon.
ἁμαξιτός, *οῦ*, *ῆ*, (*ἄμαξα*, a wagon,) a carriage-way, highway.
ἁμαρτάνω, *φ. ἁμαρτήσω*, *π. ἡμάρτηκα*, to err, to be in fault, to sin; to fail of, to be unsuccessful.
Ἀμασις, *ιος*, *ῆ*, a proper name, Amasis.
ἁμάν, *ῶ*, *φ. ἦσω*, *π. ἥμηνκα*, (*ἄμα*, together,) to mow, reap, crop, gather.
ἁμβαίνειν, *ποετ.* for *ἀναβαίνειν*.
ἀμβολαίς, *ἄδης*, *ῆ*, (*ἀναβάλλω*, to throw up,) a bank of earth, a mound.
Ἀμβροσίη, *ης*, *ῆ*, *Ion.* for *ἁμβροσία*,

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(*ἁμβροσιος*, same as *ἀθάνατος*, immortal,) the food of the gods, Ambrosia.
ἁμβρόσιος, *α*, *ον*, immortal, divine, godlike; refreshing or balmy.
ἀμείβω, *φ. ψω*, *π. ἡμιψα*, to change, exchange.
ἀμείνων, *ονος*, better; braver; superior, preferable, *comp.* from *ἀγαθός*.
ἀμίλγω, *φ. ξω*, *π. ἡμιλχα*, to milk, to draw out or extract.
ἀμίλι, (*α* and *μίλι*, it concerns,) *adv.* nay, indeed, truly.
ἀμιλίω, *ῶ*, *φ. ἦσω*, *π. ἡμίληκα*, (*α* and *μίλι*, it concerns,) to neglect, disregard, despise.
ἀμιλής, *ιος*, *ῆ*, *ῆ*, (*α* and *μίλι*, it concerns,) neglectful, regardless.
ἀμίμπτως, (*α* and *μίμφομαι*, to blame,) *adv.* blamelessly.
ἀμνηνός, *ῆ*, *όν*, (*α* and *μῖνω*, to remain, or *μῖνος*, strength,) enfeebled, weak, soon failing.
ἀμίτητος, *ου*, *ῆ*, *ῆ*, (*α* and *μέτρον*, measure,) unmeasured, immeasurable.
ἄμιτρος, *ου*, *ῆ*, *ῆ*, (*α* and *μέτρον*, measure,) immense, boundless, immeasurable.
ἀμηχανία, *ης*, *ῆ*, *Ion.* for *ἀμηχανία*, (*α* and *μηχανή*, contrivance,) embarrassment, difficulty.
ἀμήχανος, *ου*, *ῆ*, *ῆ*, (*α* and *μηχανή*, contrivance,) helpless; impracticable.
ἄμιλλα, *ης*, *ῆ*, combat, contest, rivalry.
ἀμιλλάσμαι, *ῶμαι*, *φ. ἥσομαι*, (*ἄμιλλα*, contest,) to contend, strive, endeavour.
ἀμισθί, (*α* and *μισθός*, reward,) *adv.* without compensation, gratis.
ἄμμι, *acc. pl. poet.* for *ἡμῖς*.
ἄμμις, for *ἄμμις*, and *com.* *ἡμῖς*.
Ἀμμων, *ονος*, *ῆ*, a name of Jupiter, Ammon.
ἀμνημονίω, *ῶ*, or *ἀμνημονίω*, *φ. ἦσω*, or *ἴσω*, (*α* and *μνηθήσκω*, to remember,) to forget, pass over in silence.

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ἀμορος, and *ἄμορος*, ου, ἰ, ἦ, (α and μοῖρα, share,) destitute of a portion or share.

ἀμορφος, ου, ἰ, ἦ, (α and μορφή, shape,) shapeless, deformed, ugly.

ἀμπαλίσσει, for *ἀναπάλλει*, part. 2. α. of *ἀναπάλλω*.

ἀμπλος, ου, ἦ, a vine, vineyard.

ἀμύντες, ου, ἰ, ἦ, (α and μύω or μύνω, to shut the eyes,) uninitiated.

ἀμωμων, ονος, ἰ, ἦ, (α and μῶμος, blame,) blameless; surpassing; distinguished, excellent.

ἀμυνα, ης, ἦ, and *ἀμύνη*, ης, ἦ, (ἀμύνω, to defend,) a defence or protection against injuries.

ἀμύνω, f. ὕνω, p. ἤμυνκα, 1. α. ἤμυνα, 1. α. π. ἤμυνάμην, ω, ατο, 1. f. π. ἀμυνώμαι. *ἀμύνω*, ης, η, 1. α. subj. act. to defend, succour, aid, repulse, keep off; in middle voice, to fight for, revenge one's self, punish.

ἀμφί, prep. and generally used like *περί*. With the genitive case, about or near, of or concerning, on account of, for the sake of, in behalf of; with the dative, about or with, concerning, on account of; with the accusative, around, about or nearly, to, towards.

ἀμφιβαίνω, f. βήσομαι, p. βίβηκα, (ἀμφί and βαίνω, to go,) to go around, surround, defend.

ἀμφίβελος, ου, ἰ, ἦ, (ἀμφί and βάλλω, to throw,) ambiguous, equivocal.

ἀμφιγινώω, f. ἴσω, p. κα, (ἀμφί and γινώω, mind,) to waver between two opinions, feel doubtful.

Ἀμφικτύονις, αν, ει, the Amphictyons.

ἀμφίτολος, ου, ἰ and ἦ, (ἀμφί and πολίω, to be busy,) a servant.

ἀμφισβητιά, f. ἴσω, p. ηκα, (ἀμφί and βαίω, to go,) to separate in opinion, to dispute, discuss, debate.

Ἀμφιτρίτη, ης, ἦ, the sea goddess, Amphitrite; the sea.

Ἀμφιτρυών, ονος, ἰ, the name of a man, Amphitryon.

Ἀμφιτρυωνίδης, ου, ἰ, for *Ἀμφιτρυω-*

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-νίδης, a surname of Hercules, Amphitryoniades, the son of Amphitryon.
ἀμφιφερέω, ἰως, Ion. ῆος, ἰ, (ἀμφί and φέρω, to carry,) the ancient vessel called an Amphora, having two handles.

ἀμφότερος, α, εν, each, the one and the other, both.

ἀμφω, ἀμφοῖν, gen. and dat. both, the two.

ἀμωμος, ου, ἰ, ἦ, (α and μῶμος, blame,) spotless, blameless, excellent.

ἐν, conj. if.

ἀνά, prep. with acc. through, among, by, near, about, around, in; sometimes with the dative case, upon, with; *ἀνά τὴν Ἑλλάδα*, through Greece; *ἀνά τὸν ποταμὸν*, against the current of the river, up stream.

ἀναβαίνω, f. βήσομαι, p. βίβηκα, (ἀνά and βαίνω, to go,) to ascend or go up.

ἀναβακχίζω, (ἀνά and Βάκχος, Bacchus,) to make mad.

ἀναβάλλω, f. βῶλω, p. βίβληκα, (ἀνά and βάλλω, to throw,) to throw upwards, to place above.

ἀνάβασις, ιως or ιος, ἦ, (ἀνά and βαίνω, to go,) the act of ascending, an expedition, an ascent.

ἀναβιβάζω, f. ἄσω, p. βιβίβηκα, (ἀνά and βιβάζω, to cause to go,) to cause one to ascend; mid. to ascend, to mount.

ἀναβίωω, ῶ, (ἀνά and βίω, life,) to revive, resuscitate, re-flourish.

ἀναβλίσσω, f. ψω, p. φω, (ἀνά and βλέπω, to see,) to look upwards, raise the eyes, behold; to recover one's sight.

ἀναγινώσκω, 1. f. π. ἀναγινώσκω, perf. act. ἀνέγνωκα, (ἀνά and γινώσκω, to know,) to read, recognise, acknowledge.

ἀναγκάζω, f. ἄσω, p. ἀνάγκασκα, (ἀνάγκη, necessity,) to compel, oblige, force.

ἀναγκάειν, ης, ἦ, necessity.

ἀναγκαῖος, αῖα, αῖον, (ἀναγκή, ne-

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cessity,) necessary; a relative or friend.

ἀνάγκη, ης, ἡ, and Dor. ἀνάγκη, necessity; the law of necessity.

ἀναγεγραπτός, ου, ὁ, ἡ, (ἀνά and γράφω, to write,) one must enroll.

ἀνάγω, f. ἀνάξω, p. ἀνήξα, (ἀνά and ἄγω, to bring,) to raise up, elevate, bring back, take away, lead; ἀνάγειν, to be carried, or to go from a port to the ocean.

ἀναγωγή, ῆς, ἡ, (ἀνά and ἄγω, to carry,) departure.

ἀνάδελφος, ου, ὁ, ἡ, (α and ἀδελφος, a brother,) having no brother or sister.

ἀνάδενος, ου, ὁ, ἡ, (ἀνά and δένω, to bind,) bound round, bound up.

ἀνάδιω, (ἀνά and δίοω, to bind,) to bind, encircle the head as with a crown, to crown.

ἀναδίδωμι, f. ἀναδύω, (ἀνά and δίδωμι, to give,) to restore, yield up, send forth.

ἀναδιπλύνω, ῶ, (ἀνά and διπλύνω, double,) to fold over, to double.

ἀναδύμι, (ἀνά and δύνω or δύμι, to go forth, emerge, rise to.

ἀναδύομαι and ἀναδύω, to rise, to emerge, to come forth.

ἀναθάλλω, f. ψάω, (ἀνά and θάλλω, to warm,) to warm again, cherish, re-animate.

ἀναθάρρυνω, (ἀνά and θάρρυνω, to take courage,) to give courage again.

ἀναθαρσύνω, to take courage again.

ἀνάθημα, ἄτος, τό, (ἀνά and τίθημι, to place,) a gift, or votive offering.

ἀναδρίω, ῶ, f. ἴσω, to contemplate.

ἀναιδής, ιος, ὁ, ἡ, (α and αἰδώς, shame,) shameless, impudent.

ἀναιμόσπερος, (α, αἷμα, blood, and σάρξ, flesh,) having flesh without blood, bloodless.

ἀναιμωτός, and ἀναιμωτός, (α and αἷμα, blood,) without shedding blood.

ἀναινομαι, (α and αἶνω, assent,) to refuse, deny, disavow.

ἀναιρίεις, ιως, ἡ, (ἀνά and αἶρω, to

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take,) acc. ἀναιρίεις, a taking away, removal.

ἀναιρίω, f. ἴσω, p. ἀνήρηκα and ἀνήρικα, (ἀνά and αἶρω, to take,) to take away, destroy, put to death; to give an answer; to take up.

ἀναισθητός, ῶ, f. ἴσω, (α and αἰσθάνομαι, to perceive,) to be destitute of perception, to be stupid.

ἀναίσσω, f. ξύω, (ἀνά and αἶσσω, to rush,) to rise or spring up with force.

ἀναισχύντος, ου, ὁ, ἡ, (α and αἰσχύνω, shame,) shameless, unbecoming.

Ἀναίτιος, ου, ὁ, ἡ, a proper name, Anæthus.

ἀνακαίω, f. καύσω, (ἀνά and καίω, to burn,) to burn, set on fire, incite.

ἀνακαλίσω, ῶ, f. ἴσω, p. κίελλα, (ἀνά and καλίσω, to call,) to call to aloud, to call back, implore, invoke.

ἀνακαλύπτω, f. ψάω, p. ἀνακαλύψω, p. παρ. -λυμαι, (ἀνά and καλύπτω,) to unveil, uncover, disclose.

ἀνάκνυμαι, f. κίσσομαι, (ἀνά and κύνω, to lie,) to lie down, recline, rest upon.

ἀνακλαίω, (ἀνά and κλαίω, to weep,) to lament, bewail.

ἀνάκλησις, ιως, (ἀνά and καλίσω, to call,) invocation.

ἀνακλίνω, f. ἴνω, p. κινάω, (ἀνά and κλίνω, to bend,) to recline, repose, to cause one to recline.

ἀνακομίζω, f. ἴσω, (ἀνά and κομίζω, to bring,) to carry back or up, repass.

ἀνάκτος, ου, ὁ, ἡ, Dor. for ἀνήκτος.

ἀνακουφίζω, f. ἴσω, (ἀνά and κουφίζω, to lighten,) to raise, lift up.

Ἀνακρίων, οντος, ὁ, ἡ, a proper name, Anacreon.

ἀνάκρουσις, ιως, ἡ, (ἀνά and κρούω, to strike,) a recession, repulsion, a withdrawing; also the first touch of a musical instrument, the striking up of a tune.

ἀνακτάομαι, f. ἴσσομαι, (ἀνά and κτάομαι, to acquire,) to re-possess, recover, regain.

ἀνακνυλίσω, ῶ, f. ἴσω, (ἀνά and κνύω,

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- αλλῶ, to roll,) to roll round, revolve in mind, repeat; intertwine; to extend or raise up.
- ἀναλαμβάνω, *f. λήψομαι, p. ἀνίλῃ-φω, (ἀνά and λαμβάνω, to take,) to take up; receive; take again, repossess.*
- ἀναλίσκω, *f. ἀναλῶσω, p. ἀνήλωκα, (ἀνά and ἄλίσκω, to spend,) to consume, expend, destroy.*
- ἀνάλκις, ἰδος, (*a and ἀλκή, courage,*) weak, impotent, cowardly.
- ἀναλλομαι, (*ἀνά and ἄλλομαι, to leap,*) to leap upon, to leap up.
- ἀναλογίζομαι, *f. ἵσσομαι, (ἀνά and λογίζομαι, to reckon,) to reason, reflect, compute, reckon up.*
- ἀναλῶ, *ω, f. ἴσσω, an unusual form for ἀναλίσκω, to spend.*
- ἀναλύνω, *f. ὑσώ, p. κα, (ἀνά and λύω, to loosen,) to solve, unloose, disengage, analyze.*
- ἀναμῖνω, *f. μινῶ, (ἀνά and μῖνω, to wait,) to wait for, expect, remain.*
- ἀνάμειρος, *Dor. for ἀνήμερος, (a and μειρος, gentle,) rude.*
- ἀναμνησκω, *f. ἀναμνήσω, p. ἀναμνήσκω, (ἀνά and μνησκω, to remember,) to call to mind, recollect.*
- ἀνάμνησις, ἰως, ἡ, recollection, remembering, memory.
- ἀναμῶλω, *a present not used, from which the 2. aor. ἀνέμωλον, inf. ἀναμολῶν, are formed, to go upwards, to mount.*
- ἀναμφισβήτητος, *ων, ὁ, ἡ, (a, ἀμφίς, and βαίνω, to go,) incontestable, incontrovertible, indubitable.*
- ἀνάνδρος, *ων, ὁ, ἡ, (a and ἀνὴρ, a man,) not man-like, effeminate.*
- ἀνανύω, *f. σω, p. κα, (ἀνά and νύω,) to show dissent or refusal by a nod; to lift up the eyes or head.*
- ἀνανήφω, *f. ψω, p. πνήφα, (ἀνά and νήφα, to be sober,) to become sober again.*
- ἀναξ, *αυτος, ὁ, a king, sovereign, prince, lord.*
- ἀναξιοπαθῖω, *ω, (ἀνάξιος, unworthy, and πάσχω, to suffer,) to suffer indigni-*

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- ties; to be indignant.
- ἀνάξιος, *ων, ὁ, ἡ, (a and ἄξιος, worthy,) unworthy, undeserving.*
- ἀνατάλλομαι, (*ἀνά and τάλλομαι, to hop,*) to leap or spring up.
- ἀνατάλλω, *f. ἔλῶ, (ἀνά and τάλλω, to brandish,) to brandish, shake, to make vibrate.*
- ἀνάπαυσις, ἰως, ἡ, (*ἀνά and παύω, to rest,*) rest, cessation.
- ἀναπαύω, *f. σω, p. κα, (ἀνά and παύω, to rest,) to rest, refresh, remit, cease.*
- ἀναπειθω, *f. σω, p. κα, (ἀνά and πείθω, to persuade,) to convince.*
- ἀναπίμπω, *f. ψω, p. φε, (ἀνά and πίμπω, to send,) to send back, to send up, to send.*
- ἀναπισταμίνοις, *η, εν, opened, spread open; part. pass. by sync. for ἀναπισταμίνοις or ἀναπιστασμίνοις, from ἀναπιδάω, ἀναπιδάζω, ἀναπιδάννυμι, or ἀναπιδανύω.*
- ἀναπηδάω, *f. ἦσω, p. ηκα, (ἀνά and πηδάω, to leap,) to leap upon; leap out, spring forth, sally out.*
- ἀναπλάσσω, *or ἀναπλάττω, f. πλάσω, (ἀνά and πλάσσω, to form,) to form, shape, fashion, remould.*
- ἀναπλῖω, *f. ὑσώ, (ἀνά and πλῖω, to sail,) to sail from port to sea; to sail back, return.*
- ἀναπλῖσις, *ων, ὁ, ἡ, (ἀνά and πλῖσις,) Ion. and Att. for ἀνάπλῖσις, filled, filled up.*
- ἀναπνίω, *f. ὑσώ, (ἀνά and πνίω, to breathe,) to breathe again, take breath.*
- ἀναπνοή, *ἡς, ἡ, breathing, respiration.*
- ἀναπτύσσω, *f. ξω, p. ἀνίπτωχα, 1. α. ἀνίπτωξα, (ἀνά and πτύσσω, to fold,) to unfold or open.*
- ἀνάπτω, *f. ψω, p. ἀνῆφα, (ἀνά and ἄπτω, to connect,) to fasten, make fast.*
- ἀναρθρος, *ων, ὁ, ἡ, [a and ἄρθρον, joint,) without joints, ill-jointed, feeble.*
- ἀναριθμῖω, *ω, f. ἦσω, (ἀνά and ἀριθμῖω, to number,) to enumerate, count, take an account of.*

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ἀνέριθμος, *ov, i, h*, (α and ἀριθμος, number,) numberless.

ἀναρχία, *at, h*, (α priv. and ἀρχή, rule,) anarchy, want of government.

ἀνάσσει, *f. έω, p. χα*, to reign, govern, rule, command.

ἀνίστασθαι, *ov, i, h*, (ἀνά and ἵστημι, to raise, to stand,) the act of rising up, departure, retreat, removal.

ἀνίστασθαι, *ov, i, h*, (ἀνά and ἵστημι, to raise,) laid waste, desolate, torn up.

ἀναστενάλλω, *f. άξω, p. αχα*, (ἀνά, and στενάχω or -άξω, to groan,) to sigh deeply, to sob, mourn.

ἀνασπείρω, *ov, f. άπω*, (ἀνά and σπείρω, the mouth,) to open the mouth; to open a trench.

ἀναστρέφω, *f. ψω, p. φα, 1. α. -ψα*, (ἀνά and στρέφω, to turn,) to turn one's self, return, turn back upon, subvert.

ἀνατίω, *f. ov, p. ανατίωκα, 1. α. άτίωκα*, (ἀνά and τίω, to stretch,) to extend upwards, raise, reach out.

ἀνατίλλω, *f. τιλλω, p. ανατίωκα*, (ἀνά and τίλλω, to bring about,) to rise, to appear.

ἀνατίθαι, (ἀνά and τίθημι, to place,) to place upon, to take upon one's self.

ἀνατρέπω, (ἀνά and τρέπω, to turn,) to overturn, subvert, prostrate.

ἀνατρέφω, *f. ανατρέφω, 1. α. άνι-
θρεψα, 2. α. άνιθρεφον, p. ανατρέρο-
φα, p. pas. ανατίθραμμαι, 2. α. pas. άνιθρέφην, 1. α. m. άνιθρεψά-
μην*, (ἀνά and τρέφω, to nourish,) to nourish, bring up; restore to health.

ἀνατρέχω, *f. θρίζω, p. διδράμηκα, 2. α. ιδράμην, p. m. διδρεμα*, (ἀνά and τρέχω, to run,) to run back, run again, to return running, to flow back; to increase; to recur to times past.

ἀναφέρω, *f. άνίσω, (ἀνά and φέρω, to bring,) to bear or carry upwards, to lead to,*

ἀναφεύγω, *f. υύξομαι, (ἀνά and φεύγω,) to fly, escape.*

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ἀναφυσάω, *ov, f. ήσω*, (ἀνά and φυσάω, to blow,) to exhale, to blow; to puff up with pride.

ἀναχωρίω, *ov, f. ήσω, p. ηκα*, (ἀνά and χωρίω, to go,) to recede, withdraw.

ἀναχώρησις, (ἀνά and χωρίω, to go,) retreat, departure.

ἀνδραγαδία, *as, h*, (ἀνής, man, and ἀγαθός, good,) valor, heroism.

ἀνδραποδίζω, *f. ίσω, p. ήδραποδισα, p. pas. ήδραποδισμαι, (ανδραποδοσ, a slave,) to enslave, make captive.*

ανδραποδος, *ov, τό*, a slave.

ανδρεύς, and ανδρείος, *a, ov*, (ανής, a man,) manlike, belonging to a man, masculine.

ανδρεία, *as, h*, (ανής, a man,) bravery.

ανδρείας, *άντρος, i*, a statue, image.

Ανδρείος, *ov, i*, an inhabitant of Andros.

ανδρείωνος, *ov, i*, (ανής, a man, and γυνή, a woman,) an hermaphrodite.

ανδρέμιος, *ία, ov*, (ανής, a man,) human, belonging to man.

ανδρόσφιγξ, *ιγγος, i*, (ανής, man, and σφίγξ, a sphinx,) a statue representing a sphinx and a human figure; an Andro-Sphinx.

ανδρώδης, *ov, ov, i, h*, (ανής, a man, and είδος, form,) man-like, becoming to a man.

ανιμίμνω, (*perf. pass. part. of άνίμνω*, to give up,) given up to.

ανισπύω, (ἀνά and σπύω, to speak,) to declare or proclaim publicly.

ανικτός, *ov, i, h*, (ἀνά and ίχω, to hold,) supportable, sufferable, enduring.

ανικτως, (ἀνά and ίχω, to hold,) *adv.* in a supportable manner.

ανιλύνω, *ύσω*, (ἀνά and ίλύνω, to draw,) to draw up.

ανίλπιστος, *ov, i, h*, (α and ίλπίζω, to hope,) hopeless, despairing; un-
hoped for.

ανίπιστος, *adv.* unexpectedly, contrary to expectation or hope.

άιμος, *ov, i*, (άημι, to blow,) the wind, a breeze.

άνιμός, *ov, f. άσω*, (άιμος, the wind,)

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to blow, fan, ventilate, expose to the wind.

ἀνέμωνα, ης, ἡ, the plant anemone.

ἀνένται, Ion. for *ἀνίνται*, 3. pl. perf. ind. pas. of *ἀνίημι*.

ἀνεντακτος, ου, ὁ, ἡ, (α, ἐπί, ἀπό τάσσω, to command,) acting without an order or command.

ἀνείστες, ου, ὁ, ἡ, (α and ἐάω, to love,) not to be loved, unlovely.

ἀνείρχομαι, 1. f. m. *ἀνελιύσσομαι*, (ἀνά and ἔρχομαι, to come,) to arrive at, to ascend.

ἀνερτάω, ᾶ, f. ἥσω, (ἀνά and ἑρτάω, to ask,) to ask, inquire about.

ἀνυρίσκω, f. *ἀνυρήσω*, p. *ἀνύρηκα*, (ἀνά and ὑρίσκω, to find,) to find out, discover, invent.

ἀνίχμαι, 1. f. ind. m. *ἀνίχομαι*, 1. sing. 2. a. mid. *ἀνισχάμαι*, (ἀνά and ἔχω, to have or hold,) to endure, bear.

ἀνίχω, f. *ἀνίξω* or *ἀνασχέσω*, p. *ἀνίσχηκα*, (ἀνά and ἔχω, to have or hold,) to raise, to sustain, repress; to rise or appear above; *χεῖρας ἀνίσχον*, lifted up their hands.

ἀνιψίος, οὔ, ὁ, ἡ, a nephew, a cousin, a relation.

ἀνιθεαίω, ᾶ, f. ἥσω, (ἀνά and ἤβη, youth,) to grow young again, to renew one's youth.

ἀνιθον, ου, τό, the plant called dill, or anise.

ἀνίαστος, ου, ὁ, ἡ, (α and *ἀπιστός*, curable,) incurable, irremediable.

ἀνίακος, ου, ὁ, ἡ, (α and *ἀκούω*, to hear,) that does not hear, never hearing.

ἀνίμιλατος, ου, ὁ, ἡ, (α and *ἀμιλγω*, to milk,) unmilked.

ἀνής, *ἀνιός*, *ἀνδρός*, ὁ, *ἀνδρί*, *ἄνδρα*, ὁ *ἄνερ*, pl. *ἄνδρες*, *ἀνδρῶν*, *ἀνδράσι*, *ἄνδρες*, a man, a male.

ἀνέστες, ου, ὁ, ἡ, (α and *ἀρόω*, to plough,) untilled, uncultivated.

ἀνίσσω, f. ἥσω, (*ἄνθος*, a flower,) to be in flower, to bloom, flourish.

ἄνθος, ιος, τό, a flower.

ἀνθρωπότης, ιας, ιον, and Ion. *ἀνθρωπότης*, (*ἄνθρωπος*, a man,) of or be-

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longing to man, human.

ἀνθρώπινος, ινῶ, ιον, (*ἄνθρωπος*, a man,) human, belonging to man.

ἀνθρώπωνειδής, ιος, ὁ, ἡ, (*ἄνθρωπος*, a man, and *εἶδος*, a form,) having a human form or shape.

ἄνθρωπος, ος, ὁ, ἡ, a man.

ἀνία, ας, ἡ, sorrow, grief, sadness.

ἀνιάζω, f. ἄσω, (*ἀνία*, grief,) to make sad, grieve.

ἀνιερός, ρός, ὁς, (*ἀνία*, grief,) sad, that causes sadness or grief.

ἀνιάω, ᾶ, f. ἥσω, (*ἀνία*, grief,) to cause grief, afflict, mid. to grieve.

ἀνίμαι, πας. and mid. of *ἀνίημι*, to strip or make bare.

ἀνίημι, f. *ἀνίσω*, p. *ἀνῆκα*, (ἀνά and ἵημι, to send,) to throw or send upwards, emit; to relax, slacken.

ἀνίσω, ᾶ, (ἀνά and ἰσώω, to equalize,) to make equal.

ἀνίστημι, f. *ἀνίστήσω*, p. *ἀνίστηκα*, (ἀνά and ἵστημι, to stand,) to raise up, erect, to stand up, to set aside, to remove.

Ἀννίβης, ου, ὁ, the name of a man, Hannibal.

ἄνθος, ου, ὁ, (ἀνά and ἵδος, way,) an ascent.

ἀνιδύρομαι, (ἀνά and *ιδύρομαι*, to mourn,) to lament, bewail, cry out with grief.

ἀνότης, ου, ὁ, ἡ, (α and *νόος*, mind,) destitute of understanding, silly.

ἀνοία, ας, ἡ, (α and *νόος*, mind,) want of intellect, imbecility of mind, folly.

ἀνοίγω, *ἀνοιγνύω*, and *ἀνοιγνύμι*, f. *ἀνείξω*, p. *ἀνείχχα*, Att. for *ἀνέφχα*, (ἀνά and *εἴγω*, to open,) to open, throw open.

ἀνελούρομαι, (ἀνά and *εἰλόρομαι*, to bewail,) to lament, bewail.

ἀνότητος, ου, ὁ, ἡ, (α and *ἐνημι*, to benefit,) useless, futile; disagreeable.

ἀνόσιος, ου, ὁ, ἡ, (α and *ἕσιος*, pure,) unholy, ungodly, impious, impure.

ἀνταγωνιστής, ου, ὁ, (*ἐντί* and *ἀγών*, a contest,) a rival, antagonist.

ἀντακούω, (ἐντί and *ἀκούω*, to hear,) to hear in reply.

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ἀνταράγω, (*ἀντί*, *ἀνά* and *ἄγω*, to lead,) to lead up against.
ἀνταναπληθύνω, *φ. ὤσω*, (*ἀντί*, *ἀνά*, and *πληθύνω*, quantity,) to fill up opposite.
ἀντανδρως, *ον*, (*ἀντί* and *ἄνθρωπος*, a man,) instead of a man, equivalent.
** Ἀντανδρος*, *ου, ἡ*, the name of a place, Antandrus.
ἀντάξιος, *ια, ιον*, (*ἀντί* and *ἄξιος*, worth,) of equal value, equal in estimation.
ἀνταποκτείνω, (*ἀντί*, *ἀπὸ*, and *κτείνω*, to kill,) to kill in return.
ἀντιτεῦν, (*ἀντί* and *τεῦν*, to speak,) to contradict, reply, answer, dissent from.
ἀντιεξετάζω, (*ἀντί*, *ἐξ*, and *ἐτάζω*, to inquire,) to examine comparatively, make an examination on the other side, to make an accusation against.
ἀντίχω, *φ. ἀνθίσχω*, (*ἀντί* and *ἵχω*,) to detain, retain; resist, to hold out.
ἀντί, *prep.* governing the genitive, instead of, in place of, in exchange for, in turn; equal to; on account of; before, or in preference to.
ἀντιβόλιον, *ῶν, φ. ἦσαν, π. ἀντιβιβάλλω*, (*ἀντί* and *βάλλω*, to hurl,) with the genitive, to meet, present with, suplicate.
ἀντιβελία, *ας, ἡ*, (*ἀντιβελίω*, to suplicate,) supplication, entreaty.
ἀντιγενεαλογίω, *ῶν*, (*ἀντί*, *γενία*, a birth, and *λόγος*, a word,) to trace a genealogy against another, to trace it otherwise.
ἀντιπύπτω, *φ. ψα*, (*ἀντί* and *κίπτω*, to strike,) to oppose.
ἀντιπερὶ, *ἀντιπερὶ*, (*ἀντί*, against,) *adv.* in turn, over against, opposite, in front of; also openly, manifestly, expressly.
ἀντιλαμβάνω, *φ. λήψομαι*, (*ἀντί* and *λαμβάνω*, to take,) to receive, to receive in return; *ἀντιλαμβάνομαι*, to perceive, conceive, apprehend; to take hold of, seize, hold or draw back; to assist, sustain.
ἀντιλέγω, *φ. ξω, π. χω*, (*ἀντί* and *λέγω*, to speak,) to contradict, deny,

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speak against.
ἀντίον, (*ἀντί*, against,) *adv.* over against.
** Ἀντιόνη*, *ης, ἡ*, a proper name, Antiope.
ἀντίος, *α, ον*, (*ἀντί*, against,) opposite, contrary, adverse to.
ἀντιπᾶλος, *ου, ὁ, ἡ*, (*ἀντί* and *πάλη*, struggle,) striving against, an antagonist.
ἀντιπᾶσχω, *π. mid. ἀντιπείνισθα*, (*ἀντί* and *πάσχω*, to suffer,) to suffer or receive like for like, to suffer retaliation.
ἀντιπληρόω, *φ. ὤσω*, (*ἀντί* and *πληρόω*, to fill,) to fill again, replenish exhausted strength, supply.
ἀντιποιέμαι, *οὔμαι, 1. φ. mid. ἡσμαι*, (*ἀντί* and *ποιέω*, to make,) to claim to one's self, to aim at.
ἀντιπολεμῶ, *φ. ἦσω*, (*ἀντί* and *πόλεμος*, war,) to fight against, attack, make war upon.
ἀντιπράττω, *φ. ξω, π. ἀντιπείραχα*, (*ἀντί* and *πράσσω*, to do,) to act against, oppose, thwart.
ἀντίπυλος, *ον, ὁ, ἡ*, (*ἀντί* and *πύλη*, gate,) having gates opposite.
ἀντιστασιάζω, *φ. σω*, (*ἀντί* and *στάσις*, faction,) to belong to the opposite faction.
ἀντιτάσσω, (*ἀντί* and *τάσσω*, to array,) to array against.
ἀντιτίχησις, *ως*, (*ἀντί* and *τίχη*, art,) counter-project.
ἀντιφυλάττομαι, (*ἀντί* and *φυλάσσω*, to guard,) to take precautions against, or in turn.
ἀντρον, *ον, τό*, a cavern, a den.
ἀντιεῖ, *ὑγιος, ἡ*, the side pieces composing the body of a car or chariot; upright posts or knobs on those side pieces, to fasten the reins to.
ἀνυδρως, *ου, ὁ, ἡ*, (*α* and *ὕδωρ*, water,) destitute of water, dry.
ἀνυπόδητος, (*α* and *ὕποδιον*, to bind under,) being without shoes or sandals, unshod.
ἀνυπείσθητος, *ον, ὁ, ἡ*, (*α* and *ὑπείσθημι*, to stand under,) unyielding,

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unsubstantial.

Ἀπώνιος, the name of an Egyptian district, Anysius.

Ἀπυρρί, ου, ἰ, ἡ, a proper name, Anytus.
ἀπύρρην, f. ὕρρην, p. ἄπυρρην, to accomplish, complete.

ἀνω, adv. upward.

ἀνώγω, f. ἔγω, p. ἄνωγα, 1. a. ἠνώξα, to command, order; incite; encourage.

ἀνωθεν, (ἀνω, over,) adv. from above.
ἀνώμαλος, ιος, ἰ, ἡ, (α and ὀμαλος, smooth,) irregular, anomalous, unequal.

ἀνόημος, ου, ἰ, ἡ, (α and ὄημα, a name,) nameless, anonymous; not celebrated, obscure.

ἀξία, ας, (ἄξιος, worthy,) worthiness, merit, desert.

ἀξιοδότης, Ion. for ἀξιοδότης, ἰ, ἡ, (ἄξιος and δίδωμαι, to gaze at,) worth seeing, goodly, fine, admirable.

ἀξιόλογος, ου, ἰ, ἡ, (ἄξιος, and λόγος, a word,) worthy of estimation, estimable, praiseworthy.

ἀξιόμαχος, ου, ἰ, ἡ, (ἄξιος and μάχομαι, to fight,) equal in strength, fit for combat.

ἀξιόπιστος, ου, ἰ, ἡ, (ἄξιος and πίστις, belief,) worthy of belief or credit.

ἄξιος, ἰα, ιος, worthy or deserving of; valuable, worth the price; worth while.

ἀξίochος, ου, and ἀξίochος, ω, ἰ, ἡ, (ἄξιος and χρεῖος, debt,) able to pay one's debts, worthy of credit, suitable.

ἀξιόω, ᾧ, imperf. ἡξιόω, ᾧ, f. ᾧω, p. ἡξιόω, (ἄξιος, worthy,) to think worthy, to value, estimate; think fit; entreat, beg, demand.

Ἀξιωνίος, ιος, an Axionian.

ἀοιδή, ᾠς, and Dor. ἀοιδά, ᾤς, ἡ, a song, tune.

ἀσπλος, ου, ἰ, ἡ, (α and ἔπλον, armour,) unarmed, unprotected.

ἀπαγγίλλω, f. ἀπαγγιλλῶ, p. ἀπαγγιλλω, (ἀπό and ἀγγίλλω, to announce,) to tell, relate, report.

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ἀπαγορεύω, f. ἐβου, (ἀπό and ἀγορεύω, to address,) to forbid, interdict, debar; refuse; to be wearied out.

ἀπάγω, f. ἄγω, p. ἀπάγω, (ἀπό and ἄγω, to lead,) to carry away; to bring back; to pay.

ἀπαγωγή, ᾠς, ἡ, (ἀπό and ἄγω, to lead,) a leading away, carrying away, misleading; payment.

ἀπαθανατίζω, f. ἰσω, (ἀπό, α, and θάνατος, death,) to endow with immortality.

ἀπαθής, ιος, ἰ, ἡ, (α and πάθος, suffering or feeling,) undisturbed by passion or feeling; unhurt.

ἀπαιδευτός, ου, ἰ, ἡ, (α and παιδεύω, to educate, from παις, a child,) uninstructed, illiterate.

ἄπαις, αὐδός, ἰ, ἡ, (α and παῖς, a child,) childless, destitute of children.

ἀπαίτιω, ᾧ, f. ἠώ, (ἀπό and αἰτία, to ask,) to require, demand, exact, reclaim.

ἀπαλλάσσω, or Att. -τω, f. ἄγω, p. ἀπάλλαχα, (ἀπό and ἀλλάσσω, to change,) to dismiss, command to go away, deliver.

ἀπαλθίω, f. ὕνω, (ἀπαλός, soft,) to soften, make tender and effeminate, to smooth, mitigate.

ἀπαμειβόμενος, (ἀπό and ἀμείβω, to announce,) to answer, reply.

ἀπᾶνυθι, (ἀπᾶνυθι, afar,) adv. afar off, apart, asunder, aside.

ἀπαιθρακίζω, ᾧ, f. ᾧω, (ἀπό and ἀνθραξ, coal,) to reduce to ashes or cinders, to burn up.

ἀπαυτῶ, ᾧ, f. ἠώ, (ἀπό and αὐτῶ, to be present,) to meet, arrive.

ἄπαξ, adv. once, at once.

ἀπαξέπαντι, all together.

ἀπαραιήτητος, ου, ἰ, ἡ, (ἀ, παρᾶ, and αἰτία, to ask,) inexorable, stern, inflexible.

ἀπαρσκευάστος, ου, ἰ, ἡ, (α and παρσκευάζωμαι, from σκῆνος, a vessel,) unprepared, unequipped.

ἀπαράσκευος, ου, ἰ, ἡ, (α, παρᾶ, and σκῆνος, a vessel,) unprepared, unfurnished.

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ἀπαρτί, *adv.* fully, perfectly, exactly, certainly.

ἅπας, ασα, αν, (*α* for *ἄμα*, and *πᾶς*, all,) all, the whole, all together.

ἄπατρις, ορος, ὅ, ἡ, (*α* and *πατήρ*, a father,) without a father, fatherless.

ἀπαυτομελίω, f. ἦσω, (*ἀπό* and *αὐτόμολος*, from *μελίω*, to come,) to go over to the enemy, become a deserter.

ἀπειδέξαι, *Ion.* for *ἀπειδέξαν*.

ἀπειδόν, *inf.* *ἀπειδῶν*, *f.* *ἀπεισμαι*, (*ἀπό* and *ἰδόν*, 2. *aor.*, *pres.* not used, to see,) to look out from a distance; observe, remark.

ἀπειθίω, ᾧ, f. ἦσω, p. ἡπειθήνα, (*α* and *πειθω*, to persuade,) to disobey; be distrustful.

ἀπειλίω, ᾧ, f. ἦσω, p. ἡπειλήνα, to threaten, menace.

ἀπειργα, f. ξω, p. χα, (*ἀπό* and *εργα*, to restrain,) to repel, exclude.

ἀπειρίσις, ου, ὅ, ἡ, and *ισ, ἰα, ιον*, (*α* and *πύρις*, for *πύρις*, end,) huge, immense, infinite, endless.

ἀπειρία, ας, ἡ, (*α* and *πύρις*, trial,) unskillfulness, inexperience, ignorance.

ἄπειρος, ου, ὅ, ἡ, (*α* and *πύρις*, or *πύρις*, experience,) unskilled, ignorant, inexperienced; infinite, immense, unlimited.

ἀπειλαύνω, f. ἀπιάσω, 1. a. ἀπήλασα, p. ἀπήλανα, (*ἀπό* and *ἰλαύνω*, to drive,) to drive forth or away, expel, repel; return, come back.

ἀπείλιθρος, ου, ὅ, ἡ, (*α* and *πείλιθρος*, or *πλίθρος*, an acre,) immense, vast.

ἀπειπολιώ, ᾧ, f. ἦσω, (*ἀπό*, *ἐν* and *πωλιώ* to sell,) to sell, offer for sale, to sell off.

ἀπειργάζομαι, f. ἀνομαι, perf. ἀπειργασμαι, (*ἀπό* and *εργάζομαι*, to work,) to work out, make, form, complete.

ἀπειρῶ, not used in the present; perf. act. ἀπειρηνα, 2. f. ἀπειρῶ, (*ἀπό* and *εἰρῶ*, to speak,) to inform of; forbid; deny, refuse; to sink with fatigue.

ἀπειρεῖα, f. ξω, p. χα, (*ἀπό* and *εἰρεῖα*,

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to check,) to drive away, beat off, repulse.

ἀπείρχομαι, f. ἀπειλίσσομαι, 2. a. ἀπῆλθον, (*ἀπό* and *ἰρχομαι*, to go,) to go away, depart; to die.

ἀπίσσωτο, (*εἶσω*, to rush,) he was chased or repulsed.

ἀπειχθάνομαι, (*ἀπό* and *ἰχθεῖς*, hatred,) to be hated, detested, odious.

ἀπίχω, f. ἀφίξω, p. ἀπείχηνα, (*ἀπό* and *ἰχω*, to hold,) to abstain; be distant or absent, keep off, hold back.

ἀπηγήσασθαι, Ion. for *ἀπηγίσασθαι*, 1. *a. inf. mid.* of *ἀπηγίσμαι*.

ἀπίθαις, ου, ὅ, ἡ, (*α* and *πιθάνης*, credible,) not persuasive, improbable; not credited, absurd.

ἀπίκᾶται, Ion. for *ἀφικᾶται*, which is for *ἀφηγῆται* *ισί*.

ἀπίκη, Ion. for *ἀφίκη*, 2. *sing.* 2. *a. subj. mid.* *ἀπιπνίσθαι, Ion.* for *ἀφικνίσθαι*, *pres. inf. mid.* *ἀπικόμηνος, Ion.* for *ἀφικόμενος*, *part.* 2. *a. mid.* of *ἀφικνίμαι*.

**Ἄπης, ιος, ὅ, ἡ*, name of an Egyptian god, Apis.

ἀπιστία, ᾧ, f. ἦσω, (*α* and *πίστις*, faith,) to distrust, suspect.

ἀπιστία, ας, ἡ, (*α* and *πίστις*, faith,) distrust, unbelief; perfidy.

ἀπιστή, Ion. for *ἀπιστία*.

ἄπιστος, ου, ὅ, ἡ, (*α* and *πιστός*, faithful,) distrustful, unbelieving; incredible.

ἀπλός, -ούς, ὅ, ἡ, *ἀπλή, -ῃ, ἡ*, *ἀπλῶς, -ῶν, τό*, *compar.* *ἀπλούστερος, superl.* *ἀπλούστατος*; single, simple, candid, ingenuous, frank.

ἀπό, prep. from, of, or out of; also for, on account of, because of.

ἀποβάλλω, f. ἀποβαλῶ, p. ἀποβίβληνα, (*ἀπό* and *βάλλω*, to cast,) to cast off or away, lose, reject.

ἀποβίωσις, ιως, ἡ, (*ἀπό* and *βίος*, life,) death, departure from life.

ἀποβλάπτω, f. ψω, (*ἀπό* and *βλάπτω*, to harm,) to hurt, wrong, berrieve.

ἀποβλίτω, f. ψω, p. ἀποβίβλιψω,

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- (ἀπό and βλέω, to look,) to look upon, behold; look up to.
 ἀποβρίζω, *f. ίσω, and ίξω, (ἀπό and βρίζω, to sleep after eating,) to sleep away, to sleep off; to sleep.*
 ἀπογινώσκω, *f. ἀπογινώσκωμαι, p. ἀπίγνωκα, (ἀπό and γινώσκω, to know,) to disown, cast off, reject, give up or relinquish.*
 ἀπογράφω, *f. ψω, p. ἀπογράφω, (ἀπό and γράφω, to write,) to enter in a register, inscribe, note down; to copy or transcribe; ἀπογράφωμαι, to be copied or transcribed, set down; to give in one's name.*
 ἀποδίδωται, *3. sing. perf. ind. pas. Ion. for ἀποδίδωται.*
 ἀποδείκνυμι, *f. ξω, p. χα, (ἀπό and δίκνυμι or δυνύω, to show,) to show, display, represent, set forth; prove; appoint or elect.*
 ἀπιδείξω, *ιω, ή, Ion. ἀπιδείξω, (ἀπό and δίκνυμι, to show,) demonstration, declaration, specimen, exposition, proof.*
 ἀπιδείξω, *ιω, ή, Ion. for ἀπιδείξω.*
 ἀποδέχομαι, *f. δέχομαι, p. δέδιγμα, (ἀπό and δέχομαι, to take,) to receive, take, admit.*
 ἀποδημίω, *ω, f. ήσω, p. ἀποδημήσω, ας, ι, (ἀπό and δήμος, a people or nation,) to be absent, to travel, go abroad.*
 ἀποδιδράσκω, *f. δράσω, (ἀπό and διδράσκω, to run,) to fly from, to run away secretly.*
 ἀποδιδέσσω, *Ion. for preceding.*
 ἀποδίδωμι, *f. άσω, (ἀπό and δίδωμι, to give,) to give back, to restore, surrender, make return of, repay.*
 ἀποδοκίω, *ω, f. ξω, (ἀπό and δοκίω, to think fit,) to displease, dissatisfy, regret.*
 ἀποδοχμίω, *ω, (ἀπό and δοχμός, crooked,) to make oblique or inclining, to bend or lean.*
 ἀποδύω or ἀπιδύμι, *f. ύσω, p. κα, (ἀπό and δύω, to enter,) to undress, strip, pull off; mid. to undress one's self, to disengage one's self from,*

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- get rid of, lay aside.
 ἀποδύω, *1. f. m. θύωμαι, (ἀπό and θύω, to run,) to run away, to flee.*
 ἀποδύβω, *f. ψω, p. ἀποτίδω, (ἀπό and δύβω, to press,) to press, to press out.*
 ἀποθνήσκω, *2. f. mid. ἀποθανώμαι, perf. ind. act. ἀποτίθνηκα, 2. α. act. ἀπιδέσσω, (ἀπό and θνήσκω, to die,) to die; to fall in battle, to be killed.*
 ἀπουός, *ου, ή, ή, (ἀπό and εἶκος, home,) absent or removed from home, exiled; a colonist.*
 ἀποκαλέω, *f. ίσω, or ήσω, (ἀπό and καλέω, to call,) to call out, name, mention; forbid, stigmatize.*
 ἀποκείμεναι, *σαι, ται, (ἀπό and κίμαι, to be placed or laid,) to be set aside, laid up.*
 ἀποκίρω, *f. ἀποκίρω, and ἀποκίρω, (ἀπό and κίρω, to cut,) to shear, cut off, despoil, strip.*
 ἀποκτείνω, *f. ανή, (ἀπό and κτείνω, gain,) to derive profit or gain from.*
 ἀποκινώ, *ω, f. ήσω, (ἀπό and κινώ, to move,) to move off, remove, displace.*
 ἀποκλαίω, *ω, ι, f. ἀποκλαύσω, (ἀπό and κλαίω, to weep,) to weep out, bewail, lament.*
 ἀποκλείω, *f. ἀποκλείω, p. ἀποκλείω, (ἀπό and κλείω, to shut,) to shut, exclude, prevent, close.*
 ἀποκομίζω, *f. ίσω, (ἀπό and κομίζω, to carry,) to transport, carry away, bear off.*
 ἀποκόπτω, *f. ψω, p. ἀποκόπομαι, (ἀπό and κόπτω, to cut,) to cut off, impair, lessen; separate, detach.*
 ἀποκρεμάννυμι, *(ἀπό and κρεμάννυμι, to hang,) to suspend, to hang from.*
 ἀποκοιταβίζω, *f. σω, (ἀπό and κοιταβίζω, the cottabus, a social game, among young people, which was played by throwing the wine out of a beaker into a metallic vessel, so as not to lose a drop, and from the sound it made to draw conclusions*

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as to the inclination of the beloved object,) to throw out the last drop.

ἀποκρίνομαι, mid. f. -οῦμαι, 1. a. m. ἀποκρινόμενι, (ἀπό and κρίνω, to judge,) to answer.

ἀποκρύπτω, f. ψω, p. ἀποκρύψω, (ἀπό and κρύπτω, to hide,) to hide, conceal, dissemble, lose sight of.

ἀποκτείνω, f. ἀποκτείνω, p. ἀποκτείνω, (ἀπό and κτείνω, to slay,) to kill off, slay, put to death.

ἀπολαμβάνω, f. ἀπολήψομαι, p. ἀπολήψω, Att. ἀπύληψα, (ἀπό and λαμβάνω, to take,) to receive from, take back, recover, intercept.

ἀπολαύω, perf. ind. act. ἀπολάουσα, to enjoy, derive benefit or advantage from; also to suffer damage.

ἀπολείπω, us, u, f. ψω, p. ἀπολείψω, (ἀπό and λείπω, to leave,) to leave, forsake, abandon, desert; surpass, overcome; pres. ind. pas. ἀπολείσθαι, to be left, absent or away; to be surpassed or exceeded; to be destitute of; let slip an opportunity.

ἀπόλειψις, ιως, (ἀπό and λείπω, to leave,) a leaving.

ἀπολείπτος, ον, (ἀπό and λίσω, to choose,) selected.

ἀπέλιμος, ου, ῖ, ῆ, (α and τέλιμος, war,) unwarlike, not adapted to war.

Ἀπέλις, Ἰδος, ῖ, ῆ, (α and πόλις, a city,) an exile, an outcast from his country.

ἀπολισθαίνω, f. ἴσω, (ἀπό and ἵσθαι, to slip,) to slip away, to slide down, fall short.

ἀπώλλωμι or *ἀπολλύνω*, f. ἴσω, p. ἀπώλλω, and Att. ἀπολώλεια, (ἀπό and ἵλλωμι, to destroy,) to destroy utterly, to ruin, to lose, ἀπώλλομαι, to perish, to be destroyed.

Ἀπόλλων, ανος, ῖ, the name of a deity, Apollo.

ἀπολογίζομαι, οῦμαι, (ἀπό and λόγος, a word,) to speak in defence of any one, to plead the cause of any one, to defend, apologize.

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ἀπολύω, f. ἴσω, p. ἀπολύσω, (ἀπό and λύω, to loosen,) to loose, disengage, disjoin; suffer to go away, set free by paying a ransom, to release.

ἀπολωβάνω, ῶ, f. ἴσω, (ἀπό and λώβη, injury,) to treat with injury or outrage.

ἀποματαιῶ, (ἀπό and ματαιῶ, to act foolishly,) to make an unseemly noise.

ἀπομετρέω, ῶ, f. ἴσω, p. κα, (ἀπό and μέτρον, measure,) to measure out, to measure off.

ἀπομνύμι or *ἀπομύνω*, f. ἀπομύσω, (ἀπό and μνυμι, to swear,) to deny on oath, to swear off; to abdicate.

ἀπονίμω, 1. f. act. ἀπονίμω, perf. ind. act. ἀπονίμηναι, (ἀπό and νίμω, to assign,) to bestow, confer.

ἀποπίπτω, f. ἴσσομαι, (ἀπό and πίπτω, to go,) to go away; to return.

ἀποπιστίνω, f. ἴσω, (ἀπό and πίστος, a return,) to return.

ἀπρίως, adv. (α and πρίως, labor,) easily, without labor.

ἀποξύνω, f. νῶ, (ἀπό and ξύνω, sharp,) to sharpen, to make sour.

ἀποξύνω, f. ἴσω, (ἀπό and ξύνω, to scrape smooth,) to make smooth, shave off.

ἀποπαύω, f. αὔσω, (ἀπό and παύω, to stop,) to cause to cease, to cease, desist, refrain.

ἀποπειράομαι, ῶμαι, (ἀπό and πείρα, an experiment,) to try, to make an attempt.

ἀποπίμπω, f. ψω, (ἀπό and πίμπω, to send,) to send away, to let go.

ἀποπλάζω or *-άγω*, f. γῶ, p. γχα, (ἀπό and πλάζω or πλάγω, to cause to wander,) to cause to wander, lead astray; pres. ind. pas. ἀποπλάζομαι or -άγομαι, ἀπὸ and -άγομαι, to wander, roam; 1. a. ind. pas. ἀποπλάγχθη, us, n, 1. a. ind. m. ἀποπλάχθην, u, etc.

ἀποπλίσσω, f. ἀποπλίσσω, p. ἀποπλίσσω, (ἀπό and πλίσσω, to sail,) to sail away from, to weigh anchor,

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put to sea.
ἀπὸ κλητος, η, ου, ἰ, ἡ, τό, (*ἀπό* and *πλήσσω*, to smite,) apoplectic.
ἀποκνίσουσα, ἡ, for *ἀποκνίσουσα*, part. pres. act. f. g. poet. of *ἀποκνίω*, breathing out, exhaling.
ἀποκνίω, and poet. *ἀποκνίω*, f. *ἀποκνίσω*, (*ἀπό* and *κνίω*, to breathe,) to breathe out, die, breathe forth.
ἀποπνίγω, f. *ἀποπνίξω*, p. *ἀποπνίγῃς*, (*ἀπό* and *πνίγω*, to suffocate,) to strangle, suffocate.
ἀπὸπροσθι, and *ἀπὸπροσθι*, (*ἀπό* and *πρό*, before,) adv. afar off, at a distance.
ἀπορίω, f. ἥσω, (α and *πίρος*, a way or course,) to be in doubt, hesitate, not to know which way to turn, not to be able to act.
ἀπὸρρητος, ου, ἰ, ἡ, (α and *πίρω*, to destroy,) not laid waste, saved from harm.
ἀπορία, ας, (*ἀπορος*, embarrassed,) embarrassment of mind, irresolution; impossibility; poverty.
ἀπορος, ου, ἰ, ἡ, (α and *πίρος*, a course,) impassable, difficult.
ἀπορρήγνυμι, f. ἥξω, p. *ἤξῃς*, (*ἀπό* and *ρήγνυμι*, to break,) to break off, to burst, or break apart, separate.
ἀπορίπτω, f. ψω, p. *ἀπορίψῃς*, (*ἀπό* and *ρίπτω*, to cast,) to cast or throw away, to reject with contempt.
ἀπορρέω, ὤγος, ἰ, ἡ, (*ἀπό* and *ρήσσω*, to break,) broken off, also substantively, a part or fragment torn off.
ἀπὸρος κτεῖναι, or *ἔχειν*, to be poor or needy; to be perplexed.
ἀποσημαίνω, (*ἀπό* and *σημαίνω*, a sign,) to seal up; designate, mark out; confiscate.
ἀποσημαίνω, f. ἔσω, (*ἀπό* and *σημαίνω*, to show,) to show forth, to indicate, make a sign or signal.
ἀποσπάτω, ψω, (*ἀπό* and *σπάτω*, to dig,) to intercept by trenches.
ἀποσπένω, f. ἥσω, p. *ἤξῃς*, and *ἀποσπένω*, f. ἴσω, (*ἀπό* and *σπένω*, to look,) to behold, observe, contemplate, behold from another place.

ΑΠΟ

ἀπὸσπου, *ἀπὸσπου* or *ἀποσώω*, to chase away, to rush forth, whence *ἀποσπένω*, or *ἀποσπένω*, 2. a. *ἀποσπένω*, ας, ας, the same as *ἀπὸσπένω*, is dead; for *ἀποσπένω*.
ἀποσπᾶν, f. ἔσω, p. *ἀποσπᾶν*, (*ἀπό* and *σπᾶν*, to draw,) to pull apart, separate, to draw off.
ἀποστέλλω, f. ἔλω, p. *ἀποστέλλω*, (*ἀπό* and *στέλλω*, to send,) to send away, to send with orders, to despatch.
ἀποστερίω, ὤ, f. ἥσω, p. *ἀποστερίω*, (*ἀπό* and *στερίω*, to deprive,) to deprive of; defraud.
ἀποστερίω, ἴω, ἡ, (*ἀπό* and *στερίω*, to deprive,) deprivation.
ἀποστρίφω, f. ψω, p. *ἀποστρίψῃς*, (*ἀπό* and *στρίφω*, to turn,) to turn aside, avert, keep off; recall.
ἀποστρεφῆ, ἡ, ἡ, (*ἀπό* and *στρίφω*, to turn,) a turning away; a refuge.
ἀποσφάζω, f. ξω, (*ἀπό* and *σφάζω*, to kill,) to kill, cut the throat of.
ἀποσώζω, f. ἔσω, p. *ἤσω*, (*ἀπό* and *σώζω*, to save,) to bring away safely.
ἀποτείνω, f. ἴσω, p. *ἴσῃς*, (*ἀπό* and *τείνω*, to stretch,) to extend, lengthen, prolong.
ἀποτειχίζω, f. ἴσω, p. *ἀποτειχίσῃς*, (*ἀπό* and *τειχίζω*, a wall,) to surround with a wall, to obstruct by a wall.
ἀποτίμνω, f. ἀποτίμω, (*ἀπό* and *τίμνω*, to cut,) to cut off, sever.
ἀποτηλεῖ, (*ἀπό* and *τελεῖ*, far,) adv. afar off, from afar.
ἀποτίθημι, f. ἀποθήσω, p. *ἀποτίθῃς*, (*ἀπό* and *τίθημι*, to put,) to lay down, to lay aside.
ἀπὸτίμος, ου, ἰ, ἡ, (*ἀπό* and *τιμάω*, honor,) out of honor, deprived of honor, inglorious, unhonored; dishonored.
ἀποτίω, f. ἀποτίω, p. *ἀποτίω*, (*ἀπό* and *τίω* for *τίω*, to pay,) to suffer punishment, to make satisfaction; to pay, remunerate, discharge.
ἀποτομή, ἡ, ἡ, (*ἀπό* and *τίμνω*, to cut,) a cutting off.

ΑΠΡ

ἀπείρομος, ου, ἰ, ἡ, (*ἀπό* and *εἶμην*, to cut,) rough; hard; precipitous; inexorable.

ἀπείρος, ου, ἰ, ἡ, (*α* and *πίνω*, to drink,) that does not drink, not fit to be drunk.

ἀποτυγχάνω, (*ἀπό* and *τυγχάνω*, to obtain,) to be disappointed, fall short of, fail; lose.

ἀποφαίνομαι, f. *αἶνω*, p. *αἴνω*, (*ἀπό* and *φαίνομαι*, to show,) to show forth, to manifest; demonstrate, prove; pronounce, affirm, declare; make known, make manifest.

ἀποφέρειν, f. *ἀποίσω*, 1. a. ind. act. *ἀπίνηναι*, 2. a. ind. act. *ἀπίνηναι*, 2. p. *ἀπίνηναι*, (*ἀπό* and *φέρω*, to carry or bear,) to carry away, to take away, to bear off.

ἀποφύγω, 1. f. ind. m. *ἀποφύξομαι*, (*ἀπό* and *φύγω*, to flee,) to fly, escape, avoid.

ἀπόφθιγμα, ἄτος, τό, (*ἀπό* and *φθίγω*, to utter,) an apophthegm, maxim, expression.

ἀποφθίμιος, (*ἀπό* and *φθίω*, to destroy,) part. pres. pas. of *ἀποφθίω*, by sync. for *ἀποφθίμιος*.

ἀπόφθιμι, *ἀποφθινύω*, *ἀποφθίνω*, and *ἀποφθίω*, to consume, destroy, ruin, spoil, kill.

ἀποφράττω, or *-άσσω*, f. *ἄξω*, (*ἀπό* and *φράττω* or *φράσσω*, to stop,) to stop up, obstruct, impede.

ἀπύχην, impers., imperf. *ἀπύχην*, f. *ἀποχρήσει*, to suffice, to be sufficient.

ἀποχώννυμι, and *ἀποχωννύω*, f. *ὕσω*, (*ἀπό* and *χώννυμι*, to pile,) to protect by a mound, to fortify.

ἀποχωρίω, ὤ, f. *ἔσω*, p. *ἀποχωρήσω*, (*ἀπό* and *χωρίω*, to yield,) to depart, go away; retire from battle.

ἀπράγμων, ονος, ἰ, ἡ, (*α* and *πράσσω*, to do,) at leisure, not troublesome, free from business.

ἀπραγτος, ου, ἰ, ἡ, (*α* and *πράσσω*, to do,) not done, unfinished, unsuccessful.

ἀπριής, ἰ, ἡ, and *τὸ ἀπριής*, ιος, οὔς, (*α* and *πρίτω* or *πρίτω*, to be

ΑΡΔ

decorous or suitable,) unbecoming, indecorous, unsuitable.

Ἀπρίης, ου, ἰ, a proper name, Apries.

ἀπροσάσιναι, (*α*, *πρό*, and *φαίνομαι*, to show,) adv. without delay, promptly.

ἄπτομαι, η, ιται, f. *ψομαι*, to touch, come in contact with; seize upon.

ἄπτω, f. *ἄψω*, p. *ἤψα*, to connect; light, kindle.

ἄπῶ, Ion. *ἡπῶ*, f. *ὕσω*, p. *ἡπυκα*, to sound, make a noise, cry out, proclaim; to call upon or entreat.

ἀπωλεία, ας, ἡ, (*ἀπώλλυμι*, from *ἀπό* and *ἄλλυμι*, to destroy,) destruction, overthrow, ruin.

ἄρα, with an acute accent, denotes an inference, then, truly, certainly, surely, ay, indeed, now.

ἄρα, circumflexed, used as an interrogative, whether.

Ἀράβια, ας, ἡ, a proper name, Arabia.

Ἀράβιοι, for *Ἀράβες*, Arabians.

Ἀραβικός, ἡ, ὅν, Arabic, Arabian.

Ἀρακίς, οὔ, ἰ, a proper name, Aracus.

ἀράσσω, or *ἀράττω*, f. *ἔω*, 1. a. ind. act. *ἡράξω*, to cut off, lop off, amputate; to beat or pound; to knock.

Ἀρβήλα, ων, τὰ, Arbela, name of a place.

ἀργαλός, ἰα, ἰον, difficult, hard, troublesome, vexatious.

Ἀργίος, ἰα, ἰον, (*Ἄργος*, Argos,) belonging to Argos, an Argive.

Ἄργος, ιος, τό, the name of a city, Argos.

Ἄργος, ου, ἰ, a proper name, Argus.

ἀργός, ἡ, ὅν, white, brilliant; swift.

ἀργός, ἡ, ὅν, (*α* and *ἔργον*, work,) lazy, idle.

ἀργυρίος, ἰα, ἰον, and *ἀργυρός*, ἰα, ἰον, and contr. *ἀργυρεῖς*, ῥᾱ, ρεῖν, (*ἀργυρος*, silver,) made of silver, silvery.

ἀργυρεῖον, ου, τό, money, dim. of *ἀργύριον*.

ἀργύριον, ου, τό, money.

ἀργύρεος, ου, ἰ, silver.

ἄρδν, (*ἄρην*, to raise,) adv. raised up, taken off, wholly, utterly.

ἄρδω, f. *σω*, p. *να*, to water, wet,

APK

- moisten, soak.
'Αρείθυσσα, Dor. for *'Αρείθυσσα*, ἡ, the fountain of Arethusa.
'Αρείσιος, ου, ἰ, a proper name, Aresias.
ἀρεῖα, f. ἴσω, p. ἡρεῖα, to conciliate, reconcile, appease, please.
ἀρετή, ἡς, ἡ, excellence or merit; bravery; virtue.
ἀρεμῖνος, (ἀρεῖμαι, which is from ἀρά, a curse,) hurt, injured.
**Αρεῖς*, ιος, or ους, ιος, nos, ιος, ου, ἰ, and voc. *Αρεῖς, Mars; war, battle.
'Αριάδνη, ης, ἡ, a proper name, Ariadne.
'Αριμῖος, ου, ἰ, the name of a man, Arizus.
ἀριθμῖον, ὦν, f. ἴσω, p. ἡριθμῖον, (ἀριθμῖος, number,) to number, reckon.
ἀριθμῖος, ιος, ἡ, (ἀριθμῖον, to number,) an enumeration, reckoning.
ἀριθμῖος, ὦν, ἰ, number, extent; a mob.
'Αρίσταρχος, ου, ἰ, a proper name, Aristarchus.
ἀριστεῖον, ου, τί, (*Αρεῖς, Mars,) a reward of valor, any prize.
ἀριστεῖός, ἂ, ἐν, that is on the left hand or side; unlucky, unpropitious.
'Αρίστιππος, ου, ἰ, the name of a man, Aristippus.
'Αριστογιτών, ιος, ους, ἰ, the name of a man, Aristogiton.
ἀριστοποιῶμαι, οὔμαι, f. ἴσμαι, (ἀριστον, dinner, and ποίω, to make,) to eat dinner, to dine, to make one's dinner.
**Αριστοτέλης*, ιος, ους, ἰ, a proper name, Aristotle.
'Αριστοφάνης, ους, ἰ, a proper name, Aristophanes.
'Αρίων, ιος, ἰ, the name of a man, Arion.
**Αρεας*, ἀδος, ἰ, an Arcadian.
'Αρεσίλαος, ου, ἰ, the name of a man, Arcesilaus.
ἀρεσις, ιος, ἡ, (ἀρεῖω, to suffice or help,) assistance: utility, benefit.
ἀρεῖω, f. ἴσω, p. ἡρεῖω, to keep off; to suffice.
**Αρετες*, ου, ἰ, ἡ, a bear; the northern constellation, called the Great Bear.

APT

- ἄρμα*, ἄρος, τί, a chariot, a car.
ἀρμαμαξα, ης, ἡ, (ἄρμα and ἄμαξα, a wagon,) a carriage or chariot for females, among the Persians.
'Αρμῖνος, α, ου, Armenian.
'Αρμῖδιος, ου, ἰ, the name of a man, Harmodius.
ἀρμῖζω, or ἀρμῖσσω, f. ἴσω, p. ἡρμῖσα, to join, fit, match together, adjust, adapt.
ἀρμῖστής, ὦν, ἰ, a director, a ruler; a Lacedæmonian prefect.
ἀρμῖς, ὦν, ἰ, (ἄρς, a lamb,) a grown up lamb.
ἀρῖομαι, f. ἴσμαι, p. ἡρῖμαι, to refuse, deny.
ἀρῖος, and ἀρῖοῖστος, ιος, ἡ, (ἀρῖον, to plough,) ploughing, agriculture.
ἀρῖος, ου, ἰ, (ἀρῖω, to plough,) ploughing; also the crop, harvest, or fruits.
ἀρῖός, ου, ἰ, (ἀρῖω, to plough,) the season of ploughing.
ἀρῖον, ας, (ἀρῖω, to plough,) and Ion.
ἀρῖος, ἡ, a ploughed or cultivated field; harvest or crop.
ἀρῖω, ὦν, f. ἀρῖω, p. ἡρῖα, to plough.
ἀρῖαγή, ἡς, ἡ, (ἀρῖάζω, to plunder,) plunder, pillage, rapine.
ἀρῖάζω, f. σω, and ξω, p. ἡρῖαα, -αχα, to seize by force, to seize with eagerness; to plunder, to pillage.
ἄρῖον, or ἀρῖον, ιος, ἰ, the male; adj. ἰ, ἡ, masculine, of the male sex.
ἄρῖοστίς, f. ἴσω, p. ἡα, (α and ῖοστυμι, to strengthen,) to be wanting in strength; to be feeble or in ill health.
ἄρς, ἀρός, ἰ, a lamb.
ἄρῖον, ιος, ἰ, ἡ, and τὸ ἀρῖον. See ἄρῖον.
**Αρταόζος*, ου, ἰ, the name of a man, Artaozus.
**Αρταξίξης*, ου, ἰ, a proper name, Artaxerxes.
**Αρτιμῖς*, ιος, ἴδος, ἡ, a proper name, Diana.
'Αρτιμίσιον, ου, τί, the name of a place, Artemision.
ἄρτι, adv. just now, lately.

ΑΣΣ

ἀρτίστονος, (ἀρτι and τίντω, to bear,) newly born.

ἄρτος, ου, ὁ, bread, food.

ἀρυστήρ, ἥρος, ὁ, (ἀρύω, to draw,) a measure, containing about half a pint.

ἀρῶ, and ἀρύτω, f. σω, p. ἄρυνα, mid. ἀρύομαι, to draw up, to exhaust.

ἀρχαῖος, αῖα, πῶν, (ἀρχή, the beginning,) ancient, prior, former.

ἀρχισίον, ου, τό, (ἀρχή, a magistracy,) the palace of the sovereign; the public hall.

ἀρχή, ἥς, ἡ, a beginning, commencement; extremity; origin, cause; authority, power.

ἀρχηγός, ὤ, ὁ, ἡ, (ἀρχή and ἡγίομαι, to lead,) the leader, chief, commander.

ἀρχιερεύς, ἰος, ὁ, Att. ἰως, ὁ, (ἀρχή and ἱερεύς, priest, from ἱερός, holy,) the chief priest, high priest.

ἀρχιεὺς, ἡ, ὅν, (ἀρχή, office,) qualified to govern.

Ἀρχιλόχος, ου, ὁ, a proper name, Archilochus.

ἀρχιερεύς, ὁ, Ion. for ἀρχιερεύς.

ἀρχιτέκτων, ονος, ὁ, (ἀρχων and τίνω, which is from τεύχω, to make,) an architect, master-builder.

Ἀρχύτας, ου, ὁ, a proper name, Archytas.

ἀρχω, f. ξω, p. ἄρχω, to begin, make a beginning, set an example; to preside over. In the middle voice, ἀρχομαι, f. ξομαι, to begin, commence, enter upon.

ἀρχων, οντας, ὁ, an archon, a magistrate, public officer, commander.

ἀσέβεια, ας, ἡ, (ἀσεβής, from α and σέβομαι, to reverence,) impiety, irreligion.

ἀσεβία, ᾤ, f. ἡσω, p. ἡσίβησα, (α and σέβω, to respect,) to be irreligious or impious, to treat with impiety.

ἀσεβής, ἰος, ὁ, ἡ, τὸ ἀσεβές, (α and σέβω, to respect,) irreligious, impious.

ἀσίλπνος, ου, ὁ, ἡ, (α and σιλῶ, the

ΑΣΣ

moon,) destitute of a moon, moonless.

ἄσθ, ἡς, ἡ, (ἄδω, to satiate,) loathing; trouble of mind; anxiety, solicitude.

ἄσημος, ου, ὁ, ἡ, (α and σῆμα, a mark,) having no mark or stamp; obscure.

ἀσθενία, ᾤ, f. ἡσω, p. ἡσθίηκα, (α and σθίω, strength,) to be feeble, infirm.

ἀσθενής, ἰος, ὁ, ἡ, (α and σθίω, strength,) feeble, infirm, sick.

ἄσθμα, ἄτος, τό, (ἄω, to blow,) a breathing, a blowing.

Ἀσία, ας, ἡ, the name of a part of the world, Asia.

ἀσινῶς, (α and εἶνομαι, to harm,) without harming, harmlessly.

ἄστος, ου, ὁ, ἡ, (α and εἶτος, food,) not having eaten, fasting.

ἀσκία, ᾤ, f. ἡσω, p. ἡσκησα, to exercise, train; practise.

ἀσκημα, ατος, τό, (ἀσκία, to practise,) any thing practised or endured, employment.

ἀσκησις, ἰως, ἡ, (ἀσκία, to practise,) exercise or practice.

Ἀσκληπίος, ου, ὁ, a proper name, Esculapius.

ἀσπός, οῦ, ὁ, ἡ, a skin or leather sack, a leather bottle.

ἄσπρος, ἴνη, ινον, cheerful, gay, joyful, glad.

ἀσπάζομαι, f. ἀσπασμαι, p. ἡσπασμαι, (α for ἄμα and σπάω, to show,) to salute, greet, embrace, receive affectionately, to welcome, pay one's respects to, treat with affection.

ἀσπάλαξ, ἄνος, ὁ, a mole.

ἄσπαρτος, ου, ὁ, ἡ, (α and σπείρω, to sow,) not sown, not seeded.

ἀσπάσιος, ου, ὁ, ἡ, or ἰος, ἰα, ἰση, (ἀσπάζομαι, to welcome,) worthy of being saluted or embraced; agreeable, pleasing, worthy of regard; glad.

ἄσπετος, ου, ὁ, ἡ, (α and εἰπῶν, to speak,) unspeakable, indescribable; vast, immense.

ἀσπίς, ἰδος, ἡ, a shield, buckler.

Ἀσσινάρος, ου, ὁ, the name of a river, Assinarus.

ATE

ἄσθεν, *adv.* with the *gen.* and *dat.* near, close by, at hand.

Ἀσσυρίος, *α, εν*, Assyrian, belonging to Assyria.

ἀσσεσίαντος, *εν, ι, ή*, (*α* and *σσεσίς*, sedition,) quiet, without disturbance.

ἀστέγαστος, *εν*, (*α* and *στέγη*, roof,) uncovered, unprotected.

ἀστειρίου?, for *ἀστειρίοντα*, *acc. sing.* of *ἀστειρίος*, *ισσα, εν*, (*ἀστήρ*, a star,) starry, full of stars.

ἀστήρ, *ἰσος, ι*, a star.

ἀστές, *ου, ι, m. g.* and in *f. g.* *ἀστέ, ης*, *ή*, (*ἄστυ*, a city,) an inhabitant of a city, a native.

ἀσθενέος, *ου, ι, ή*, (*α* and *ευνετός*, which is from *ευνίμω*, to understand,) wanting in understanding, stupid.

ἀσύντακτος, *ου, ι, ή*, (*α*, *εύν*, and *τάσσω*, to amaze,) being in disorder, ill-arranged.

ἀσφάλεια, *α, ή*, (*ἀσφαλής*, from *α* and *σφάλω*, to trip,) security, safety, truth, certainty.

ἀσφαλής, *ἰος, ι, ή*, (*α* and *σφάλω*, to trip,) sure, secure.

ἀσφαλτος, *ου, ι*, bitumen, asphaltum.

ἀσφάλως, (*α* and *σφάλω*, to trip,) safely, securely.

ἀσώματος, *εν*, (*α* and *σώμα*, body,) without a body, incorporeal.

ἄσωτος, *ου, ι, ή*, (*α* and *σώζω*, to save,) that cannot preserve his fortune,

dissolute, reckless, abandoned.

ἀτακτίω, *ω, f.* *ἔσω, p.* *ἡτάκηνκα*, (*α* and *τάσσω*, to order,) to behave in a disorderly manner; to leave the ranks.

ἀτάφος, *ου, ι, ή*, (*α* and *τάφος*, burial,) destitute of a sepulchre, tombless, unburied.

ἄτι, for, seeing that, as if, as.

ἀτελής, *ἰος, ι, ή*, (*α* and *τέλος*, end,) imperfect; exempt from taxes, tribute, or any public burden.

ἀτίμβω, *f.* *ψω, p.* *φω*, to afflict, grieve, make sad; deprive, disappoint.

ἀτίρητος, *ου, ι, ή*, (*α* and *τίρημα*, end,) interminable, boundless, round.

ATA

ἀτρεπής, *ἰος, ι, ή*, (*α* and *τίρω*, to delight,) disagreeable, unpleasant, gloomy.

ἀτρεπώς, *adv.* with a circumflex, really, truly, surely; entirely.

ἀτίχως, (*α* and *τίχνη*, art,) *adv.* with an acute accent, unskilfully, clumsily.

ἀτιμάζω, *f.* *ἄσω, p.* *ἡτίμακα*, (*α* and *τιμή*, honor,) to treat with contempt, or contumely; to abuse; to disgrace.

ἄτιμος, *ου, ι, ή*, (*α* and *τιμή*, honor,) not honored, excluded from all honors.

ἀτιμώς, *adv.* without honor, disgracefully.

Ἄτλας, *αντος, ι*, a proper name, Atlas.

ἄτπως, *ου, ι, ή*, (*α* and *τίπως*, place,) unusual, extraordinary, wonderful.

Ἀτρείδης, *ου, ι*, *Ἀτρείω παῖς*, Atreides, or son of Atreus, for instance Agamemnon or Menelaus.

ἀτρεκώς, and *Ion.* *ἀτρεπίως*, *adv.* truly, certainly.

ἀτρίμα, and *ἀτρίμας*, (*α* and *τρίω*, to fear,) *adv.* without trembling, without emotion; quietly.

Ἀττικέος, *ή, εν*, Attic, Athenian.

ἀτυχίω, *ω, f.* *ἔσω*, (*α* and *τύχη*, fortune,) to be unfortunate, to be unhappy, to be disappointed.

ἀναινω, *f.* *ανώ*, to make dry, dry up.

ἀνᾶλιος, *ἰω, ἰον*, (*αῦω*, to dry,) dry.

ἀνγή, *ης, ή*, brightness, brilliancy; daylight; dawn; a ray of light.

αὐδάω, *f.* *ἔσω, p.* *πύδηνκα*, (*αὐδή*, the voice,) to speak, utter a sound.

αὐθάδεια, and *αὐθαδία*, *α, ή*, (*αὐτός* and *ἥδομαι*, to take delight,) self-will, pride, haughtiness, arrogance.

αὐδῖγενής, *ἰος, ι, ή*, (*αὐδί* and *γίνομαι*, to be born,) indigenous, native.

αὐδῖς, again, anew.

αὐλή, *ης, ή*, a court yard; a court, hall, or saloon; a vestibule; a cottage; a lodging.

αὐλητρίς, *ἰδος*, and *αὐλητής*, *ιδος, ή*, (*αὐλός*, a flute,) a female player on a flute.

ATT

αἰλίζομαι, *f. ἵσται, p. ἡλίσσμαι*, (αἰλῆ, lodging,) to lodge, or pass the night.

αἰλῶν, *ἄντος*, *ῥ*, *ῥ*, a valley, defile.

αἰξάνω, or *αἰξίω*, *f. αἰξήσω, p. ἡξήσω*, to increase, grow; to cause to grow, to augment.

ἄνυστος, *ου*, *ῥ*, *ῥ*, (*α* and *ἄντος*; sleep,) sleepless, wakeful.

ἀύριον, *adv.* to-morrow.

ἀυτάρ, but, nevertheless, however, as to the rest.

αὐτίαν, *Ion.* for *αὐτῶν*, *gen. pl. fem.* of *αὐτός*.

αὐτίμα, *adv.* immediately, forthwith, soon, in an instant.

αὐτίς, *poet. Dor.* for *αἰτίς*, *adv.* again, anew.

αὐτομή, *ῥ*, *ῥ*, (*αὐτό*, to blow,) a breathing, a blowing, a blast; exhalation, vapor.

Αὐτοβυσσάνης, *ου*, *ῥ*, a proper name, Autobesaces.

αὐτόθεν, or *αὐτίθεν*, *adv.* from that or the same place.

αὐτόθεν, *adv.* of place, there, in that place.

αὐτοκράτωρ, *ος*, *ῥ*, *ῥ*, (*αὐτός*, self, and *κράτος*, power,) sovereign, autocrat, with full power.

αὐτόματος, *η*, *ου*, or *ου*, *ῥ*, *ῥ*, (*αὐτός* and *μάωμαι*, to move,) that acts or moves of itself, self-moving, self-acting; coming in the natural course; voluntary, spontaneous, of one's own accord.

αὐτομάτως, *adv.* spontaneously, casually.

αὐτομολίω, *f. ἥσω, p. ἥσω*, (*αὐτός* and *μολίω*, to come,) to desert to the enemy.

αὐτόμολος, *ου*, *ῥ*, *ῥ*, (*αὐτός*, he, and *μολίω*, to come,) one who comes himself, a deserter.

αὐτός, *ῥ*, *ῥ*, he, she, it; himself, herself, itself.

αὐτοσχίδις, *ου*, *ῥ*, *ῥ*, or *-ιος*, *ῥ*, *ῥ*, (*αὐτός* and *σχίδις*, near,) hastily done or made, not elaborate, off hand.

αὐτίεατος, (*αὐτός*, himself,) a comic superlative of the pronoun *αὐτός*, he

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himself, his very self.

αὐτουργός, *ῥ*, *ῥ*, (*αὐτός* and *ἔργον*, work,) working with one's own hands; that lives by his own labor; doing a deed one's self.

αὐτόχθων, *ος*, *ῥ*, *ῥ*, (*αὐτός* and *χθών*, earth,) indigenous, aboriginal, born on the soil which one inhabits.

αὐχίω, *f. ἥσω, p. ἡχῆσω*, to boast, brag.

αὐχμηρά, *ῥ*, *ῥ*, (*αὐχίω*, to boast,) boast, boastfulness.

αὐχὴν, *ῥ*, *ῥ*, the neck; an isthmus.

αὐχμῖω, *ῥ*, *f. ἥσω*, to be filthy, squalid.

αὐχμῶδης, *ος*, *ῥ*, *ῥ*, (*αὐχμος*, drowth or filth, and *ῥ*, form,) dried up; dirty, foul, nasty.

ἀφαιρίω, *ῥ*, *f. ἥσω*, (*ἀπό* and *αἶρω*, to take,) to take away, remove, subtract.

ἀφανής, *ῥ*, *ῥ*, (*ἀπό* and *φαίνω*, to show,) not apparent, not manifest, obscure.

ἀφανίζω, *f. ἵσω, p. ἡφάνισκα*, (*α* and *φαίνω*, to show,) to remove from one's view, to conceal; take away, destroy.

ἄφαντος, *ου*, *ῥ*, *ῥ*, (*α* and *φαίνω*, to show,) not apparent, not observable, that has disappeared.

ἀφαιρᾶζω, *f. ἄσω*, or *ἄξω, p. ἀφαρᾶσκα*, or *ἄξω*, (*ἀπό* and *ἄρᾶζω*, to snatch,) to carry off, seize; rob, steal, plunder; snatch away or pilfer.

ἀφιδίω, *ῥ*, *f. ἥσω*, (*α* and *φειδῆμαι*, to spare,) not to spare, to show no favor, to disregard.

ἀφιλῶς, *adv.* (*α* and *φιλῶς*, a piece of stony ground,) smoothly, evenly; with simplicity, unaffectedly; bright, clear.

ἀφιστάω, *f. ἔξω*, (*ἀφίστημι*, to stand off,) to withdraw one's self from, to secede.

ἀφηνάζω, *f. ἄσω, p. ἀφαρᾶσκα*, (*ἀπό* and *ἥναι*, a rein,) to shake off restraint, literally the reins.

Ἀφθίτης, *ου*, *ῥ*, the name of an Egyptian district, Aphthites.

ἀφθίτης, *ου*, *ῥ*, *ῥ*, (*α* and *φθίω*, to

AΦT

- perish,) imperishable, everlasting, immortal.
- ἀφθονία, ας, ἡ, (α and φθίνω, envy,) abundance, plenty.
- ἀφθόνως, (α and φθίνω, envy,) without envy; abundantly, copiously.
- ἀφίημι, f. ἀφίσω, p. ἵκα, (ἀπό and ἵημι, to send,) to send away, dismiss; to let loose.
- ἀφικέω, (ἀπό and ἰκάνω, to come,) to arrive at.
- ἀφικνίμαι, οὔμαι, f. ἀφίξομαι, (ἀπό and ἰκνίμαι,) to come, arrive at, reach, attain to.
- ἀφίλος, ου, ὁ, ἡ, (α and φίλος, friend,) unfriendly; friendless.
- ἀφίξις, ιως, ἡ, (ἀφικνίμαι, to depart,) a coming, arrival, approach.
- ἀφίσταμαι, 1. f. m. ἵσται, 2. a. ind. act. ἀτίσται, (ἀπό and ἵσταμαι or πίταμαι, to fly,) to fly away; to die.
- ἀφίστημι, f. ἀποστήσω, p. ἀφίστανα, (ἀτί and ἵστημι, to stand,) to separate, to place apart, remove; desist, quit.
- ἄνω, adv. suddenly, unexpectedly.
- ἀφοπλίζω, f. ἵσω, p. ἵκα, (ἀπό and ὤπλα, arms,) to disarm, strip one of his armour.
- ἀφόρητος, ου, ὁ, ἡ, (α and φορέω, to bear,) verbal adj. intolerable, insupportable.
- ἀφορμάω, ᾶ, f. ἵσω, p. ἀφώρημα, (ἀπό and ἰρμάω, to start,) to set out, to depart from, to escape in haste.
- ἄφορος, ου, ὁ, ἡ, (α and φέρω, to bear,) barren, sterile.
- ἀφραδία, ας, ἡ, and Ion. ἀφραδίη, (α and φραδής, intelligent,) want of reflection, inconsiderateness.
- *Αφραδίτη, ης, ἡ, Venus.
- ἄφοροντις, -ιδος, (α and φροντίς, care,) without care.
- ἀφρώδης, ις, ὁ, ἡ, (ἄφρος, foam, and ἵδος, form,) foamy, like foam.
- ἄφρων, ονος, ου, ὁ, ἡ, (α and φρήν, mind,) destitute of understanding, foolish.
- ἀφύλακτος, ου, ὁ, ἡ, (α and φυλάσσω, to watch,) inconsiderate, unguarded.
- ἀφύω, f. ὕσω, p. ὕκα, to draw from or out of, exhaust, empty.

BAB

- ἄφωνος, ου, ὁ, ἡ, (α and φωνή, voice,) mute, dumb, silent.
- *Αχαιοί, ον, αἱ, the Grecians, the Achæans.
- ἄχνης, ιος, ὁ, ἡ, (α and χάνω, to gape,) not gaping or opening the mouth, mute, dumb, silent.
- ἄχρεϊστος, ου, ὁ, ἡ, (α and χαρίζομαι, which is from χάρις, gratitude,) ungrateful, unthankful, disagreeable.
- ἄχαριστος, adv. unpleasantly, ungratefully.
- ἄχθεται, 1. f. mid. ἴσται, and ἡσται, p. πας ἡχθεται, (ἄχθος, burden,) to be laden, to be afflicted at; to be dissatisfied with.
- ἄχθος, ιος, τό, a burden, a load; affliction, grief.
- ἄχθοφορέω, ᾶ, f. ἵσω, (ἄχθος, a burden, and φορέω, to bear,) to bear or carry a burden.
- *Αχιλλεύς, ιως, ιος, and Att. ἦος, ἡ, Achilles.
- ἄχρεϊος, ἰα, ἵον, (α and χρεία, use,) useless, ineffectual.
- ἄχρηστος, ου, ὁ, ἡ, (α and χρηστέος, useful,) useless.
- ἄχρι, or ἄχρει, adv. the same with μέχρι, until, unto, to.
- *Αχώ, Dor. for Ἠχώ, Echo.
- ἄψιδής, ιος, ὁ, ἡ, (α and ψεύδω, to falsify,) not falsifying, not deceiving, true.
- ἄψορρον, adv. (ἄψ and ῥέος, stream,) reflowing, running back; backward, back; again.
- ἄών, ὀνιος, Dor. for ἥων, which is for ἡῖων, ὄνιος, ἡ, the shore.
- ἄψος, Dor. for ἡψος, α, ον, (ἡός, the east,) eastern.
- ἄωτια, f. ἵσω, p. ἡκα, (ἄω, to breathe, or ἄωτος, a flower,) to go to sleep, to slumber; to pluck the flower of sleep, somnium carpere.
- ἄωτος, ου, ὁ, and ἄωτον, ου, τό, a flower; the flower or best of any thing; the fleece of sheep.

B.

βαβαί, interj. oh strange! wonderful.

BAP

Βαβυλών, ὄνομα, ἡ, *the name of a city*, Babylon.
βαδίζω, *f. ἴσω*, *Att.* βαδιῶ, *p.* βαβάδινα, (βαίνω, to go,) to go, to walk, to proceed.
βάδισμα, ἄτος, τό, (βαδίζω, to go,) a step, pace.
βάθος, ἰος, τό, depth, profoundness.
βαθρὸν, οὐ, τό, (βαίνω, to go,) a step, stair, basis or foundation.
Βάθυλλος, οὐ, ἰ, a proper name, Bathyllus.
βαθύς, ἰα, ὅ, (βάθος, depth,) deep, profound; dense, thick, full, close.
βακτηρία, ας, ἡ, a staff or stick.
Βάκτρα, ον, τά, *the name of a place*, Bactra.
βακχίζω, *f. ἴσω*, and **βακχίω**, *f. ἴσω*, (Βάκχος, Bacchus,) to be inspired by Bacchus, to keep the feast of Bacchus, to rage or rave.
Βάκχος, οὐ, ἰ, Bacchus, the god of wine.
βάλλων, οὐ, ἰ, (βάλλω, to cast,) an acorn, the fruit of the oak, a date.
βάλλω, *f. βλήσω*, *p.* βίβληκα, to throw, cast, fling; dart, shoot, strike; wound, reach or hit.
βαμβαλίζω, *f. ἴσω*, *p.* ικα, to stammer, to quiver or shake with fear or cold; to chatter the teeth.
βαμβάλω, *f. ἄλω*, *p.* αλκα, *the same*.
βανυσία, ας, ἡ, handicraft; a mean or mechanical art.
βάπτω, *f. ψω*, *p.* βίβαφα, to dip, plunge, immerse.
βαρβαρίζεις, ἡ, ὄν, barbarous, barbaric.
βαρβαρός, οὐ, ἰ, ἡ, barbarous.
βάρβιτος, οὐ, ἰ, ἡ, or βάρβιτον, οὐ, τό, a harp or lyre, a musical instrument of many strings.
βαρίως, (βάρος, load,) *adv.* heavily, grievously.
βάρις, ἰος, or ἴδης, ἡ, a ship, a barge.
βαρος, ἰος, τό, weight, burden, load, heaviness; trouble, vexation.
βαρῦ, ἰα, ὅ, (βάρος, burden,) *comp.* βαρύτιμος, *superl.* βαρύτατος, heavy, weighty; strong, violent; grievous, oppressive.

BIA

βάσινζω, *f. ἴσω*, *p.* βιβασάνικα, (βάσανος, a touchstone,) to put to the touchstone; to try, prove, examine.
βάσανος, οὐ, ἡ, a touchstone to assay gold, the Lydian stone; trial, proof.
βασίλειον, οὐ, τό, *sc.* δῶμα, the palace of a prince; *p.* βασίλεια, ον, τά.
βασιλῆις, οὐ, ἰ, ἡ, (βασιλεύς, a king,) kingly, royal.
βασιλεύς, ἰος, *Att.* ἴως, ἰ, a king, monarch, sovereign.
βασιλεύω, *f. ἴσω*, *p.* βιβασίλικα, (βασιλεύς, a king,) to reign, to rule or govern.
βασιλήν, *Ion.* for βασίλεια, kingdom, kingly office.
βασιλήιον, οὐ, τό, *Ion.* and *poet.* for βασίλειον, οὐ, τό, a palace; the royal treasury.
βασίλικός, ἡ, ὄν, (βασιλεύς, a king,) kingly, royal, princely.
βῆϊς, ἰως, ἡ, (βαίνω, to go,) a step, a pace, the foot.
βᾶτερᾶχος, οὐ, ἰ, a frog.
Βάττης, οὐ, and *Ion.* ιω, ἰ, a proper name, Battes.
βίβαιος, οὐ, ἰ, ἡ, steady, fixed, permanent.
βιβαίως, *adv.* firmly, safely, surely.
Βιβρυξ, υκος, ἰ, a Bebrycian.
Βιλονοπέλης, οὐ, ἰ, a needle-seller; also a proper name, Belonopoles.
βίλος, ἰος, or ἴως, τό, (βάλλω, to throw,) a dart, arrow; any missile weapon.
βελτιων, ονος, ἰ, ἡ, *irreg. comp.* from ἀγαθός, βελτιστός, ἰστη, ἰστων, best; ὦ βέλτιστε, *masc.* and ὦ βελτίστη, *fem.* a colloquial expression, O most excellent! my dear fellow.
Βενδιδιον, οὐ, τό, the temple of Bendis, the Thracian Diana.
βῆμα, ἄτος, τό, (βαίνω, to go,) a step, footstep; tribunal; the stand, whence the orators addressed the people.
βία, ας, ἡ, force, strength, might; violence.
βιάζομαι, *f. σομαι*, 1. *a. ind. m.* ἱβιασάμεν, (βία, force,) to use vio-

BOH

lence, oppress, force, constrain.

βίαιος, αία, αιον, and βίαιος, ου, ἰ, ἡ, (*βία, force,*) violent, forceable, vehement, strong.

βιβάς, ἀντος, part. prez. act. of βίβημι, instead of βῆμι, or part. 2. a. act. for βάς.

βία, Ion. for βία, ας, ἡ, force, violence.

βίηφι, for βίη, dat. sing. as an adverb, forcibly, by force.

Βιθυνία, ας, ἡ, the name of a province of Asia Minor, Bithynia.

Βιθυνίς, ου, ἰ, a Bithynian.

βίος, ου, ἰ, life; substance or means of living.

βιοτεύω, f. ων, (βιοτή, living,) to seek one's living, to live.

βιοτή, ἥς, ἡ, (βίος, life,) life, manner of living.

βίον, ὦ, f. ὄσω, and in 1. f. m. ὄσωμαι, p. βιβίωκα, to live; 2. a. ind. act. ἱβίων, from βίωμι, absol. to live, to exist, to pass one's life.

Βιστωνίος, α, ου, Bistonian, Thracian.

Βίων, ωνις, ἰ, a proper name, Bion.

βιωτέον, in neut. gen. it is necessary to live.

βιωτής, ἡ, ὅν, having life, vital, worth living.

βλάβω, for βλάπτω, to harm, to injure.

βλάβη, ης, ἡ, (βλάπτω, harm,) hurt, damage.

βλακεία, ας, ἡ, laziness, idleness, sloth.

βλακύνω, f. ὑσσω, p. ὠκα, to give one's self up to indolence and sloth; to be slow.

βλάξ, βλακής, ἰ, a fish; also adj. lazy, idle, cowardly.

βλέμμα, ἄτος, τό, (βλέπω, to see,) a look; aspect.

βλέπω, εις or πρὸς, f. ψω, p. βίβλιφα, to look at, behold, see.

βλέφαρον, ου, τό, the eyelid.

βοάω, ὦ, f. ἦσω, p. βεβόηκα, to cry or call out, bawl out.

βόαιος, αία, ἰον, (βοῦς, an ox,) of or belonging to an ox or bullock.

βόαιος, ἰα, ιον, the same.

βοή, ἥς, ἡ, a crying out, a shout, a clamor.

BOΩ

βοήδαι, ὦ, f. ἦσω, p. βεβόηκα, (βοή, cry, and δαι, to run,) to aid, to help, assist, succor.

βοηδός, ὦν, ἰ, ἡ, and βοηθός, poet. an aid, a helper or auxiliary.

Βωωτία, ας, ἡ, the name of a country, Boeotia.

Βωώτης, ὦν, ἰ, a Boeotian.

Βωώτις, ἰδης, ἡ, Boeotian, a Boeotian woman.

βορέας, and Ion. βορῆς, ου, ἰ, the north wind, the north, Boreas.

βόριος, and Ion. βορήϊος, ου, ἰ, ἡ, of or belonging to the north, northerly.

βόσκα, βίω, βοσκία, f. βίσω, βάσω, βοσκήσω, p. βίβωκα, βίβωκα, βεβόσκηκα, to feed, give food.

βόστρυχος, ου, ἰ, and βόστρυξ, χος, ἰ, a lock of curled hair, a curl.

Βουβάστις, ις, ἡ, the name of a city in Egypt, Bubastis.

Βουβαστίνης, ου, ἰ, the name of an Egyptian district, Bubastites.

βουκαλίω, ὦ, f. ἦσω, p. πα, (βοῦς and κίλιν, food,) to feed oxen or herds.

βουκόλος, and Dor. βοκόλος, ου, ἰ, a herdsman.

βούλιμα, ἄτος, τό, (βουλεύω, to counsel,) design; consultation, resolve.

βουλεύομαι, to consult, pay regard to; contrive, plan, devise.

βουλευτήριον, ου, τό, a place of consultation, a council-chamber, a senate-house.

βουλευτής, ὦν, ἰ, a counsellor, a senator.

βουλευφόρος, ου, ἰ, ἡ, (βουλή, counsel, and φέρω, to bring,) a counsellor or giver of counsel.

βούλομαι, f. βουλήσομαι, to will, to be willing; to prefer, choose.

βοῦς, ὄς, ἰ, ἡ, an ox, bull, cow.

Βουσιρίτης, ου, ἰ, the name of an Egyptian district, Busirites.

βούτης, ου, ἰ, (βοῦς, an ox,) a keeper of oxen, a herdsman.

Βουτώς, ὄς, ους, ἡ, the name of a city, Bouto.

Βούτης, ου, Ion. ιω, ἰ, the name of a constellation near the great bear,

ΒΩΚ

Bootes, called also Arctophylax.

Βραγχίδαι, *ων, αι*, the name of a place, Branchidæ.

βραδύνω, *φ. βῆν, π. νῆκα*, (βραδύς, slow,) to delay, loiter, be slow.

βραδύς, *ῥα, ὅ, slow*; heavy.

Βρασιδᾶς, *ου, ὅ, a proper name*, Brasidas.

βραχίων, *ου, ὅ, the arm*.

βραχύ, a little while, shortly, a little.

βραχύς, *χιῶα, χύ, ἰος*, short; small; deficient; quick; *ἰν βραχυ*, in a short time.

βράμω, *φ. μῶν*, to roar, to rage, to chafe.

βρίφος, *ιος, τό*, an infant, a child.

βρίχομαι, to be wet.

βρίχω, *φ. ξω, π. χα*, to moisten, to wet, to water.

Βριάριος, *ου, ὅ, the hundred-handed giant*, Briareus.

Βριάριων, *acc. sing. of Βριάριος, ω, ὅ, Att. for Βριάριος*.

βρίδω, *φ. σω, π. πα*, to be heavy, be loaded, be weighed down:

Βρόμιος, *ου, ὅ, a name of Bacchus*.

βρόμιος, *ῖα, ἰος*, roaring, raging.

βροντή, *ης, ὅ, thunder*.

βροτήσιος, *ου, ὅ, ἡ, (βροτός, mortal,) mortal, human*.

βρύω, *φ. σω, π. βίβρυκα*, to flow, gush; send forth; bud, sprout.

βρώμα, *ατος, τό, (βρώσκω, to eat,) food, victuals*.

βρώσις, *ιος, ιως, and ἰος, ἡ, (βρώσκω, to eat,) food, meat*.

Βυζάντιον, *ου, τό, the name of a city*, Byzantium.

βυρσοδιψία, *ῶ, φ. ἦσω, (βύρσα, hide, and δίψω, to curry,) to be a tanner, to tan leather*.

βυρσοδιψης, *ου, ὅ, (βύρσα and δίψω, to curry,) a leather-dresser, a tanner, a currier*.

βυρσοδομιών, *φ. ὤσω, (βυρσίς, Ion. for βυδής, a bottom, and δομιών, for δομιώ, to build,) to meditate, or revolve profoundly, to form some deep plan, to project, contrive*.

βουκολιαστάς, *ῶ, ὅ, Dor. for βουκολιαστής, ὤ, ὅ, (βούς, an ox, κόλον, food,*

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and ἔδω, to sing,) a singer of pastoral songs.

βουκολικός, *ἡ, ὅν, Dor. for βουκολίπης, ἡ, ὅν, of or belonging to a shepherd or herdsman, pastoral*.

βουκόλος, *ω, Dor. for βουκέλος, ὤ, ὅ, (βούς, an ox, and κόλον, food,) a herdsman*.

βωμός, *ὤ, ὅ, a basis; an altar, a temple*.

Γ.

Γαδάτας, *ου, ὅ, a proper name*, Gadatas.

Γαδίρα, *ων, τά, the name of a place*, Gadiræ, Cadiz.

γαί, *for γαῖα, ας, and poet. γαῖν, ης, ἡ, the earth, land, or ground*.

γαίεσχε, and γαίεσχε, *ου, ὅ, ἡ, (γαῖα and ἔχω, to contain,) encompassing and bounding the earth; governing, ruling, or possessing the earth*.

γάλα, *ατος, as if from γάλαξ, τό, milk*.

γάλαθνης, *ἡ, ὅν, (γάλα, milk,) not weaned, young, tender, infantine, suckling*.

Γαλάτεια, *ας, ἡ, a proper name*, Galatea.

Γαλάτης, *ος, ὅ, a Galatian*.

γαλήνη, *ης, ἡ, a calm, tranquillity*.

γαλήνιος, *ου, and γαληνός, ὤ, ὅ, ἡ, (γαλήνη, calmness,) calm, tranquil, serene*.

γάμιον, *ῶ, and γάμω, φ. ἦσω, ἰσω, or -αμῶ, π. γηγάμνηκα, and -εκα, to take a wife, to marry*.

γάμος, *ου, ὅ, and Ion. gen. γάμοιο, (γάμω, to marry,) marriage, wedding; or οἱ γάμοι, ων, nuptials, a wedding*.

Γανυμήδης, *ιος, ὅ, a proper name*, Ganymede.

γά, *for, therefore, wherefore, truly, verily, surely, indeed*.

γαστήρ, *τίρος, by sync. -τέρος, ἡ, the obsolete gen. γαστήρος, dat. pl. γαστήροι, the belly, the stomach; a glutton; the womb*.

ΓΕΝ

γάλαξ, ὤ, ἰ, (γάλα, milk,) a milk-pail, water-bucket.

γῆ, Dor. γά, indeed, truly.

γίγνηται, perf. ind. act. by sync. for γιγνῆται, and thence γιγνῆς, perf. part. act. gay, merry, glad; from γένειν, f. ἔσθω, p. ἔσθω, to rejoice.

γίγνομαι, 2. p. ind. from γίνομαι.

γίγναι, 2. p. ind. with present signification, part. γιγνώσκων, with signification of imperfect; the other forms as if from a present γιγνώσκω, or γιγνώσκω, to shout, to scream, to cry aloud.

γιγνώσκω, ὤ, f. ἔσθω, p. ἔσθω, to bawl out loudly, vociferate, shout.

γείτον, οὐκ, ἰ, ἰ, a neighbour.

Γέλα, ας, ἰ, the name of a city, Gela.

γίλας, f. ἄσθω, and 1. f. mid. ἄσθωμαι, p. γιγίλαμαι, to laugh, to be merry.

γελῶσα, τά, laughable or ridiculous things.

γελῶς, οἷα, ὤν, facetious, merry; ridiculous.

γέλως, ὤν, ἰ, (γίλας, to laugh,) laughter, mirth; matter of ridicule.

γενεά, ὤ, and Ion. γενεή, ὤ, ἰ, (γίνομαι, to be born,) birth, parentage; stock, race, lineage.

γενεαλογία, ὤ, f. ἔσθω, p. γιγνεαλόγηται, (γενεά, birth, and λόγος, to mention,) to trace a descent or pedigree, to trace a lineage.

γενήφω, dat. sing. Ion. φων being added by Paragoge, from γενεά, Ion. for γενεά.

γενήφω, ὤ, Ion. for γιγνεαλόγηται, ὤ, γένειν, ου, τό, the chin, the beard.

γένεσις, ὤ, ἰ, (γίνομαι, to be,) origin, creation, generation.

γενεάδης, ου, ἰ, noble, of a noble race.

γενναῖος, αἷα, αἰών, (γεννάω, to produce,) noble, generous.

γενναῖος, adv. nobly, gallantly.

γεννάω, f. ἔσθω, p. γιγνίσκω, to generate, beget; to bring forth.

γίνος, ὤ, τό, a race, stock, kind, a family, tribe, kindred, nation.

γίνο, 3. sing. 2. a. ind. m. poet. for

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γίνομαι, from γίνομαι, 2. a. ind. mid. of γίνομαι, or γίνομαι, to be.

γίαιρα, f. ἀρῶ, (γίαις, a gift,) to honor by a gift or reward, to show respect.

γίαιρις, by sync. for γίαιρις, compar. γίαιρις, by sync. for γίαιρις, superl. from γίαις, of or belonging to old age, an old man.

Γεράνια, ας, ἰ, the name of a town, Geranea.

γίαις, ου, ἰ, a crane.

γίαις, ἄσθω, and, striking out τ, ας, contract. ας, τό, a prize, reward, gift, honor.

γίαις, ου, τό, a Persian shield, made of woven twigs.

γίαις, ὤν, ἰ, old, an old man.

Γίται, ου, ἰ, the name of a people, the Getæ.

γίφυς, ὤ, f. ἔσθω, p. ἔσθω, (γίφυς, a bridge,) to connect by a bridge, to build a bridge over.

γίφυς, ας, ἰ, (γῆ and ἔργον, work,) agriculture, husbandry.

γίφυς, ὤ, ἰ, (γῆ, earth, and ἔργον, work,) a husbandman, vine-dresser, farmer.

γῆ, gen. γῆς, ἰ, the earth, land, ground; a tract, region.

γηνῆς, ὤ, ἰ, ἰ, (γῆ, the earth, and γίαις, race,) earth-born, a son of the earth, native.

γῆμαι, 1. a. inf. act. γῆμαι, part. 1. a. act. γῆμαι, Ion. and poet. from 1. a. ind. act. ἰγναι, ας, ἰ, from the absol. verb γαίω, f. γαίω, p. -ῆται, to take a wife.

γῆται, τό, gen. sing. ἄσθω, by dropping τ, ας, contr. ας, dat. γῆται, by dropping τ, αἰ, contr. ας, old age.

γῆται, f. ἔσθω, p. γιγῆται, (γῆται, old age,) to grow or be old, to decay with age.

γῆται, ου, or ὤ, ἰ, a voice, a sound.

γινώσκω, or γιγνώσκω, to know, understand; acknowledge; think, judge, perceive, feel.

γῆται, ου, τό, (γάλα, milk,) milk.

ION

γλαυκός, ἡ, ὅν, light blue, sea-green, sky-colored, azure.

Γλαύκων, *ωνος*, ἰ, a proper name, Glaucōn.

γλαυκῶπις, ἴδης, ἡ, and γλαυκῶπης, *ου*, ἰ, (γλαυκός, blue, and ὤψ, eye,) having gray or blue eyes; bright-eyed.

γλαῦρός, ῥά, ῥόν, hollow, deep; elegant, handsome.

γλήνη, *ης*, ἡ, the pupil of the eye, the eye.

Γλοῦς, *ου*, ἰ, a proper name, Glous.

γλυκαίνω, *φ. ανῶ*, (γλυκός, sweet,) to sweeten, make sweet; become sweet.

γλυκύς, ῥά, ῥόν, (γλυκύς, sweet,) sweet.

γλυκύς, *ια*, ὅ, sweet, pleasant, agreeable.

γλύφίς, ἴδης, ἡ, the notch of an arrow, which receives the bowstring; the arrow itself.

γναφίον, (γναφίος, a fuller,) to be a fuller.

γνήσιος, *ια*, *ιον*, or γνήσιος, *ου*, ἰ, ἡ, (γίνομαι, to be born,) lawfully begotten, legitimate; genuine, true, natural.

γνήσιος, *αδν*, legitimately, genuinely, naturally, really.

γνώμη, *ης*, ἡ, an opinion; judgment, thought.

γνωρίζω, *ου*, ἰ, ἡ, (γινώσκω, to know,) known; belonging to the upper classes; distinguished, notable.

γνωρίσμα, ἄτις, τό, (γνωρίζω, to know,) a sign, token, mark, evidence.

γνωστός, ἡ, ὅν, (γινώσκω, to know,) known.

γῶν, ᾤ, *φ. ἦσω*, to sigh, groan, weep, bewail, deplore.

γυρός, ᾤ, ὅν, sad.

γύης, *ντος*, ἰ, a conjuror, an enchanter, a juggler, a cheat.

γυγίαια, *ας*, ἡ, (γύης, a juggler,) juggling, imposture.

γυγιάνω, *φ. εἴσω*, *φ. ιναῖ*, (γύης, a juggler,) to enchant, bewitch, fascinate, cheat.

γύος, *ου*, ἰ, (γίνομαι, to be born,) offspring; generation.

ITA

γόνυ, τό, the knee.

γός, *ου*, ἰ, grief, sorrow; mourning.

Γοργίας, *ου*, ἰ, a proper name, Gorgias.

γοργός, ἡ, ὅν, swift, active, brisk; terrible.

Γοργών, *ωνος*, ἡ, and Γοργώ, *ου*, *contr. ους*, a spectral monster that inspired deadly fear; a monster with a frightful head; a Gorgon; in the plural, Γοργόνες, the Gorgons, the three daughters of Phorcys and Ceto, namely, Euryale, Stheino, and Medusa, the last of whom was the most terrible of all; her head, with serpent-hair, was placed on the Aegis and helm of Minerva, and had the power of changing into stone; she was called especially the Gorgon.

γοργῶπις, (Γοργών, Gorgon, and ὤψ, face,) Gorgon-faced, fearful.

γοῦν, for γ' οὖν, (γί and οὖν,) therefore, then, indeed, truly, at least, even.

γούναθ', for γούνατα, *acc. pl. γούνασι*, *dat. pl. of γόνυ*, *gen. γούνατος*.

γραιά, *ας*, ἡ, an old woman.

γραιός, *ας*, *ον*, old.

γραμματιών, *φ. εἴσω*, (γράμμα, a letter,) to be a secretary.

Γρανικός, *ου*, ἰ, the name of a river, Granicus.

γραιῦς, γραιός, ἡ, an old woman.

γραῖφύς, *ιως*, ἰ, (γραφή, a writing,) a writer; a painter.

γραφή, *ης*, ἡ, (γράφω, to write,) a writing, a painting or picture; a mandate.

γρηγορίω, ᾤ, *φ. ἦσω*, *φ. ιγενγένηκα*, (ιγίρω, to rouse up,) to watch, to be awake, to be watchful.

γρό, or γρεῦ, the grunt of a hog; also the muttering of one who is vexed or cross and refuses an answer.

γρούψ, *υπός*, ἰ, a griffin, or gryphon, a fabled bird.

Γύγης, *ου*, and *Ion. ιω*, ἰ, a proper name, Gyges.

Γύλισκος, *ου*, ἰ, a proper name, Gy-

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liprus.
γυμνάσιον, f. ἄσω, p. γυμνάσιον;
 (*γυμνός*, naked,) to exercise.
γυμνασιάρχης, ὤ, f. ἡσω, p. αα,
 (*γυμνάσιον*, a gymnasium, and *ἀρχή*,
 rule,) to preside over the public
 exercises, to be master of the gym-
 nasium.
γυμνάσιον, ου, τό, (γυμνός, naked,)
 exercise; also a place where they
 exercised naked.
γυμνός, ἦτος, ὅρ γυμνότης, ου, ἰ, (γυμ-
νός, naked,) a light-armed soldier.
γυμνός, ἡ, ὅν, naked.
γυναικίως, ἰα, ἰον, (γυνή, a woman,)
 of or belonging to women, woman-
 ish.
γυνή, ἡ, gen. sing. γυναικής, a woman,
 a wife.
γύψ, γύπης, ἰ, a vulture.
Γαβρύας, ου, ἰ, a proper name, Go-
bryas.
γωνία, ας, ἡ, a corner; an angle.
γωνίον, Ion. for γωνία, a corner.

Δ.

δαίω, for δαίω, hence δαίω, 2. sing.
subj. pres. act.
δαίω, ὤ, f. ἡσω, p. δίδωκεν, to learn,
 to know; to teach, to be taught.
δάζομαι, 1. f. m. ἀσσομαι, p. παρ-
-ασμαι, (δαίω, to divide,) to divide,
 to tear, to cut in pieces.
δαί, for δι, but, then, therefore.
δαίδαλος, ἰα, ἰον, or -λος, ου, ἰ, ἡ,
 (*Δαίδαλος*, Dædalus, the name of a
 famous artist,) well made, ingenious,
 skilfully wrought.
Δαίδαλος, a proper name, Dædalus.
Δαίμων, ους, ἰ, ἡ, God; a hero; a
 genius or spirit; good or bad for-
 tune; destiny.
δαίνυμαι, (δαίω, to divide,) to feast, to
 banquet, to revel.
δαίνυμι, (δαίω, to divide,) to give a
 feast, distribute food.
δαιτυμών, ἰνος, ἰ, (δαίνυμι, to feast,)
 a guest at a feast; one who prepares
 an entertainment.

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δαίω, or δαίω, to divide.
δάνω, to bite, sting.
δάκρυ, υς, τό, a tear.
δακρυχίαν, (δάκρυ, a tear, and χίω, to
shed,) shedding tears, weeping, *pres.*
part. of δακρυχίω, ὤ, f. ἰύσω, to
 shed tears, to weep, to bewail.
δακρῶν, f. ὕω, p. υνα, (δάκρυ, a tear,)
 to weep, shed tears.
δακτύλιος, ου, ἰ, (δάκτυλος, the finger,)
 a little ring, a ring for the finger.
δάκτυλος, ου, ἰ, a finger.
Δαμάραιος, ου, ἰ, a proper name,
Dameratus.
δαμάω, f. ἄσω, p. αα, to tame, sub-
 due; afflict, harass; kill.
Δαμοξίνος, ου, ἰ, the name of a man,
Damoxenus.
Δάμων, ους, ἰ, a man's name, Da-
mon.
Δανᾶ, ης, ἡ, the name of a woman,
Danaë.
Δαναός, οῦ, ἰ, a proper name, Danaus.
δανίζω, f. σω, and Att. δανίσω, p.
διδάνικα, (δάνος, a gift,) to lend, to
 lend on interest.
δαπάνω, ὤ, f. ἡσω, p. διδανήκα,
(δάπανη, expense,) to consume,
 waste, spend.
δάπην, ης, ἡ, expense, cost, charge.
δάπιδον, ου, τό, (δά and ἰδον, ground,)
 a pavement, floor, ground.
δαριεύς, οῦ, ἰ, a daric, a golden coin of
Persia, so called from Darius, the
king of Persia.
Δαριεύς, ου, a proper name, Da-
riæus.
Δαρίος, ου, ἰ, a proper name, Darius.
δῆς, δαδός, ἡ, (δαίω, to burn,) a torch,
 firebrand.
δασμός, οῦ, ἰ, (δαίω, to divide,) a
 division, portion; a tribute.
δασμοφόρος, ου, ἰ, ἡ, (δασμός and φέρω,
 to bring,) paying tribute, tributary.
δασυμᾶλλος, ου, ἰ, ἡ, (δάσους, thick,
 and μάλλος, a fleece,) having a
 thick fleece, thick-fleeced.
δάσος, ἰος, δασύα, ἰας, δασύ, ἰος, thick,
 rough.
δάφνη, ης, ἡ, the laurel or bay tree.

ΔΕΛ

δ', or δι, conj. but, yet, nevertheless.
 δῆσις, ιως, ἡ, (δέσμαι, to entreat,) a praying or entreating, a request.
 δεῖ, it behoves, it is necessary, one must; there is need or want.
 δίδω, f. δίδω, p. δίδωμαι, to fear, be afraid, tremble.
 δεικνῶν, ου, τό, (δείκνυμι, to show,) an image, an effigy, a statue, a representation.
 δεικνῶμι or δεικνύω, f. δείξω, p. δίδω-
 χω, to show, exhibit, manifest, declare, prove; point out.
 δειλη, ης, ἡ, the afternoon, evening.
 δουλια, ας, ἡ, timidity, cowardice.
 δουλιάω, ῶ, f. ἄσω, p. διδουλιάω, (δουλός, fearful,) to fear, to fly, to shrink from danger.
 δουλός, ἡ, ὅν, (δίδω, to fear,) fearful, cowardly; unhappy.
 δῦμα, ἄτος, τό, and δειμός, οὔ, ὅ, (δεῖω, to fear,) fear, terror, dread, fright.
 δειμαίνω, f. αὐῶ, p. γκα, (δῦμα, fear,) to fear, be afraid.
 δεῖν, pres. inf. from δεῖ, it behoves, it is necessary.
 δινοσάζω, ῶ, f. ἤσω, (δινός and πάζω, from πάσχω, to suffer,) to be sorely vexed or troubled, to take it hard.
 δινός, ἡ, ὅν, (δῖος, fear, or δεῖω, to fear,) terrible, dreadful, powerful, able.
 διωνίω, f. ἤσω, p. διδίωνηκα, (δεῖω, supper,) to sup.
 δεῖπνον, ου, τό, a supper.
 διπνοποιέωμαι, οὔμαι, 1. f. m. ἡσμαι, (ποιέω, to make, and δεῖπνον, supper,) to prepare a supper or meal; to sup.
 Δελιῖα, ας, ἡ, the name of a place, Declea.
 δίνωμαι, Ion. for δίχωμαι, to take, to receive.
 Δέλτα, delta, the fourth letter of the Greek alphabet; the Delta, a part of Egypt.
 δελφιν, or δελφίς, ιως, ὅ; in pl. δελφίνες, a dolphin.
 Δελφοί, ὦν, οἱ, Delphi, a city of Greece.

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δέμας, τό, (δέμα, to build,) indecl. the body, the build or make.
 δέμνω, ου, τό, (δέμα, to construct,) a bed or couch.
 δέμα, 1. a. ind. act. ἔδημα, part. 1. a. act. δέμας, 2. p. ind. δέδομα, perf. ind. act. δέδομηκα, 1. a. ind. mid. ἔδωμαι, to build, construct.
 δένδρεϊς, ἡσσω, ἤν, (δένδρον, a tree,) woody, full of groves or woods, abounding in trees.
 δένδρον, ου, τό, and δένδρεος, ιως, τό, a tree, a root or stalk.
 δεξιόμαι, οὔμαι, f. ἄσμαι, p. ὠμαι, (δεξιά, the right hand,) to join right hands, to take by the right hand, to welcome.
 δεξιός, ὅ, ὅν, right, of the right side.
 δέσμαι, and δέσμαι, obsol. to ask, pray, to entreat; also to want, to have need.
 δέον, ἄτος, τό, (δεῖ, it behoves,) becoming, just, fit; also wanting.
 δῖος, ιως, τό, and poet. δῖος, ιως, τό, (δεῖω, to fear,) fear.
 δῖσας, ἄτος, and πος, τό, a cup, a bowl, a goblet.
 δέμα, gen. ἄτος, dat. αρι, τό, (δέμας, hide,) leather.
 δεμός, οὔ, ὅ, (δέω, to bind,) a bond, a chain, a tie, a string, a ligament.
 δεσπότης, ου, ὅ, a lord, a master.
 δεσποτίνος, ἡ, ὅν, (δεσπότης, a master,) belonging to a master, despotic.
 δεῖρα, adv. hither, to this place; come hither.
 δεύτερος, ἑα, ιρον, the second, the next; posterior, inferior.
 δῖω, f. δῖω, p. δῖωμαι, to wet, to water, to moisten.
 δίχωμαι, 1. f. mid. δέχομαι, p. πας. διδύχωμαι, ἑα, πται, to take, to receive, to accept.
 δῖω, f. δῖω or δῖω, p. δῖω or δῖω, to tie, to bind; to throw into chains.
 δῖω, f. δῖω, formed from δῖω, obsol., to have need; to want, to lack.
 δῆ, indeed, really, truly; moreover; but; therefore, wherefore, at length.

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δολοῦν, *adv.* to wit, that is to say, doubtless.

δολοῦν, truly, indeed, namely, that is to say, certainly.

δῆλος, *n.* *or*, manifest, evident, known.

δηλῶν, *ᾧ, f.* ὡς, *p.* διδήλων, (*δῆλος*, plain,) to declare, to manifest, to make known.

δημαγωγός, *ᾧ, ἰ.* (δῆμος, the people, and ἄγω, to lead,) a leader of the people, a popular leader, a demagogue.

Δημήτης, *ιος, or -της, ἡ*, Ceres, the goddess of fruits.

δῆμος, *ἰα, ιον, or ὅς, ου, ἡ, ἡ.* (δῆμος, the people,) of or belonging to the people, public, plebeian.

δῆμιος, *ου, ἡ*, a licitor, an executioner.

δημοεργίαν, *ᾧ, f.* ἥσω, *p.* ἡκα, (δῆμος, people, and ἔργον, work,) to be an artificer; to make, to build, to fabricate.

δημοκρατία, and -ία, *ας, ἡ*, (δῆμος, the people, and κρατία, to rule or reign,) sovereignty of the people, popular government; a democracy.

δῆμος, *ου, ἡ*, the people.

δμηός, *ου, ἡ*, fatness.

Δημοσθένης, *ιος, ἡ*, a proper name, Demosthenes.

δημοσίᾳ, *adv.* publicly.

δημόσιον, *ου, τό*, a treasury, a prison.

δημόσιος, *ἰα, ιον*, (δῆμος, the people,) public, common.

δημόσιος, *ου, ἡ*, (δῆμος, the people,) a common person, one of the people.

δημονίαις, *ἡ, ἐν*, (δῆμος, the people,) of or belonging to the people, plebeian; popular.

δηῖον, *ᾧ, f.* ὡς, (*δηῖς*, a battle, which is from δαῖν, to burn,) to ravage, lay waste.

δήποτε, *adv.* at length, sometimes, ever, once, in time past.

δήπου, δήπουθεν, truly, certainly, forsooth, doubtless, indeed.

δήτε, *adv.* therefore, truly, at length, indeed.

διά, *prep.* governing the genitive and the accusative; with the genitive,

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by, through, by means of; with the accusative, for, on account of, by reason of, through.

διαβαίνειν, (*διά* and βαίνειν, to go,) to pass through or over; to cross over.

διαβάλλω, *f.* βαλῶ, *p.* βέβληκα, *2.* *a. ind. act.* διίσταω, (*διά* and βάλλω, to cast,) to dart or pierce through; to cross over; to carry over; to slander; to accuse.

διάβασις, *ιος, ἡ*, (*διά* and βαίνειν, to go,) a passage, a passing over.

διαβατός, *ον*, (*διά* and βαίνειν, to go,) passable, capable of being passed over.

διαβολή, *ῆς, ἡ*, (*διαβάλλω*, to slander,) slander, calumny.

διαβουκολία, *ᾧ, f.* ἥσω, (*διά* and βουκολία, to feed cattle, metaphorically, to deceive,) to cheat, to deceive with vain hopes, to overreach.

διαγγέλλω, *f.* ἐλῶ, *p.* διήγγελα, (*διά* and ἀγγέλλω, to bring tidings,) to tell, declare, give notice, publish abroad.

διαγελᾶν, *ᾧ, f.* ὡς, *p.* ἡκα, (*διά* and γελᾶν, to laugh,) to deride, to laugh at.

διαγίνομαι, (*διά* and γίνομαι, to be,) to intervene, to elapse, to pass; to last, to continue.

διαγινώσκω, (*διά* and γινώσκω, to know,) to know accurately; to discuss, examine; distinguish.

διᾶγω, *f.* διᾶξω, *p.* διήχα, (*διά* and ἄγω, to lead,) to lead or carry over, lead away, withdraw; transport; to pass or lead one's life.

διαδίννυμι, *f.* ξω, (*διά* and δίννυμι, to show,) to exhibit among other things, to show through.

διαδίων, *f.* ἥσω, *p.* ἡκα, (*διά* and δίων, to tie,) to crown, to encircle, to bind round.

διαδήμα, ἄτος, *τό*, (*διά* and δίων, to bind,) a diadem.

διαδιδράσκω, *f.* ἥσω, *p.* ἡκα, (*διά* and διδράσκω, to run,) to run away, to flee from.

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διδῶμι, (διά and δίδωμι, to give,) to give from hand to hand, to deliver; to divide, to distribute.

διάδοχος, ου, ὅ, ἡ, (διά and δίχομαι, to receive,) a successor.

διαφρεῖω, ὦ, f. ἥσω, (διά and φρεῖω, to rumor,) to spread a report.

διαφύπτω, f. ὑψω, (διά and φεύπτω, to break,) to break in pieces; to corrupt.

διαίρειν, αἰ, f. ἥσω, p. διήρηκα, (διά and αἶρειν, to take,) to take apart, to divide, distribute; distinguish.

δίαιτα, ης, ἡ, a way of life, manner of living; diet.

διαιτέομαι, -ώμαι, 1. f. m. ἥσομαι, (δίαιτα, way of life,) to pass one's life, to live or dwell in a certain place.

διάκειμαι, (διά and κίμαι, to lie,) to be in a state or condition; to be affected or disposed.

διακελεύομαι, 1. f. m. ἐύσομαι, p. παρ. ευμαι, (διά and κελεύω, to order,) to exhort, to admonish.

διακελευσμός, ου, ὅ, (διά and κελεύω, to order,) exhortation, encouragement.

διακινδυνεύω, f. εὔσω, (διά and κινδυνεύω, danger,) to be in danger, run a risk, expose one's self to danger, to venture.

διακίπτω, f. ψω, (διά and κίπτω, to steal,) to remove or convey away by stealth, to withdraw.

διακονία, ᾧ, f. ἥσω, (διά and κονία, to make haste,) to minister to, to serve, to wait upon.

διακονεῖν, ου, ὅ or ἡ, (διά and κονία, to make haste,) a minister, attendant, or servant.

διακόπτω, f. ψω, p. φασ, (διά and κόπτω, to cut,) to cut off, cut asunder, separate.

διακόσιοι, αι, α, (διά or δις, twice, and εκατόν, a hundred,) two hundred.

διακρίνω, f. γινώ, p. διακρίνω, (διά and κρίνω, to judge,) to judge between, to discern, distinguish, discriminate; to judge.

διακυμαίνω, f. ᾄω, (διά and κύμα, a

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wave,) to raise or make turbulent the waves of the sea, to lash the waves into fury.

διαλαγχάνω, 1. f. m. λήξομαι, 2. a. ind. δίλαχον, (διά and λαγχάνω, to obtain by lot,) to cast or draw lots, to divide by lot.

διαλαμβάνω, (διά and λαμβάνω, to take,) to take or receive severally or separately; seize or surprise; divide.

διαλανθάνω, f. λήσω, (διά and λανθάνω, to lie hid,) to be hidden or concealed, to escape observation.

διαλίγομαι, (διά and λίγω, to say,) to discourse, to talk together; to dispute, to reason.

διαλλάγη, ης, ἡ, (διά and ἀλλάσσω, to change,) difference; reconciliation.

διαλλάσσω, and All. -ττω, f. διαλλάξω, p. διήλλαχα, (διά and ἀλλάσσω, to change,) to reconcile; to change, exchange.

διαλύω, f. ὑσω, p. διαλύωκα, (διά and λύω, to loose,) to dissolve, to dissipate, to scatter.

διαμάχομαι, (διά and μάχομαι, to fight,) to fight or contend or dispute earnestly; to resist or oppose, to strive against; to fight it out.

διαμελίσσιν, adv. (διά and μέλος, a member,) by parts or pieces, piecemeal, limb by limb.

διαμετρέω, ᾧ, f. ἥσω, p. διαμετρέηκα, (διά and μέτρον, measure,) to measure, to measure out.

διανοίμαι, οὔμαι, 1. f. m. ἥσομαι, (διά and νόω, to think,) to think through, to reason, to consider, to ponder, to think over; to design.

διανοή, αι, ἡ, (διά and νόω, to think,) thought; reasoning; the mind; opinion; purpose.

διανομή, ης, ἡ, (διανίω, to distribute,) a distribution, division.

διαπίμπω, f. ψω, (διά and πίμπω, to send,) to transmit, to send over, to send away, to send about.

διαπράω, ᾧ, f. ἄσω, and ἥσω, p. διαπρίρακα, (διά and πρίραω, to pass

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over,) to pass, to go or pass through, to cross over, to carry over.

διαπίρθω, *f. πίρσω*, (διά and πίρθω, to destroy,) to lay waste, ravage utterly.

διαπνύμι, *f. ξω*, (διά and πνύμι, to fasten,) to fix through, fasten; to construct.

διαπλίσω, *f. πλίσω*, *p. διαπίπλισκα*, (διά and πλίσω, to sail,) to sail over or across, to sail through or to.

διάπλους, and διάπλους, *ου, ἰ*, (διά and πλίσω, to sail,) passage over, a voyage.

διαπονέω, *ᾱ*, and διαπονέομαι, *οὔμαι, f. ἴσω*, or *ἥσω*, 1. *f. m. ἵσσομαι, ἥσσομαι*, (διά and πονέω, to labor,) to labor, to elaborate, to work through; improve, train; to take pains.

διαπορεύομαι, 1. *f. m. ὑσσομαι*, (διά and πέρω, a passage,) to go or pass by or through.

διαπράσσω, *Alt. -άττω, f. ξω*, (διά and πράσσω or πράττω, to do,) to work out, to effect, finish, accomplish, do; to obtain.

διαπυκνύω, *f. ὑσώ*, (διά and πυκνός, a pugilist,) to fight as a pugilist, to combat or struggle.

διαρκέω, *ᾱ, f. ἴσω, p. εω*, (διά and ἀρκέω, to be sufficient,) to be equal to; to be sufficient.

διαρπάζω, *f. ἄσω* or *ἄξω, p. διήρπακα* or *-αχα*, (διά and ἀρπάζω, to snatch,) to spoil, plunder, seize.

διαρρίνω, *ᾱ, f. ὑσώ*, (διά and ρίνω, to flow,) to flow through; to dissolve, to melt away, to slip away.

διαρρήδην, *adv.* in precise terms, plainly, expressly.

διασημαίνω, *f. ἄνω*, (διά and σήμα, a sign,) to give a sign, to indicate.

διασπιδάω, or *ἄξω, f. ἄσω*, (διά and σπιδάω or -ἄξω, to scatter,) to disperse, scatter, spread abroad.

διασκοπία, (διά and σκοπία, to look,) to look around, to look through.

διασπάω, *ᾱ, f. ἄσω, p. δίστανα*, (διά and σπάω, to draw,) to pull or pluck asunder; to separate; to distract.

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διασπείρω, *f. διασπείρω, p. δίστανα*, (διά and σπείρω, to sow,) to disperse, to scatter.

διαστρώννυμι, *-νύω, f. στρώσω, p. ἵστρωκα*, (διά and στρώννυμι, -ύω, to strew,) to spread with carpets or coverlets, to cover.

διασφῆγῆ, *ης, ἡ*, (διά and σφάττω, to cut,) a gash; an opening.

διασώζω, *f. σω, p. διασίσωνα*, (διά and σώζω, to save,) to save, preserve, keep safe, to bring out safely.

διατειχίζω, *f. ἴσω*, (διά and τεῖχος, a wall,) to wall up, to obstruct with a wall.

διατελίσω, *ᾱ, -ις, ὡς, ἔσθ. f. ἴσω, p. διατιτίλισκα*, (διά and τελίσω, to finish,) to continue, persevere, to remain.

διατίμνω, *f. μῶ*, (διά and τίμνω, to cut,) to split, cut open or apart, cut in pieces, separate.

διατρέβη, *ῆς, ἡ*, (διά and τρέβω, to wear,) a delay; a dwelling; an employment; course of life; a conference, conversation, a disputation.

διατρίβω, *f. ψω, p. διατρίτρεφα*, (διά and τρέβω, to wear,) to remain, spend the time.

διαφαίνω, *ανῶ*, (διά and φαίνω, to show,) to show forth, exhibit; shine out; appear or seem.

διάφερω, *f. διοίω*, (διά and φέρω, to carry,) to carry through or over or about; to excel, to differ.

διαφύγω, *f. ξω, p. πύθινωγα*, (διά and φύγω, to flee,) to shun, to fly, to run away, to escape, to disperse.

διαφθίρηνω, *f. διαφθίρηνω, p. διφθάρηκα*, (διά and φθίρηνω, to corrupt,) to corrupt utterly, spoil, destroy.

διαφέρει, *ᾱς, ἡ*, (διαφέρω, to differ,) a difference, diversity; contention, enmity.

διαφορεῖ, *ου, ἰ, ἡ*, (διαφέρω, to differ,) diverse, different; excellent.

διαφέρει, *adv.* with a difference, in a different manner, variously.

διαφύλλασσω, or *-ττω, f. ἄξω, p. αχα*,

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(*διά* and *φυλάσσω* or *-ττω*, to watch,) to preserve carefully, to keep, to guard.
διαχέω, *f. χέω* and *χύνω*, (*διά* and *χέω*, to pour,) to pour out, diffuse, disperse or dissipate.
διαψηφίζομαι, (*διά* and *ψῆφος*, a vote,) to decide.
διδάσκαλος, *ov, i*, (*διδάσκω*, to teach,) a master, an instructor, teacher.
διδάσκω, *f. διδάξω*, *p. διδύχα*, to teach, instruct, cause to learn.
διδύμους, *ov, i, h*, (*δύω*, two,) a twin; double; *δίδυμοι*, twins.
διεπλῶς, *contr. -ους*, *ov, i*, (*διά*, in, and *πλῶ*, to sail,) a passing through or out; a breaking through a hostile fleet, breaking the line.
διelaύνω, *f. λαύνω*, (*διά* and *ελαύνω*, to ride or drive,) to ride or pass through, to march through.
διέγωμι, (*διά*, *ιξ*, and *ἵμι*, to go,) to go through in relating or discussing.
διεξερχομαι, (*διά*, *ιξ*, and *ερχομαι*, to go,) to pass or go through, to pass over.
διερχομαι, (*διά* and *ερχομαι*, to go,) to go or pass through, pass over, go beyond.
δίχω, (*διά* and *ἔχω*, to hold,) to part, sever, divide, to hold apart; be distant or apart.
δίζημι, *-ημαι*, *-ιμαι*, (*δίζω*, to seek,) to seek, to inquire.
διηγίρομαι, *οὔμαι*, *l. f. m. διηγῆσομαι*, *p. pas. διήγημαι*, (*διά* and *ηγίρομαι*, to tell,) to relate fully, tell, recount, declare.
διήκω, *f. ἔω*, (*διά* and *ἔχω*, to go,) to pass or go through, to pervade; to extend or reach to.
διημεριών, *f. ἴσσω*, (*διά* and *ἡμέρα*, a day,) to spend the day.
δικάζω, *f. αἴσω*, *p. κα*, (*δίκη*, justice,) to judge, to go to law, bring to trial.
δικαίος, *αἰα*, *αιον*, (*δική*, justice,) just, righteous.
δικαιοσύνη, *ης*, *i*, justice, righteousness.
δικαιότης, *της*, *h*, (*δικαίος*, just,) justice, uprightness, integrity.

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δικαίω, *ᾧ. f. ὤσω*, *p. διδικαίωκα*, (*δικαίος*, just,) to declare just or righteous, to think just, to justify, to acquit.
δικαίως, *adv.* (*δικαίος*, just,) justly, with reason, rightly.
δικαστήριον, *ov, τό*, (*δικάζω*, to judge,) a court of law, a tribunal.
δικαστής, *ᾧ, i*, (*δικάζω*, to judge,) a judge, an avenger.
δίκη, *ης*, *h*, law, right, justice; a lawsuit, a cause; punishment.
δίκετος, *ov, i, h*, (*δίκη* and *κρείω*, to beat,) having two banks of oars.
δίω, *f. ἴσω*, *p. διδινηκα*, (*δίω*, a current,) to turn round, to whirl round, to move; to move or turn one's self about, to wander about.
διξίς, *h*, *όν*, double; *Ion.* for *δισσίς*, *h*, *όν*.
Διογενής, *ίος*, *i, h*, *voc. ὁ Διογενής*, (*Ζεύς*, *gen. Διός*, Jupiter, and *γενέμαι*, to be born,) born of or sprung from Jove; of noble birth or race.
Διογένης, *ίος*, *i*, a proper name, Diogenes.
Διοκλῆς, *ίος*, *i*, *contr. for Διοκλήτης*, a proper name, Diocles.
Διομήδης, *ίος*, *i*, the name of a man, Diomedes.
Διονύσιος, *ov, i*, a proper name, Dionysius.
Διόνυσος, *ov, i*, Dionysus, Bacchus.
διορίζω, *f. ἴσω*, *p. ινα*, (*διά* and *ἔρος*, boundary,) to draw a dividing line, to separate by bounds, to bound, to divide; to give a definition of, to define.
διός, *ἰα*, *ιον*, for *δίος*, sprung from Jove, divine, godlike.
Διόσκουροι, or *-οροι*, *ov, οι*, (*Διός*, of Jupiter, and *κούρος*, for *κόρος*, a young man,) the sons of Jupiter, that is, Castor and Pollux.
διπλάσιος, *ία*, *ιον*, and *διπλασίον*, *ος*, *h*, *h*, twice as great; double.
διπλός, *ᾧ, i*, double, twice as much.
διστός, *h*, *όν*, *Alt. διπτός*, and *Ion.* *διξίς*, double, two.
διφθίριος, *η*, *ον*, (*διφθίρα*, a skin,)

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made of skins.

διφρηλάτης, ου, ὁ, (διφρος, chariot, and ἑλκύνω, to drive,) a charioteer, driver.

δίψα, ης, ἡ, thirst, ardent desire.

διψάω, ᾤ, f. ἤσω, p. διδιψήσα, 1. a. ind. act. διδιψήσα, (δίψα, thirst,) to thirst; to be thirsty.

δίψος, ιος, ῥή, thirst.

διώδω, f. διώσω or διωθήσω, (διᾶ and ὠδῖω, to push,) to dispel, drive away, throw off, push off; press through.

διώκω, f. διώξω, p. διδιώχα, to drive away, banish, expel; follow, pursue; accuse.

διωρεῖ, ὄχος or ὄγος, ἡ, (διᾶ and ὀρύσσω, to dig,) a trench or ditch.

δμωή, ης, ἡ, (δαμάω, to subdue,) a maid-servant, a female slave.

δμωής, οῦ, ὁ, and δμῶς, -οῦς, ὁ, (δαμάω, to subdue, vanquish,) a servant, a slave.

δίψος, ου, ὁ, darkness, obscurity, shade.

δόγμα, ατος, τό, (δοκίω, to seem or think,) a tenet, a doctrine, a dogma, a resolve, a determination.

δοκίω, ᾤ, f. δόξω, rarely δοκήσω, p. δίδαχα and δεδόκηκα, to seem; think; judge, believe; be of opinion.

δοκίμος, ου, ὁ, ἡ, (δοκίω, to seem,) approved, tried; accepted, good.

δολιγός, ὧ, ὅν, (δόλος, deceit,) deceitful, treacherous, perfidious.

δόλιος, ἰα, ιον, (δόλος, fraud,) deceitful, crafty, cunning, treacherous.

δολίχωνλος, ου, ὁ, ἡ, (δόλιχος, long, and αῦλος, tube,) having a long tube or pipe; having a long or deep socket.

δολιχοῦδεις, or δολιχοῦδεις, ου, ὁ, ἡ, (δολιχός, long, and διερή, the neck,) having a long neck, long-necked.

δολοπλοκός, ου, ὁ, ἡ, (δόλος, fraud, and πλέκω, to weave,) plotting mischief, deceitful.

δόλος, ου, ὁ, deceit, fraud, artifice, treachery.

δόναξ, ατος, ὁ, (δονίω, to move,) a reed or cane.

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δονίω, ᾤ, f. ἤσω, to shake, agitate, move, toss.

δόξα, ης, ἡ, (δοκίω, to think,) an opinion, thought, judgment, belief; report, fame.

δοξάζω, f. ἄσω, p. διδοξακα, (δόξα, to think,) to praise, extol; believe, think.

δράκτιον, ου, ῥή, (δέρω a spear,) a little pike, a dart or javelin.

δέρπον, ου, ῥή, and δέρπος, ου, ὁ, a supper.

δέρω, ῥή, a spear, pike, lance.

δερνάλως, ου, ὁ, ἡ, (δέρω, a spear or pike, and ἀλίσκω, to take,) taken in war, captive.

δερύφορος, ᾤ, f. ἤσω, (δέρω, spear, and φέρω, to bear,) to carry a spear, to guard, to perform the office of life-guard.

δερύφορος, ου, ὁ, (δέρω, a spear, and φέρω, to bear,) a pikeman, a life-guardsmen.

δουλεία, ας, ἡ, (δούλος, a slave,) servitude, bondage.

δούλιμα, ατος, τό, (δουλιύω, to serve,) the business or service of a slave, servitude, a slavish creature.

δουλιύω, f. εὔσω, p. διδούλιυκα, (δούλος, a slave,) to be a slave, to serve, obey.

δούλη, ης, ἡ, a female servant or slave.

δουλικός, ὧ, ὅν, (δούλος, a slave,) servile, slavish.

δουλόω, ᾤ, f. ὠσω, p. διδούλωκα, (δούλος, a slave,) to reduce to slavery, enslave, subjugate.

δοῦσος, ου, ὁ, a sound or noise, a crash.

Δρακοντιδης, ου, ὁ, a proper name, Dracontides.

δράκων, οντος, ὁ, a dragon, a serpent.

δραπινεύω, f. εὔσω, p. ιυκα, (δραπίνης, a runaway,) to fly, run away, escape.

δραχμή, ης, ἡ, a drachm.

δράω, f. ἄσω, to do, act, perform, serve, wait upon.

δραμαῖος, αῖα, αῖον, (δρόμος, a course,) swift; quick; running.

δρομαίς, ἁδός, ῥή, ἡ, running, running

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about, swift, careering.

δρέμεις, ου, ἰ, a race, a course.

δρόσος, ου, ἡ, dew; moisture.

δρυμών, ὄνος, ἰ, (δρῦς, an oak,) a grove or forest of oaks.

δρῦς, ὕδης, ἡ, an oak.

δρύφακτος, and δρύφαπτος, ου, ἰ, a balustrade, a railing.

δυνάμεις, ιως, ἡ, power, force, energy, strength.

δυναστεία, ας, ἡ, (δύναμις, power,) power, authority, dominion, rule, magistracy.

δυνάτος, ἡ, ὅν, (δύναμαι, to be able,) strong, able; robust; skilful; possible.

δυνάσται, Ion. for δύνανται, 3. pl. pres. ind. mid. of δύναμαι, to be able.

δύνω, δύω, or rather δῦμι, to go in, to enter, to come into, to go down, or under, to set.

δύρομαι, to lament.

δυσανασχίτιν, ὦ, f. ἴσω, (δύς and ἀνίχνω, to endure,) to endure with impatience, to be uneasy under.

δυσάριστος, ου, ἰ, ἡ, (δύς and ἀρίστω, to please,) hard to be pleased, morose, sour, peevish.

δυσκλής, ιος, οὔς, ἰ, ἡ, (δύς and κλῆς, glory,) inglorious, of no renown, obscure.

δυσμάχος, ου, ἰ, ἡ, (δύς and μάχομαι, to fight,) hard to conquer or subdue.

δυσμνής, ιος, ἰ, ἡ, (δύς and μνῆς, disposition,) ill-affected, unfriendly, hostile.

δυσμῆνως, adv. (δύς and μῆνως, disposition,) maliciously, like an enemy.

δυσνῆς, οὔς, (δύς and νῆς; mind,) ill-disposed, evil minded.

δυσπῶρος, (δύς and πῶρος, passage,) difficult to pass, hard.

δυστηνός, ου, ἰ, ἡ, (δύς and στήνω, to groan,) unhappy, miserable.

δυστυχιστάτος, ου, ἰ, ἡ, (δύς and τύχη, fortune,) most miserable or wretched, superl. from δυστυχῆς, ιος, ἰ, ἡ, unhappy.

δυστυχίω, ὦ, f. ἴσω, p. ἤπα; (δύς and τύχη, fortune,) to be unhappy or

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unfortune; not to succeed.

δυστυχῆς, ιος, ἰ, ἡ, (δύς and τύχη, fortune,) unhappy, wretched, unfortunate, unlucky.

δυστυχία, ας, ἡ, (δυστυχίω, to be unfortunate,) misery, adversity, misfortune.

δυσφορίω, ὦ, f. ἴσω, p. ἤπα, (δύς and φέρω, to bear,) to carry with difficulty, to take ill; to be angry, to be displeased.

δύνω, f. δύω, p. διδύκα, to go in, to enter.

δωδικοπηχύς, ιος, ἰ, ἡ, (δύο, two, δίκω, ten, and πηχύς, a cubit,) twelve cubits.

δώδεκα, εἰ, αἰ, τό, (δύω, two, and δίκω, ten,) twelve.

δῶμα, ἄτος, τό, (δῖμα, to build,) a house, a chamber, an apartment.

δώρομαι, οὔμαι, f. m. ἴσμαι, p. πας. διδώρομαι, σαι, ται, 1. a. ind. m. ιδώρησάμην, and δώρω, ὦ, f. ἴσω, (δῶρον, gift,) to give, grant, bestow.

Δωριεύς, ιως, ἰ, the same as Δώριος, ἰα, ιον, poet. for Δωρικῆς, ἡ, ὅν, of or belonging to Doris, Doric, a Dorian. Δωρίς, ἰδος, ἡ, a country of Greece, Doris; also used as an adjective, a Dorian woman.

δῶρον, ου, τό, a gift, or present; an offering.

δωρινάζω, f. ἴσω, (δωτήν, a gift,) to collect and receive gifts.

δωτήν, ης, ἡ, (δίδωμι, to give,) a gift, a present.

Ε.

εἰάν, conj. if.

εἶς, ἄρες, τό, and contr. poet. ἦς, ἦρες, the spring.

εαυτοῦ, ἦς, οὔ, and by contraction αὐτοῦ, ἦς, οὔ, (εἰ, for οὔ, of himself, and αὐτός, he,) himself, herself, or itself.

εἰω, f. ἴσω, imperf. εἰαν, ων, -ας, ας, -αι, α, 1. a. εἰασα, 1. a. imperat.

εἶπον, ἄτω, part. 1. a. act. εἰσας,

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αυτοι, perf. act. δακναι, to suffer, permit, let; leave.
ιβδωμήκοντα, αἰ, αἱ, τὰ, (ἑπτὰ, seven,) seventy.
ιβδωμος, η, οι, (ἑπτὰ, seven,) the seventh.
ιγγλῦθω, f. ψω, (ἰν and γλῦθω or γλάθω, to carve,) to engrave upon, to carve in or on.
ιγγύαω, ᾤ, f. ἴσω, (ἰγγυος, a security,) to betroth, to promise.
ιγγύθιν, nigh at hand, hand to hand, near.
ιγγύς, adv. near or nigh.
ιγγυτάτω, ιγγύτατα, and ιγγυστα, adv. the nearest or next.
**Εγισταῖος, ου, ὁ, an Egestæan.*
**Εγίστα, ης, ἡ, the name of a place, Egesta.*
ιγκαθίστημι, f. στήσω, (ἰν, κατά, and ἵστημι, to raise or stand,) to place or put in; appoint or establish in; place between or interpose.
ιγκαλῖω, f. ἴσω or ἴσω, (ἰν and καλῖω, to call,) to summon into court; accuse, impeach, to find fault with.
ιγκᾶτα, ὦν, τὰ, the bowels, viscera, entrails.
ιγκαταλέγω, f. ξω, (ἰν, κατά, and ἵγω, to reckon,) to number among.
ιγκαυμα, ἄτος, τό, (ἰν and καίω, to burn,) a burn, a brand.
ιγκίφαλος, ου, ὁ, ἡ, (ἰν and κεφαλή, the head,) contained in the head.
ιγκίφαλος, ου, ὁ, (ἰν and κεφαλή, the head,) the brain, the marrow of the palm fruit.
ιγκλημα, ἄτος, τό, (ιγκαλῖω, to accuse, from ἰν and καλῖω, to call,) a charge, accusation, crimination.
ιγκλινω, f. γυν, (ἰν and κλινω, to bend,) to bend, incline to; to lean upon.
ιγκράτεια, ας, ἡ, (ἰν and κρατός, power,) continence, temperance.
ιγκράτης, ἰος, ὁ, ἡ, (ἰν and κρατός, power,) having power over; master of.
ιγκρυφίαις, ου, ὁ, (ἰν and κρύπτω, to hide,) a kind of cake, baked under

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the hot ashes.
ιγρηγορεύς, (2. perf. part. of ἰγρίσαι, to excite,) watchful, awake.
ιγχυρίδιον, ου, τό, (ἰν and χύειν, the hand,) a little book, a manual; a dagger.
ιγχιλις, ιως, ἡ, an eel.
ιγχιῖω, f. ἴσω, (ἰν and χίω, to pour,) to pour in.
ιγχυρίω, f. ἴσω, (ἰν and χυρίω, to move,) to allow, permit, give place, yield, admit.
ιγών, ἰμοῦ, ὅς. I, Att. ἰγών, Dor. ἰγών, and ἰγόννη, Eol. ἰγών, and ἰώγη.
ιδᾶφος, ιος, τό, (ἵζομαι, to sit,) the ground, floor; the bottom.
ιδύουσα, poet. for ἰδουσα or ἰδύουσα.
ιδμιναι, for ἰδῖμιναι, Dor. and poet. for ἰδιν, of ἴδω, to eat.
ιδμαί, for ἰδοῦμαι, as φάγομαι, for φαγούμαι, 2. f. m. of ἴδω, to eat.
ἴδω, f. ἴδομαι and ἰδοῦμαι, rarely ἰδίσω, p. ἰδῖδωκα, to eat, consume, gnaw.
ιδώδιμος, ου, ὁ, ἡ, (ἴδω, to eat,) eatable, to be eaten, fit for eating.
εικοσέτερος, the same as εἰκοσέτερος, (εἰκίσι, twenty, and ἔγω, to raise,) having twenty oars.
ἵζομαι, f. ἵσομαι, 2. f. ἰδοῦμαι, to sit, to sit down, be seated.
ἱθνος, ιος, τό, a nation, people.
ἱθος, ιος, τό, a custom, use, usage, manner.
ἰι, conj. if, though, since, seeing that, because, that.
ἰῶται, and ἰᾶται, poet. for ἵαται, and ἵαται, Ion. for ἵηται, and ἵηται, 3. p. ind. pres. of ἵμαι, to sit.
ἰι γα, if indeed.
ἰδομαι, and ἴδομαι, poet. p. ἰδῖδημαι, to be like, to become like.
ἰδος, ιος, τό, (ἰδον, I saw,) form, shape.
ἰδωλον, ου, τό, (ἰδος, a form,) an image, a representation.
ἰκάλω, f. ἴσω, (ἵκω, to be like,) to make like, imitate, liken; to conjecture, judge, suspect.

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- εἰκός, ὅτος, τό*, probable, likely.
εἰκοσῆρος, ου, ῆ, ἡ, (*εἰκοσι*, twenty, and *ἔρω*, to raise,) twenty-oared, or many-oared.
εἰκότως, adv. (*εἰκός, ὅτος*, likely,) with reason, justly, rightly, fitly.
εἰκών, ὅτος, ἡ, an image, representation.
Εἰλυΐδουα, ας, ἡ, Lucina, the goddess that presides over childbirth.
εἰμαρμένη, ης, ἡ, (*μεῖω*, to divide,) fate, destiny.
εἰμίν, Poet. Dor. and Æol. for *εἰμῖν*, 1. pl. pres. ind. of *εἰμί*, to be.
εἰν, and εἰνί, in, for *ἐν*, Poet. with the dative.
εἰκασίσιαι, αι, α, Ion. for *ἐκατόσιαι*, nine hundred.
εἰνάλιος, ἰα, ἰον, for *ἐνάλιος, ἰα, ἰον*, (*ἐν* and *ἄλς*, the sea,) of or in the sea, marine, maritime.
εἴνακα, Ion. and Poet. for *ἔνακα*, because of, on account of.
εἴπα, ας, ι, and in 3. pl. εἴπαν, 1. a. ind. act., *εἴπα*, 1. a. inf., *εἴπον*, *ες, ι, 2. ας, and εἴπατε*, 2. pl. 1. a. imperat. from *ἔπω*, to say, which takes *ι* after *ς* for the augment, and retains it in all the modes.
εἴθεοι, if anywhere.
εἰρήνη, ης, ἡ, peace, quiet.
εἰροπτικός, ου, ῆ, ἡ, (*εἶρος*, wool, and *πτικός*, a fleece,) covered with wool, woolly, fleecy.
εἶρος, εος, τό, and εἶρον, ου, τό, wool.
εἶρω, f. ἐρῶ, and in 2. pl. ἐριῦτι, p. εἶρηκα, to tie, knit, connect, weave; to entangle; to say, to tell, to ask, to declare.
εἰρωνία, ας, ἡ, a dissembling of meaning in speaking, dissimulation; irony.
εἰρωτάω, Ion. and Poet. for *ἐρωτάω, f. ἔρω*, to ask, inquire.
εἰς, or ἐς, prep. governing the accusative, to, towards, against; on, upon, after, because of; with, among; through, for; in, into, at.
εἰσβαῖναι, (εἰς and βαῖναι, to go,) to go on board, to enter.
εἰσβάλλω, f. ἔλω, p. κα, (εἰς and

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- βάλλω*, to cast,) to throw or cast in, to enter, to make an inroad, to invade.
εἰσδύνω, (εἰς and δύνω, to enter,) to go in, to enter into, to penetrate.
εἰσιμι or εἰσῆμι, (εἰς, in, and εἰμι or ἔημι, to go,) to enter in, to go in, to come in.
εἰσιλύνω, f. ὕσω, (εἰς and ἰλύνω, to draw,) to drag into.
εἰσέρχομαι, 1. f. εἰσιλεύομαι, 2. α. εἰσῆλθον, Att. εἰσιλήλυθα, (εἰς and ἔρχομαι, to come,) to come or go in, to enter.
εἰσιδῶν, to see, to have a sight of, to behold.
εἶσκα, (εἶκω, to be like,) to liken, compare, make like.
εἰσέρχιναι, (εἰς and εἰρύνω, to go,) to enter, to go into, to frequent.
εἰσπηδάω, f. ἔσω, (εἰς and πηδάω, to leap,) to leap or spring in or among, to rush in.
εἰσπίπτω, (εἰς and πίπτω, to fall,) to fall in or upon.
εἰσπλῖω, f. ὕσω, (εἰς and πλῖω, to sail,) to sail in or to, sail towards.
εἰσπλοος, contr. εἰσπλωνς, ου, (εἰσπλῖω, to sail into,) a sailing in or to; the entrance of a harbour.
εἰσποιῶ, (εἰς and ποιῶ, to make,) to join to, associate with; to assume, adopt.
εἰσφέρειω, f. εἰσώ, (εἰς and φέρω, to bring,) to bring or carry in, introduce.
εἴσω, and ἔσω, in, within.
εἴτα, adv. afterwards, then, thereupon.
εἴως, Poet. and ἕως, until, unto, whilst, as long as.
ἐκ, or ἐξ, prep. *ἐκ* before words beginning with a consonant, and *ἐξ* before a vowel; out of, from, of, by, for, on account of, after, through, in.
Ἑκάβη, ης, ἡ, the wife of Priam, Hecuba.
ἐκαστέρω, adv. further off.
ἐκάστωτι, and ἐάστωσι, adv. (ἐκάστος, each,) every time, always, continually.

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**Ἑκαταῖος*, ου, ἰ, a proper name, Hecateus.

*ἑκέντι*θιν, on both sides.

ἑκέντερος, εα, ρον, one or the other, one of the two, each, both.

**Ἑκάτη*, ης, ἰ, Hecate; the moon, Diana.

ἑκέντι, Dor. for *ἑκέντι*, (ἑκέν, έντος, willing,) for, because of, for the sake of.

ἑκατόγχις, υρος, ἰ, ἰ, and *ἑκατόγχιρος*, ου, ἰ, ἰ, (ἑκατόν, a hundred, and *χίρς*, a hand,) having a hundred hands, hundred-handed.

ἑκατόμβη, ης, ἰ, (ἑκατόν, a hundred, and βούς, an ox,) a sacrifice of a hundred bullocks, a hecatomb.

ἑκατόν, indeclin. εἰ, αἰ, τά, a hundred.

ἑκβαίνω, 1. f. m. *ἑκβήσομαι*, (ἐκ and βαίνω, to go,) to go or come out, to descend from, to go on shore.

ἑκβάλλω, f. *ἑκβαλῶ*, p. *ἑκβίβληκα*, (ἐκ and βάλλω, to cast,) to cast or drive out, expel; throw away.

**Ἑκβατάνα*, ας, τά, the name of a city, Ecbatana.

ἑκβιβάζω, f. ἄσω, (ἐκ and βιβάζω, to cause to go,) to draw out, disembark.

ἐκγίνομαι, or *-ίγνομαι*, (ἐκ and γίνομαι, to be born,) to be born of, to spring from, to arise from; to depart; *ἐκγίνεσθαι*, with inf. it is permitted, it is possible.

ἐκγονος, ου, ἰ, (ἐκ and γονή, offspring,) a descendant, a son, a grandson.

ἐκδίδχομαι, f. *ἐκδίδχομαι*, p. *ἐκδίδιγμαι*, (ἐκ and δίδχομαι, to take,) to wait for, to expect, to look out for; receive; succeed to.

ἐκδιδάσκω, (ἐκ and διδάσκω, to teach,) to educate, to cause to be instructed or taught.

ἐκδιδάσκω, f. *ἔω*, p. *ἔω*, to teach fully or thoroughly.

ἐκδίδωμι, f. ἄσω, p. ἄσω, (ἐκ and δίδωμι, to give,) to give out, to bring forth; to give in marriage; to let out to hire; to deliver; to flow or run into.

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ἐκδιφερέω, f. ἴσω, (ἐκ and διφερέω, a chariot,) to throw out of a chariot or seat.

ἐκδιώκω, f. *ἐκδιώξω*, (ἐκ and διώκω, to pursue,) to drive out, expel.

ἐκεῖ, adv. there, in that place, thither.

ἐκεῖθεν, adv. (ἐκεῖ, there,) thence, hence, from that place.

ἐκείνη, η, α, be she it; this, that.

ἐκείδω, and in 3. sing. *ἐκείσθω*, he excelled, *πρὸς* perf. of *κάζω*.

ἐκείβω, ου, ἰ, (ἐκεί, far, and βέλλω, to throw,) far shooting, throwing arrows far.

ἐκδίδω, f. *ἐκδύσθω*, (ἐκ and δίδω, to run,) to run out off; to sally forth.

ἐκδέρω, ᾱ, f. ἥσω, (ἐκ and δέρω, to leap,) to leap out or forth, spring up.

ἐκκαθαίρω, f. *ἐκκαθάρω*, (ἐκ and καθαίρω, to purge or purify,) to purge or cleanse, purify.

ἐκκαθιύδω, (ἐκ and καθιύδω, to sleep,) to sleep away from home, to pass the night out.

ἐκκαίδεκα, sixteen.

ἐκκαίδεκάτος, η, ου, ἰ, ἰ, sixteenth.

ἐκκλησίαι, ας, ἰ, (ἐκκαλίω, to call forth, ἐκ and καλίω, to call,) an assembly, a meeting.

ἐκκλητός, οὔ, ἰ, ἰ, (ἐκ and καλίω, to call,) selected, appointed to decide an appeal; elect.

ἐκκλίνω, f. *ἐκκλίνω*, p. *ἐκκλίνα*, (ἐκ and κλίνω, to bend,) to turn aside, to get out of the way.

ἐκκομίζω, f. ἴσω, p. *ἐκκομίσω*, (ἐκ and κομίζω, to carry,) to carry out, export; transport, to carry out to burial.

ἐκκόπτω, υς, ι, f. *ψω*, p. *ἐκκόψω*, (ἐκ and κόπτω, to cut,) to cut off, cut down.

ἐκκρεμάννυμαι, and *ἐκκρεμαμαι*, σαι, ται, (ἐκ and κρεμάω, to hang,) to hang from or upon, to hang down.

ἐκκρίνω, f. *κρίνω*, (ἐκ and κρίνω, to judge,) to choose or pick out; to separate, reject, exclude.

ἐκλεισθάνωμαι, f. *λίσσομαι*, to forget.

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- ἐκλινάμεν, *f. κλίνω*, 2. *a. ἐκλινάμεν*, (*κλίνω* and *λανθάνω*, to be hid,) to cause to forget.
- ἐκλέγω, *f. ἔγω, p. χαί*, (*κλίνω* and *λέγω*, to say,) to choose, pick out, select; to gather, take away.
- ἐκλείπω, *f. ψα, p. ἐκλείψω*, (*κλίνω* and *λείπω*, to leave,) to leave, forsake; to omit.
- ἐκλείψω, *ως, ἡ*, (*κλίνω*, to fail,) a want, a defect; an eclipse.
- ἐκλογίζομαι, (*κλίνω* and *λογίζομαι*, to consider,) to reckon, compute, weigh, consider.
- ἐκλύω, *f. ὕω, p. ἐκλύω*, (*κλίνω* and *λύω*, to dissolve,) to loosen; set free, dissolve; to weaken; to withdraw.
- ἐκμαθάνω, *f. μαθήσομαι, p. μεμάθηκα*, 2. *a. ἐκμάθω*, (*κλίνω* and *μαθάνω*, to learn,) to learn perfectly or thoroughly.
- ἐκμελίσσω, *ᾶ, f. ἔσω, p. μεμελίστηκα*, (*κλίνω* and *μελίσσω*, to practise,) to meditate, to study; to practise carefully.
- ἐκνήχομαι, (*κλίνω* and *νήχομαι*, to swim,) to swim away, swim off or out of; to escape.
- ἐκούσιος, *ου, ὁ, ἡ*, (*κλίνω*, willing,) voluntary, free, spontaneous.
- ἐκπέμπω, *f. ψα, 1. a. ἐκπέμψω, p. ἐκπέμισθα*, (*κλίνω* and *πέμπω*, to send,) to send out or away, to send forth.
- ἐκπεράω, *ᾶ, f. ἄνω, (κλίνω and περάω, to pass over,) to go or come out, to pass over, carry over.*
- ἐκπτεάννυμι, *f. ἐκπτεάσω*, (*κλίνω* and *πτεάνω*, to open,) to stretch out or extend, to spread forth.
- ἐκπηδάω, *f. ἔσω, (κλίνω and πηδάω, to leap,) to leap out; spring or sally forth.*
- ἐκπίνω, *f. πόσω, (κλίνω and πίνω, to drink,) to drink up, to drink off, to drink out of; to drain, absorb.*
- ἐκπίπτω, *f. ἐκπύω, perf. (κλίνω and πίπτω, to fall,) to fall off, out, or from; to be banished or expelled;*

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- to slip away or escape.
- ἐκπλήγεις, *ἐσσι, amazed; part. 2. a. pas. of ἐκπλήσσω.*
- ἐκπλίσω, *f. ἐκπλίσσω*, (*κλίνω* and *πλίσω*, to sail,) to sail out of port, set sail, put to sea.
- ἐκπλήθω, *f. ἔσω, (κλίνω and πλέθω, to fill,) to fulfil, to fill up, accomplish.*
- ἐκπληξίς, *ως, ἡ*, (*κλίνω* and *πλήσσω*, to smite,) astonishment.
- ἐκπλήσσω, or *Alt. -τω, f. ἔγω, p. ἐκπλήσσω*, (*κλίνω* and *πλήσσω*, to smite,) to strike or beat out; to terrify, dismay, astonish.
- ἐκπλοή, *constr. ἐκπλοῦς, gen. ου, οὔ, ὁ, (κλίνω and πλώω, to sail,) a setting sail or departure from port; the attack of a fleet; an expedition.*
- ἐκπλώω, *f. ὥω, (κλίνω and πλώω or πλώμι, Poet. for πλώω, to sail,) to sail, to sail forth or out.*
- ἐκποδών, *for ἐκ ποδῶν*, far, at a distance, out of the way.
- ἐκποιώ, (*κλίνω* and *ποιώ*, to make,) to make away with, to take away, remove, withdraw, to free from; to fashion, give.
- ἐκπολιόρκειν, *ᾶ, f. ἔσω, (κλίνω, πόλις, a city, and ἔρκεω, an enclosure,) to take by siege; to reduce a place.*
- ἐκπονίω, *ᾶ, f. ἔσω, (κλίνω and πόνος, labor,) to work out, finish by labor.*
- ἐκπυνθάνομαι, (*κλίνω* and *πυνθάνομαι*, to learn,) to hear, learn; inquire, ask.
- ἐκπύω, *ᾶτος, πῆ, (κλίνω and πίνω, to drink,) a cup or bowl, a drinking vessel, a beaker, a goblet.*
- ἐκρίω, *f. ρίω, (κλίνω and ρίω, to flow,) to flow or run out; to slip away.*
- ἐκρήγνυμι, *οι, ὁ, ἡ, f. ἐκρήξω*, 2. *a. ἐκρήγξω*, (*κλίνω* and *ρήσσω*, to break,) to break off, break open, break or burst out.
- ἐκρῶβίω, *ᾶ, f. ἔσω, (κλίνω and ρῶβίω, to chase away,) to drive out, drive away, expel.*
- ἐκρούομαι, to break forth, to escape precipitately.
- ἐκτείνω, *f. ἐκτενῶ, p. ἐκτένῃκα*, (*κλίνω* and *τείνω*, to stretch,) to stretch out,

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extend.
ἐκτέμνω, *f. ἐκτεμῶ*, *p. ἐκτέμνημι*, 2. *a.*
ἐκτεμῶ, 2. *a.* *inf. ἐκτεμῶν*, (*ἐκ*
and *τέμνω*, to cut,) to cut off, cut
 out, geld.
ἐκτεχνάσμαι, *ἑσμαι*, *f. ἑσμαι*, (*ἐκ*
and *τέχνη*, art,) to invent; to plot.
ἐκτίω, *f. ἴω*, (*ἐκ* *and* *τίω*, to pay,)
 to pay off, to pay, repay, requite;
 expiate.
ἐκταθεῖν and *ἐκταθεῖν*, for *ἐκταθεῖν* and
ἐκταθεῖν, (*ἐκτός*, from *ἐκ*,) without,
 out of, on the outside, separately,
 apart.
ἐκτοξεύω, *f. σίσω*, (*ἐκ* *and* *τέξω*, bow,)
 to shoot away, to exhaust the arrows
 in a quiver, hence metaphorically,
 to consume, to expend one's prop-
 erty.
ἐκτός, (*ἐκ* or *ἐξ*) *adv.* without, out of,
 abroad; except.
ἐκταθεῖν, (*ἐκτός*, from *ἐκ*,) out, with-
 out, from without, abroad.
ἐκτραχηλίζω, *f. ἴω*, (*ἐκ* *and* *τραχή-
 λος*, the neck,) to throw off over the
 neck; to break the neck, to kill.
ἐκτρέπω, *f. ψω*, *p. φω*, to turn from,
 turn away.
ἐκτρέχω, (*ἐκ* *and* *τρέχω*, to run,) to
 run out, to outrun, sally forth.
ἐκτυφλώω, *ᾱ, f. ὠω*, (*ἐκ* *and* *τυφλός*,
 blind,) to make blind, to deprive of
 sight.
 **Ἔκτωρ*, *ῥος*, *ῖ*, a proper name, Hector.
ἐκφαίνω, (*ἐκ* *and* *φαίνω*, to show,) to
 show forth, to make known or mani-
 fest, to publish.
ἐκφέρειω, *us, u, f. ἐκφέρω*, (*ἐκ* *and* *φέρω*,
 to carry,) to carry or bring out; to
 carry forth for burial, to bury; to
 be driven or borne away.
ἐκφθίνω, (*ἐκ* *and* *φθίνω*, to corrupt,)
 to corrupt, destroy, kill; to become
 corrupt.
ἐκφθίσω, *f. ἴω*, to consume, expend,
 use up.
ἐκφοβίω, *f. ἥσω*, *p. ἐκφοβίστημι*, (*ἐκ*
and *φοβίω*, to make afraid,) to
 frighten, terrify.
ἐκφορέω, *f. ἥσω*, (*ἐκ* *and* *φορέω*, to

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bear,) to carry out, carry forth;
 empty.
ἐλάν, *ῖντος*, willing, voluntary, spon-
 taneous.
ἐλαία, *ας, ῖ*, an olive-tree, an olive.
ἐλαίνος, and *Poet. ἐλαίνος*, *ου, ῖ, ῖ*,
 (*ἐλαία*, olive,) made of the olive-
 tree or olive-wood.
ἐλαιον, *ου, τό*, oil.
ἐλαῖον, *us, ῖ, 2. a.* of *ληπείω*, to make a
 noise, resound, to utter.
ἐλαῖσις, *ιος, ῖ*, and *ἐλασία*, *ας, ῖ*,
 (*ἐλαύνω*, to drive,) the act of riding,
 of driving a chariot, of sailing or
 rowing.
ἐλάσσω, or *Att. ἐλάττω* and *ἐλαχίω*,
ος, ῖ, ῖ, (*compar. from positive*
ἐλαχύς, little, in *superl. ἐλάχιστος*,)
 smaller, less, inferior, fewer, worse.
ἐλαστέρω, (*ἐλαστῆς*, *ῶν, ῖ*, a driver,)
 to drive, to impel.
ἐλαττίω, or *-εῖω*, *f. ὠω*, *p. ἐλάττωνα*,
 (*ἐλαχύς*, little, *ἐλάσσω* or *-εῖω*,
 less,) to make less, inferior, or
 worse; to diminish, reduce.
ἐλάττων. See *ἐλάττω*.
ἐλαύνω, *Dor. ἐλαύνω*, *f. ἄω*, from
ἐλάω, *p. ἤλανα*, and *Att. ἐλάνα*,
 to drive, put to flight, impel, urge
 on.
ἐλάφος, *ου, ῖ, ῖ*, a stag, deer.
ἐλάχιστος, *η, ου*, least, smallest, fewest,
 shortest.
ἐλεγχειν, *ου, ῖ*, (*ἐλίγγω*, to prove,) an
 argument, proof, demonstration.
ἐλίγγω, *f. ξω*, *p. ἤλιγχα*, to show or
 prove by arguments, to refute; to
 convince, convict.
ἐλπίω, *ω, f. ἥσω*, *p. ἤλπινα*, (*ἐλπίς*,
 pity,) to pity, have pity upon.
ἐλπίς, *ου, or -ιος, ους, τό*, pity, com-
 passion.
 **Ἐλεῦς*, *εὐντος, ῖ*, the name of a place,
 Eleus.
ἐλευθερία, *ας, ῖ*, liberty, freedom.
ἐλευθερός, *ου, ῖ*, free, a freeman.
ἐλευθερίω, *f. ὠω*, *p. ἡλευθέρωνα*,
 (*ἐλεύθερος*, free,) to liberate, to set
 free.
 **Ἐλευσινάδῃ*, *adv.* to Eleusis.

EAT

- Ἐλευσις, *ιος, ἡ*, the name of a place, Eleusis.
- Ἐλεφαντίνη, *ης, ἡ*, the name of a city, Elephantine.
- ἐλεφας, *αντος, ὁ*, an elephant; ivory.
- ἐλγυμός, *ου, ὁ*, (ἐλίσσω, to wind,) the act of coiling, rolling, winding; a winding road or way.
- ἔλω, *φ. ἔω, π. χα*, to draw, drag, pull; to drink or take a draught.
- Ἕλλαν, *ανος, ὁ*, Dor. for Ἕλλην, a Greek.
- Ἑλλάς, *ἄδος, ἡ*, Greece, *dat.* Ἑλλάδι, *acc.* Ἑλλάδα, sometimes as an *adj.* for Ἑλληνική, Greek.
- ἐλλίβορες, or ἐλαίβορες, *ου, ὁ*, hellebore, a plant.
- ἐλλίσσω, *υς, υ*, (ἰν and λίσσω, to leave,) to leave, to neglect, omit; to fail, be wanting.
- Ἕλλην, *νιος, ὁ*, a proper name, Hellen, the son of Deucalion, whose descendants, the Ἕλληνες, were at first the inhabitants of the Thessalian province, Ἕλλας; afterwards Ἕλληνες became the collective name of all the Greeks.
- ἐλληνίζω, *φ. ἴσω, π. ἡλλήνικα*, (Ἕλληνα, a Greek,) to take the part of the Greeks; to imitate the Greeks; to use the Greek language; to affect the manners of the Greeks.
- Ἑλληνικός, *ἡ, ἐν*, of Greece, Grecian, Greek.
- Ἑλληνίς, *ἴδος, ἡ*, Grecian, of Greece.
- Ἑλλησποντος, *ου, ὁ*, the Hellespont, now the Dardanelles.
- ἐλλόβιον, *ου, τό*, an ear-ring, ear-pendant.
- ἐλλόγιμος, *η, ον*, (ἰν and λίγω, to say,) celebrated, memorable, esteemed.
- ἔλος, *ιος, τό*, a marsh, fen, morass, bog.
- ἐπιζω, *1. φ. ἴσω, Alt. ἰώ, π. ἡλπινα*, (ἐλπίς, hope,) to hope, expect.
- ἐλπίς, *ἴδος, ἡ*, hope, expectation, trust.
- ἐλπικαι, *Poet. for ἐπιζω*, (ἐλπίς, hope,) to expect; to think; to be convinced; to suppose.
- ἐλθω, or ἐλύω, *φ. ὕσω*, (ἐλίσσω, to roll,) to wrap or roll up, to grovel; to cover; ἐλθυίς, prostrate.

EMPI

- ἐμβαίνω, *φ. ἐμβήσμαι, π. ἐμβίβηκα*, (ἰν and βαίνω, to go,) to enter, go into, go on board or embark.
- ἐμβάλλω, *φ. ἄλω, π. ἐμβίβληκα*, *2. α.* ἐμβάλλον; (ἰν and βάλλω, to cast,) to throw upon, to cast or throw into, to break in.
- ἐμβατεύω, *φ. ἰύσω, π. ἐμβεβάτευκα*, (ἰν and βατεύω, to step,) to set foot in, to enter, to tread or walk on.
- ἐμβολή, *ης, ἡ*, (ἰν and βάλλω, to cast,) the act of throwing in, a breaking in or irruption, an attack, an onset.
- ἐμβρόντητος, *ου, ὁ, ἡ*, (ἰν and βροντάω, to thunder,) stunned, stupefied, thunderstruck.
- ἔμβρυον, *ου, τό*, (ἰν and βρύω, to grow,) an embryo, a new-born infant; the young of sheep.
- ἐμειῦτόν, *Ion. for ἐμειντοῦ, so in acc. ἐμειντόν.*
- ἐμμένει, *ιος, ὁ, ἡ*, (ἰν and μένω, to remain,) permanent, persevering, steadfast, constant, abiding by or in.
- ἐμμένω, *pres. inf. ἐμμένειν, φ. ἐμμένω, π. ἐμμεμένηκα*, (ἰν and μένω, to remain,) to continue or persevere in, to observe or keep, to abide by.
- ἐμψάζομαι, *φ. ἀσομαι*, to care for, mind, regard, respect.
- ἐμπαλάσσω, (ἰν and παλάσσω, to besprinkle,) to involve, entangle.
- ἐμπαλί, *adv. (ἰν and πάλιν, again,) backwards, the reverse, on the other hand.*
- Ἐμπεδοκλῆς, *ιος, ὁ*, the name of a man, Empedocles.
- ἐμπειρία, *ας, ἡ*, (ἰν and πειρά, trial,) experience, skill, knowledge.
- ἐμπειρώ, *adv. knowingly, skillfully, expertly.*
- ἐμπήγνυμι, (ἰν and πήγνυμι, to fix,) to fix or drive in, to plant in.
- ἐμπίπτω, *φ. ἐμπτέσω, π. ἐμπίπτωκα*, (ἰν and πίπτω, to fall,) to fall in or among; to rush upon, to meet; to seize or fall upon.
- ἐμπλέκω, *φ. ἐμπλέξω, π. ἐμπέπλεκα*, (ἰν and πλέκω, to tie,) to intertwine; intermix; confound; en-

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- tangle.
ἡμῶν, (*in and πλῖν*, to sail,) to sail in, to swim or float in.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πλῖν*, to fill,) to fill; satisfy, satiate.
ἡμῶν, and *-ῖν*, *ἡμῶν*, *ἡμῶν*, (*in and πνῖν*, to breathe,) to breathe or draw breath; to breathe into or upon; to inspire.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, foot,) hindrance; impediment, obstacle.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, to make,) to produce or cause in; make one thing in another, to impress; implant, insert or put in; to induce.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, a passage,) trade, traffic, intercourse.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, a passage,) a place of traffic, an emporium.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, a passage,) a passenger in a ship; a trader or merchant.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, a clasp,) to buckle together, to fasten with a clasp.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, before,) before, in presence of.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, to show,) to represent, show, indicate.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, fear,) seized with fear, terrified, frightened, terrible.
ἡμῶν, (*in and πῶν*, to grow,) to be natural to or inborn, to be planted in; to be attached to; to embrace closely, to cling to.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, voice,) having a loud voice.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, in, at).
ἡμῶν, *ἡμῶν*, (*in and πῶν*, expiation,) guilty of a crime which demands expiation.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, to strive,) to oppose or resist; to fight or strive in, to take part in games.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, the sea,) of the sea, marine, maritime, naval.

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- ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, to change,) to change, exchange; to alternate, to vary.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, to leap,) to leap upon or among, to trample under foot.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, to milk,) to milk into.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, opposite,) to oppose one's self to, to resist; to contradict.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, before,) contrary, opposite, face to face.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, opposite,) to oppose, contradict, impugn.
ἡμῶν, *ἡμῶν*, (*in and πῶν*, and πῶν, to wash,) to wash off, to cleanse from.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, white,) clear, evident, manifest, open.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, to fit,) to join or fit to.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, harmony,) conformed to the rules of harmony, harmonical, harmonious.
ἡμῶν, (*in and πῶν*, to breathe,) to blow upon, to light, to kindle.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, need,) necessitous, poor, indigent; inferior.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, need,) want, indigence, need.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, plain,) manifest, evident.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, to give,) to deliver into the hands, to give up; to yield, to give way, to give into.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, from within).
ἡμῶν, *ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, within, at home).
ἡμῶν, *ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, glory,) glorious, renowned, illustrious.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, a proper name, Eudymion).
ἡμῶν, *ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, to enter, to go in,) to enter, to go in; to creep in; to put on.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, to be,) to be in or within; to be able or capable.
ἡμῶν, *ἡμῶν*, *ἡμῶν*, *ἡμῶν*, (*in and πῶν*, ninety).

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ἐνεῖδω, *f. εἶσω*, (*in and εἶδω*, to push,) to force into.

ἐνεδι, and ἐνεδιν, *adv.* below, beneath, underneath.

ἑνέρι, the dead, the shades, the manes, the infernals.

ἐνίσται, *by sync. for ἐνίσταται*, 3. *sing.*

1. *f. ind. from εἰμί*, to be.

ἐνθάδε, and *Att.* ἐνθάδί, here, hither, there.

ἐνθαῦτα, *Ion. for ἐνταῦθα*, here, then.

ἐνδι, ἐνδίνδ, and ἐντιῦδιν, *adv. of place*, hence, thence.

ἐνθουσιᾶν, *ᾧ*, (*in and θιός*, a god,) to be enthusiastic or inspired by a god.

ἐνθυμιομαι, *ᾧμαι*, *f. ἥσομαι*, *p. ἐντι-θύμημαι*, (*in and θυμός*, the mind,) to think, to meditate, ponder.

ἐνθυμιστός, *η, ον*, (*in and θυμός*, the mind,) thoughtful, reflective.

ἐνί, *in*, *Poet. for ἐν*, *in*.

ἐνιαυτός, *οὔ, ὁ*, a year.

ἐνιαῦν, (*in and ἱαῦν*, to dwell,) to dwell in.

ἐνδεῦναι, and -έων, (*in and ἰδεῖν*, to sit,) to cause to sit down in; to place, found, or establish in or upon.

ἐνιοι, *αι, ια*, some.

ἐνίοτε, *adv.* sometimes.

ἐνίστημι, *f. ἐνστήσω*, *p. ἐνίστηκα*, (*in and ἵστημι*, to stand,) to place in or among, to place or post; to stand in or among; to begin; to resist; to be present, to impend.

ἐννακόνσιοι, *αι, α*, nine hundred.

ἐνενήκοντα, *οἱ, αἱ, τὰ*, ninety.

ἐννοεῖν, *ᾧ, f. ἥσω*, (*in and νόος*, mind,) to have in mind, to reflect upon, think of, revolve in mind.

ἐννομος, *ου, ὁ, ἡ*, (*in and νόμος*, a law,) lawful, legitimate, just.

Ἐννεσίγαιος, *ου, ὁ*, (*ἑννεῖς*, a shaking, and γαῖα, the earth,) an epithet of Neptune, shaking the earth.

ἐνωῖν, *f. ἥσω*, *p. ἐνώηκα*, (*in and αἰεῖν*, to dwell,) to live or dwell in, to inhabit.

ἐνωπλος, *ου, ὁ, ἡ*, (*in and ὄπλον*, armour,) being in arms, armed.

ἐνός, *ᾧ, f. ἄσω*, (*in and εἶδω*, to see.)

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to look upon, to see or perceive.

Ἐνείχθων, (*ἑννεῖς*, a shaking, and χθών, the land,) an epithet of Neptune, land-shaker.

ἐνοχλῆναι, *ᾧ, f. ἥσω*, *p. ἐνώχληκα*, (*in and ὀχλῆναι*, to disturb,) to make a disturbance among, to disturb, annoy.

ἐνέαπτον, (*in and ῥάπτω*, to sew,) to sew in.

ἐντέννυναι, (*in and τενύω*, or τείνω, to stretch,) to stretch, to extend, to strain.

ἐνταῦθα, and ἐνταυθαί, here, there.

ἐνταυδί, *adv. Att. for ἐνταῦθα*.

ἐντείνω, *f. ἐνῶ*, *p. ἐντίνακα*, (*in and τείνω*, to stretch,) to stretch, strain, bend, draw; to beat.

ἐντελής, *ῖος, ὁ, ἡ*, (*in and τέλος*, end,) perfect, complete, whole.

ἐντέλλομαι, (*in and τέλλω*, to command,) to give orders, charge, command, bid.

ἐντερων, *ου, τό*, (*ἐντός*, within,) a bowel or gut.

ἐντιῦδιν, *adv.* hence, from hence, thence.

ἐντίθημι, and ἐντίθεμαι, (*in and τίθημι*, to place,) to put or place in, to insert, to lay up.

ἐντίμως, (*in and τιμή*, honor,) honorably, in great honor.

ἐντόνως, (*in and τείνω*, to strain,) forcibly, strongly.

ἐντροφέω, *ᾧ, f. ἥσω*, *p. ἐντροφέκα*, (*in and τροφή*, luxury,) to indulge in luxury, to riot, to revel in, to treat with derision.

ἐντυγχάνω, *f. ἐντύξομαι*, *p. ἐντυύχηκα*, (*in and τυγχάνω*, to happen,) to meet, to fall in with, to happen upon, to arrive.

Ἐνθάλλιος, *ου, ὁ*, Mars, martial, warlike, a warrior; also a war shout or song.

ἐνύπνιον, *ου, τό*, (*in and βπνος*, sleep,) a dream, a vision appearing in sleep.

ἐνώμετος, *ου, ὁ, ἡ*, (*in and ὅμνυμι*, to swear,) bound by an oath, sworn.

ἐξαγγίλλω, *f. ἐξαγγιλῶ*, *p. ἐξήγγιλα*, (*in and ἀγγίλλω*, to announce,) to

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- announce, to give notice, to tell, to relate.
- ἐξαγορεύω, *f. ύσω*, (*ix and άγορεύω*, to declare,) to utter forth, declare, confess, make known.
- ἐξαγω, *f. έξέξω*, *p. έξήχα*, (*ix and άγω*, to lead,) to lead or bring out; to send out; to export; to go out, march out; to incite.
- ἐξαίρετος, *ov, i, h*, (*ix and αίρω*, to take,) chosen out, select, choice, distinguished.
- ἐξαίρειν, *f. ήσω*, *p. έξήρκα*, 2. *a. act.* έξύλων, (*ix and αίρω*, to take,) to take out or away; to set apart, overthrow; to select.
- ἐξαίτιομαι, *υμαι*, (*ix and αίτιω*, to ask,) to demand one, to solicit pardon for a person.
- ἐξακισχίλιαι, (*ix*, six, and *χίλιαι*, a thousand,) six thousand.
- ἐξακόσιοι, *αι, α*, (*ix*, six,) six hundred.
- ἐξακρίζω, *f. ύσω*, (*ix and άκρος*, highest,) to ascend, to mount up, reach the top.
- ἐξακλαιο, (*ix and άκλος*, blind,) to put out the eyes, to blind.
- ἐξαλείφω, *f. ψω*, *p. έξάλιψα*, (*ix and άλίσφω*, to anoint,) to wipe off ointment, to wipe away, blot out, efface.
- ἐξαμαρτάνω, (*ix and άμαρτάνω*, to err,) to go astray, to do amiss, to sin; to fail, to miss.
- ἐξαμείβεμαι, (*ix and άμείβω*, to change,) to change, to vanish, to give in return, to repay.
- ἐξάμηνος, *ov, i, h*, (*ix* and *μήν*, a month,) of six months.
- ἐξαμύνομαι, *f. υμαι*, (*ix and άμύνωμαι*, to defend,) to avert, ward off, repel, defend against.
- ἐξανδραποδιζω, *f. ύσω*, (*ix, άνήρ*, man, and *ποδιζω*, to trample,) to reduce to slavery, to carry away into slavery.
- ἐξανθίσω, *f. ήσω*, 1. *a.* έξάνθησα, *part. pres.* έξηθηκώς, (*ix and άνθίω*, to flourish,) to blossom or bloom out.
- ἐξανίστημι, *f. έξαναστήσω*, (*ix, άνά*, and *ίστημι*, to stand,) to rise up, to

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- cause to rise; to rise up and leave; to expel.
- ἐξαπάλαιστος, *ov, i, h*, (*ix*, six, and *παλαιστή*, a palm,) being six palms in length.
- ἐξαπατάω, *ω, f. ήσω*, *p. έξηπάτηκα*, (*ix and άπατάω*, to deceive,) to lead astray, mislead, seduce, deceive.
- ἐξάπειδος, *ov, adj.* (*ix*, six, and *πούς*, a foot,) six feet in extent.
- ἐξάπλιθρος, *ov, i, h*, (*ix*, six, and *πλίθρον*, acre,) six acres in extent.
- ἐξαπόλλυμι, (*ix, άπό*, and *όλλυμι*, to destroy,) to destroy utterly, to exterminate.
- ἐξαπόλλυμαι, to die out, to perish utterly.
- ἐξαριθμίομαι, *ω, f. ήσω*, (*ix and αριθμός*, number,) to enumerate, to reckon up.
- ἐξαρνέω, *ov, i, h*, (*ix and άρνέομαι*, to deny,) one who denies any thing.
- ἐξαρτυνω, *f. ύσω*, *p. κα*, to prepare, provide, furnish forth, equip completely.
- *Εξερχες, *ov, i*, a proper name, Exarchus.
- ἐξέρχω, (*ix* and *άρχή*, a beginning,) to begin from, to commence.
- ἐξαναίω, (*ix* and *αύω*, to breathe or dry,) to dry up.
- ἐξανῆτι, and *ανῆτι*, *adv.* again, anew.
- ἐξιμι, or *έξιμημι*, (*ix* and *ίμι* or *ιμημι*, to go,) to go out, go away, depart.
- ἐξιλάνω, (*ix* and *ιλάνω*, to drive,) to drive out, to expel, to march away.
- ἐξιλίγγω, *f. γξω*, *p. έξήλιγχα*, (*ix* and *ιλίγγω*, to try,) to convince or convict of error or guilt, to refute.
- ἐξιλύνω, *f. ύσω*, and *έξιλνω*, *imperf.* έξύλκων, *f. έξίλξω*, (*ix* and *ύλκω*, to draw,) to draw out, to draw away.
- ἐξίρως, for *έξίρως*, 3. *sing.* 1. *a. ind. act.*, *έξίρωςαι*, 1. *a. inf.*, *έξίρωςαι*, *part.* 1. *a. from* *έξίρως*, (*ix* and *ίρως*, to draw,) to draw out.
- ἐξιρχομαι, *imperf.* *έπερχόμην*, *f. έξελίσσομαι*, 2. *a. act.* έξήλθον, (*ix* and *έρχομαι*, to go,) to go or come

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forth, go out, depart, go away.
ἐξῆσθαι, *ως*, *ἡ*, (*ἐξιστάω*, to investigate,) diligent inquiry, examination.
ἐξιυρίσκω, (*ἐκ* and *ὑρίσκω*, to find,) to find, find out, discover; devise, invent.
ἐξίφθιτο, *πλημνερφ. pass. of ἐκφθίω*, to perish.
ἐξηγίωμαι, *οὔμαι*, *φ. ἐξηγήσμαι*, (*ἐκ* and *ἡγίωμαι*, to lead,) to lead out, conduct; to relate; to explain, to direct.
Ἐξηκίστις, *ου*, *ἡ*, a proper name, Excecestides.
ἐξήκοντα, *οἱ*, *αἱ*, *τά*, (*ἕξ*, six,) sixty.
ἐξῆς, *adverbially*, in order, successively.
ἐξιδιάμμαι, *ιούμαι*, *φ. ὀσμαι*, (*ἐκ* and *ἴδιος*, peculiar,) to appropriate.
ἐξικνίωμαι, (*ἐκ* and *ἰκνίωμαι*, to go,) to come to, arrive at, reach, attain.
ἐξιλάσμαι, and *-άσνομαι*, (*ἐκ* and *ἰλάω*, to appease,) to render propitious or favorable, to propitiate.
ἔξω, *ως*, *ἡ*, (*ἔχω*, to have,) habit, constitution, condition, manner of life.
ἐξιστορίω, *φ. ἥσω*, (*ἐκ* and *ιστορίω*, to inquire,) to search out, to inquire.
ἔξωδος, *ου*, *ἡ*, (*ἐκ* and *ὁδός*, a way,) a going out or departure.
ἐξοιδίω, *ῶ*, *φ. ἥσω*, *π. ὀδήκα*, (*ἐκ* and *οἰδίω*, to swell,) to swell, swell out.
ἐξοικίζω, *φ. ἴσω*, (*ἐκ* and *οἶκος*, home,) to expel from one's home or country; to drive out; to depopulate.
ἐξοικοδομῶ, *ῶ*, (*ἐκ*, *οἶκος*, a house, and *δοῦναι*, to build,) to complete a house, to finish a work, to build up.
ἐξομέγγνυμι, *φ. ἔω*, (*ἐκ* and *ομέγγνυμι*, to wipe,) to wipe away.
ἐξονιδίζω, *φ. ὤω*, (*ἐκ* and *οἶνδος*, a reproach,) to reproach.
ἐξοπλίζω, *φ. ἴσω*, (*ἐκ* and *ὄπλον*, armed,) to arm completely.
ἐξορμάω, *φ. ἥσω*, (*ἐκ* and *ορμάω*, to rush,) to rush out, to fall upon; to depart, to incite, to impel.
ἐξορύττω, *φ. ὕξω*, (*ἐκ* and *ορύσσω*, to dig,) to dig out or up, to dig through; to pluck out.
ἐξουσία, *ας*, *ἡ*, (*ἐξιστι*, it is lawful,)

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power, liberty.
ἐξοχ', for *ἐξοχά*, and *Poet. ἐξόχως*, for *ἐξοχον*, eminently, excellently, in a superior degree, above.
ἐξυβρίζω, *φ. ἴσω*, (*ἐκ* and *ὑβρις*, insolence,) to treat with insolence or arrogance; to behave insolently.
ἔξω, *adv.* forth, out, out of, beyond.
ἐξωθιν, *adv.* (*ἐκ*, or *ἐξ*, from,) without, outwardly, from without.
ἐξωθίω, *ῶ*, *φ. ἐξώσω*, *π. ἐξώκα*, (*ἐκ* and *ῥάθω*, to push,) to drive out, to thrust out, to expel.
ἴοικα, *ας*, *ἡ*, I am like, 2. *π. Att. for οἶκα*, from *οἶκω*, to be like.
ἴον, *ἰόντος*, *part. pres. Ion. n. g. for ἴν*.
ἰορτή, *ης*, *ἡ*, a festival, a holiday.
ἰσαγγίλλω, *φ. ἰσαγγιλλῶ*, *π. ἐπήγγιλλω*, (*ἐπί* and *ἀγγίλλω*, to tell,) to announce, proclaim, declare, notify; to order, promise.
ἐπάγω, *φ. ἐπάξω*, *π. ἐπαῖχα*, to bring upon; to lead or bring in, introduce, import.
ἐπαινίω, *ῶ*, *φ. ἴσω*, and *Poet. ἥσω*, *π. ἐπήνικα*, and *ἡκα*, (*ἐπί* and *αἶνος*, praise,) to praise, commend.
ἔπαινος, *ου*, *ἡ*, (*ἐπί* and *αἶνος*, praise,) praise, commendation, a panegyric.
ἐπαίρω, *φ. ἄρῶ*, *π. ἤρεκα*, (*ἐπί* and *αἶρω*, to lift,) to lift or raise up, to exalt, to elevate.
ἐπαῖω, (*ἐπί* and *αἶω*, to hear,) to hear, to feel, to understand.
ἐπακολουθίω, *φ. ἥσω*, *π. ἐπηκολουθήκα*, (*ἐπί* and *ἀκολουθός*, following,) to follow after, to follow.
ἐπακούω, *φ. οὔσω*, *π. ἐπήκουσα*, (*ἐπί* and *ἀκούω*, to hear,) to hear, to hearken to, to obey.
ἐπᾶν, for *ἐπῆν*, *conj.* (*ἐπί* and *ἄν*, or *ἰάν*, if,) after that, if.
ἐπανάγω, *φ. ἄξω*, (*ἐπί*, *ανά*, and *ἀγω*, to lead,) to bring back, to lead back, to recall, to restore.
ἐπαναχωρέω, *ῶ*, *φ. ἥσω*, (*ἐπί*, *ανά*, and *χωρέω*, to give place,) to retire, withdraw; return to.
ἐπανίερχομαι, *φ. ἐπανιεύσσομαι*, 2. *α. ἐπανήλθον*, (*ἐπί*, *ανά*, and *ἔρχομαι*,

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to come,) to return, come back again.
ἰπανίω, (*ἰπί*, *ἀνά*, and *ἦνω*, to come,) to return, to come back.
ἰπανίστημι, *f. ἰπανισσάμεν*, *p. ἰπανίστηκα*, (*ἰπί*, *ἀνά*, and *ἵστημι*, to stand,) to raise up, or to excite against; to rise up against, to rebel.
ἰπανορθόω, *ω*, (*ἰπί*, *ἀνά*, and *ὀρθός*, straight,) to correct, amend, reform; to aid, assist.
ἰπανιόλλω, *for ἰπανατίλλω*, (*ἰπί*, *ἀνά*, and *τίλλω*, to rise,) to rise up, to appear above the horizon.
ἰπαρκεῖν, *ω*, (*ἰπί* and *ἀρκέω*, to help,) assistance.
ἰπαρτάω, *f. ἵσω*, *p. κα*, (*ἰπί* and *ἀρτάω*, to attach,) to suspend over, to hang over, to impend.
ἰπασκίω, (*ἰπί* and *ἀσκήω*, to practise,) to exercise, cultivate, practise.
ἱπταυλῖς, *ω*, *ἡ*, (*ἰπί* and *αὐλή*, a cottage,) a country seat, a farm-house, a cottage.
ἰπαυξάνω, or *ἰπαύξω*, *f. ἰπαυξάνω*, 1. *a. ἰπνύησα*, *p. ηκα*, (*ἰπί* and *αὐξάνω* or *αὔξω*, to increase,) to increase, to augment, to add to.
Ἐπαφίς, *οὔ*, *ἡ*, a proper name, Epaphus.
ἰπαχθής, *τος*, *ἡ*, *ἡ*, (*ἰπί* and *ἄχθος*, burthen,) heavy, burdensome, oppressive, troublesome.
ἰπιάν, *Ion. for ἰπάν*, after that.
ἰπιγυλάω, (*ἰπί*, *ἔν*, and *γυλάω*, to laugh,) to deride, laugh at, insult.
ἰπί, and *ἰπιδή*, after, after that, since, because, when, otherwise.
ἰπιίγομαι, (*ἰπιίγω*, to press,) to be impelled; to hasten, to make haste.
ἰπιυδάν, *for ἰπιυδή ἄν*, after that; since, if; when, as soon as.
ἰπιυδή, when, since, whereas.
ἰπιυή, *for ἰπιυή*, whence, since, after that.
ἰπιρρωτᾶν, *pres. inf. act. Ion. for ἰπιρρωτᾶν*, of *ἰρρωτάω*, *Ion. and Poet. for ἰρρωτάω*.
ἰπισκυκλίω, *ω*, *f. ἵσω*, (*ἰπί*, *ω*, and *κύκλος*, a circle,) to roll together or

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into a heap, to heap one upon another.
ἰπισπίπτω, (*ἰπί*, *ω*, and *πίπτω*, to fall,) to rush upon, to fall upon.
ἱπυστα, afterwards, then, thereupon.
ἰπιπνίζω, *f. ἕλω*, (*ἰπί* and *ἰπνίζω*, to hope,) to animate with hopes.
ἰπιξιτασις, *ω*, *ἡ*, (*ἰπί* and *ἰξιτάζω*, to examine,) a review.
ἰπιξιυρίσκω, *f. ῥέσω*, (*ἰπί*, *ω*, and *υρίσκω*, to find,) to invent or discover further.
ἰπῖρμαι, *f. ῥησμαι*, (*ἰπί* and *ἱρμαι*, to ask,) to ask, interrogate, inquire, question.
ἰπῖρχομαι, *f. ἰπιλύσσομαι*, (*ἰπί* and *ἔρχομαι*, to come,) to come, to arrive; to come upon.
ἰπρωτάω, (*ἰπί* and *ῥωτάω*, to ask,) to ask, question, interrogate.
ἰπιρώτησις, *ω*, *ἡ*, (*ἰπί* and *ῥωτάω*, to ask,) a question, an interrogation.
ἰπιστιώς, *ωτος*, *Ion. for ἰπιστηνάς*, and *ἰπισταός*.
ἰπίχω, *imperf. ἰπιύχω*, *ω*, *ἡ*, *f. ἐπιέχω* or *ἰπισχύω*, *p. ἰπισχῆκα*, 2. *a. ἰπίσχω*, (*ἰπί* and *ἔχω*, to have,) to restrain, to withhold, keep back, prevent; to stop, to attack.
ἰπίκοος, *ου*, *ἡ*, *ἡ*, (*ἰπί* and *ἀκούω*, to hear,) one who hears, a hearer; whence any thing may be heard.
Ἐπήρετος, *ου*, *ἡ*, a proper name, Eperatus.
ἰπί, *prep. governing the genitive, dative, and accusative*; on, upon, in, to, towards; over, above; under; near by; before, in presence of; against.
ἰπίβαινω, *f. ἰπιβάσομαι*, *p. ἰπιβίβηκα*, (*ἰπί* and *βαίνω*, to go,) to go up, to mount, to go on board.
ἰπιβάλλω, *f. ἰπιβᾶλῶ*, *p. ἰπιβίβληκα*, (*ἰπί* and *βάλλω*, to cast,) to throw or cast upon, to put upon or in, to impose.
ἰπιβάτης, *ου*, *ἡ*, (*ἰπί* and *βαίνω*, to go,) a mariner, a passenger in a vessel; a marine.
ἰπιβάω, *f. ἵσω*, *p. ἰπιβίβηκα*, (*ἰπί*

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- and βοᾶν, to cry,) to cry out to, to vociferate, to exclaim; to call upon, to invoke, to implore assistance.
- ἐπιβουλεύω, *f. ύνω, (ἐπί and βουλή, counsel,) to plot or conspire against, to lay a snare for.*
- ἐπιβουλή, ἥ, *ἡ, (ἐπί and βουλή, counsel,) a plot or snare against.*
- ἐπίβουλος, οὐ, *ἰ, (ἐπί and βουλή, counsel,) one who lies in wait, a plotter; insidious.*
- ἐπιγαμία, ας, ἡ, *(ἐπί and γάμος, marriage,) intermarriage, affinity, alliance by marriage.*
- ἐπιγίγλω, ῶ, *f. ᾄσω, (ἐπί and γίλω, to laugh,) to smile upon, laugh at, deride.*
- ἐπιγίνομαι, η, *ιται, f. ἐπιγενήσμαι, (ἐπί and γίνομαι, to be born,) to come upon; to arise, to spring up; to arrive; to attack suddenly; to be born after, to succeed, to follow.*
- ἐπιγινώσκω, *f. ἐπιγνώσμαι, p. ἐπίγνωκα, (ἐπί and γινώσκω, to know,) to know, to perceive, recognise.*
- ἐπιγινώσκων, ονος, *ἰ, ἡ, (ἐπί and γινώσκω, to know,) a judge, an arbiter.*
- ἐπιγράφω, *f. ψω, p. ἐπιγίγραφα, (ἐπί and γράφω, to write,) to write upon, to inscribe; to ascribe.*
- Ἐπίδauρος, οὐ, ἡ, *the name of a city, Epidaurus.*
- ἐπιδαψιλεύω and ἐπιδαψιλεύομαι, *(ἐπί and δαψιλής, excessive,) to give largely and liberally, to show one's self profuse or liberal.*
- ἐπιδείκνυμι, or ἐπιδεικνύω, *part. pres. ἐπιδεικνύς, ύντος, f. ἐπιδείξω, p. ἐπιδείχῃ, (ἐπί and δείκνυμι, to show,) to show, exhibit, make manifest, demonstrate.*
- ἐπιδείξει, ως, ἡ, *(ἐπιδείκνυμι, to exhibit,) demonstration, proof, instance.*
- ἐπιδίμνιος, ον, *(ἐπί and δίμνιον, couch,) on the bed.*
- ἐπιδημῶ, *f. ἥσω, p. ἐπιδιδήμῃκα, (ἐπί and δήμος, people,) to be at home; to be in the city; to be among one's*

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- own people.
- ἐπιδίδωμι, *(ἐπί and δίδωμι, to give,) to give besides, to add to; to give up, abandon, deliver; to increase.*
- ἐπιδιῶν, *(ἐπί and διῶν, to turn,) to cause to turn round or whirl.*
- ἐπιδνθμι, and ἐπινύω, *f. ἴσω, to put on, to dress, 1. a. m. ισάμην, γῆν ἐπίσασθαι, to be covered with earth, i. e. to be buried.*
- ἐπιζητίω, *f. ἥσω, p. ἐπιζήτησα, (ἐπί and ζητίω, to seek,) to seek or search for, to redemand, to demand.*
- ἐπιθιασμός, οῦ, *ἰ, (ἐπί and θίς, god,) invocation of the gods.*
- ἐπιθιάζω, *(ἐπί and θίω, to run,) to run to for assistance, to lament.*
- ἐπιθρυβίω, ῶ, *f. ἥσω, (ἐπί and θρύβοι, tumult,) to applaud with tumult.*
- ἐπιθυμῶ, *(ἐπί and θυμός, mind,) to desire, long for.*
- ἐπικαθίζομαι, *f. ιδούμαι, (ἐπί and καθῆμαι, to sit,) to sit upon; to take sides with.*
- ἐπικαθίζω, *f. ἴσω, p. ἐπικαθέθισα, (ἐπί and καθίζω, to seat,) to set or place upon; to sit upon.*
- ἐπικαίριος, and ἐπικαιρος, οὐ, *ἰ, ἡ, (ἐπί and καιρός, time,) timely, seasonable, convenient; principal, chief.*
- ἐπικαλίσταμι, οῦμαι, *f. ἴσμαι, p. ἐπικίλλῃμαι, (ἐπί and καλῶ, to call,) to call upon, to invoke, to implore.*
- ἐπικαλύπτω, *(ἐπί and καλύπτω, to cover,) to hide, cover, cloak; to obscure.*
- ἐπικαταβαίνω, *(ἐπί, κατά, and βαίνω, to go,) to descend, to go down to.*
- ἐπικίτται, *Ion. for ἐπικιῖται.*
- ἐπικύμμαι, *(ἐπί and κύμαι, to be,) to be placed upon, to lie upon, to be imposed; to press upon.*
- ἐπικίλλω, *f. κίλσω, (ἐπί and κίλλω, to urge,) to bring a ship to the land, to arrive at.*
- ἐπικίνδυνος, οὐ, *ἰ, ἡ, (ἐπί and κίνδυνος, danger,) dangerous, perilous.*
- ἐπικλύω, *(ἐπί and κλύω, to wash,) to overflow, to overwhelm, to wash away.*

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- ἑπικλώθω, f. ὄσω, p. ὠκω, (ἐπί and κλώθω, to spin,) to spin, to spin the thread of fate.*
- ἑπικοσμίω, f. ἥσω, p. κα, (ἐπί and κοσμίω, to put in order,) to adorn, embellish, deck.*
- ἑπικουρέω, f. ἥσω, (ἐπίκουρος, a helper, which is from ἐπί and κουρέω, a youth,) to succour, assist, come to one's assistance.*
- ἑπικουρία, ας, ἡ, (ἐπίκουρος, a helper,) help, aid, assistance, a remedy.*
- ἐπίκουρος, ου, ὁ, ἡ, (ἐπί and κουρέω, a youth,) an aider or helper; a soldier, auxiliary.*
- ἑπικρατέω, f. ἥσω, p. ἐπικρατέηκα, (ἐπί and κρατέω, strength,) to prevail, to get the mastery; to get possession or dominion of; to conquer.*
- ἐπικροτέω, f. ἥσω, p. ἐπικροτέηκα, (ἐπί and κροτέω, noise,) to clap; to applaud.*
- ἐπικύνπτω, f. ψω, (ἐπί and κύπτω, to stoop,) to incline towards, stoop to, bend.*
- ἐπιλαμβάνομαι, to take or lay hold of, to seize; to obtain or get; to repress.*
- ἐπιλαμβάνω, (ἐπί and λαμβάνω, to take,) to take besides, to take after; to assume.*
- ἐπιλανθάνομαι, f. ἐπιλήσομαι, p. πας. ἐπιλήσσω, (ἐπί and λανθάνω, to be hidden,) to forget, to neglect.*
- ἐπιλίγομαι, (ἐπί and λίγω, to speak,) to be named, to be called; to read; to take an account of; to choose, to select.*
- ἐπιλίγω, (ἐπί and λίγω, to say,) to add to what has been said; to say in addition to; to choose or pick out; to name.*
- ἐπιλείπω, f. ψω, p. ἐπιλείψω, (ἐπί and λίσσω, to leave,) to fail, to be wanting.*
- ἐπιλείπεις, ου, ὁ, ἡ, (ἐπιλείπω, to fail,) the remaining, the rest.*
- ἐπιμαίμαι, (ἐπί and μαίρομαι, to desire,) to touch, handle, seize.*

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- ἐπιμαρτυρέω, f. ἥσομαι, p. μαρτύρηκα, (ἐπί and μαρτυρέω, to learn,) to obtain additional information; to learn besides.*
- ἐπιμάσσωμαι, f. ἄσομαι, (ἐπί and μάσσω, to touch,) to touch; feel, handle; lay hold of, seize; to wash.*
- ἐπιμιλίωμαι, οὔμαι, f. ἥσομαι, p. ἐπιμιλίημαι, (ἐπιμιλής, careful,) to care, to take care of, to apply one's self to any thing.*
- ἐπιμιλής, ιος, ὁ, ἡ, (ἐπί and μίλι, it concerns,) careful, diligent, heedful, assiduous, solicitous.*
- ἐπιμιλησιόν, (ἐπιμιλίωμαι, to care,) one must take care.*
- ἐπιμίλωμαι, to care for.*
- ἐπιμίφωμαι, (ἐπί and μίφωμαι, to complain,) to blame, accuse, find fault.*
- ἐπιμίστριω, f. ἥσω, p. ἐπιμίστρηκα, (ἐπί and μίστρον, a measure,) to measure to, to impute, to add over the just measure, to give to boot.*
- ἐπιμηχανόμαι, ὤμαι, f. ἥσομαι, (ἐπί and μηχανή, contrivance,) to plot against, contrive.*
- ἐπιμινύμι, (ἐπί and μίγνυμι, to mix,) to mingle, have intercourse with.*
- ἐπιμίγνομαι, (ἐπί and μίγνυμι, to mix,) to have intercourse with, to mix with; to go or come to, to approach.*
- ἐπινύω, f. σω, p. ἐπινύηκα, (ἐπί and νύω, to nod,) to nod to, to beckon to; to nod assent; to incline.*
- ἐπινοέω, f. ἥσω, (ἐπί and νόος, the mind,) to invent; to think on, to fix the thoughts upon; to design, to intend.*
- ἐπινοία, ας, ἡ, (ἐπί and νοέω, to think,) thought, thinking, idea; device, invention.*
- ἐπιορκέω, f. ἥσω, p. ἐπιόρηκα, (ἐπί and ὅρκος, an oath,) to forswear; to swear falsely.*
- ἐπιορκία, ας, ἡ, perjury, false swearing.*
- ἐπιπάζω, f. ἄσω, (ἐπί and πάζω, to spread,) to strew or sprinkle upon.*
- ἐπιτίμνω, f. ψω, (ἐπί and τίμνω, to send,) to send besides; to send to.*

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- ἐπιθήνυμι, *f. ἤξω*, (ἐπί and πῆνυμι, to fix,) to fix or plant in or upon.
- ἐπιπλάσσω, or ἐπιπλάττω, *f. πλάσω*, (ἐπί and πλάσσω, to spread,) to spread or smear over.
- ἐπιπλῖω, (ἐπί and πλῖω, to sail,) to swim or sail upon or to; to sail to meet the enemy.
- ἐπίπλοος, and ἐπίπλους, -έου, οὔ, ὅ, (ἐπιπλῖω, to sail out to attack, from ἐπί and πλῖω, to sail,) a sailing out against, a naval expedition; the approach of a hostile fleet.
- ἐπιπνίω, (ἐπί and πνίω, *Poet.* for πνίω, to breathe,) to breathe upon or into, to inspire; to breathe or live; to blow upon.
- ἐπιπνίω, to breathe upon.
- ἐπιποιῶ, *f. ἥσω*, (ἐπί and ποιῶ, to make,) to perpetrate.
- ἐπιπυθίω, *αι, ἡ*, (ἐπιπυθίω, to long for, from ἐπί and πύθος, desire,) earnest desire, longing.
- ἐπὶ πολὺ, *adv.* much, for the most part, very, greatly.
- ἐπιπόνος, *ου, ὁ, ἡ*, (ἐπί and πόνος, labor,) laborious, painful, difficult, fatiguing.
- ἐπιπόνως, *adv.* (ἐπί and πόνος, labor,) with great pains or labor, with difficulty.
- ἐπιπρίω, (ἐπί and πρίω, to be becoming,) to be beautiful in or on, to adorn.
- ἐπιπτύχῃ, *ης, ἡ*, (ἐπί and πτύσσω, to fold,) a fold, a patch.
- ἐπιρρίω, (ἐπί and ρίω, to flow,) to flow in; to flow upon or over.
- ἐπιρρίω, (ἐπί and ρίω, to shake,) to shake or brandish against, to brandish at.
- ἐπίσημος, *ου, ὁ, ἡ*, (ἐπί and σῆμα, a mark,) impressed with a mark, stamped; distinguished, remarkable.
- ἐπίσης, *adv.* (ἐπί and ἴσος, equal,) even as, equally.
- ἐπισιτίζομαι, (ἐπί and σῖτος, corn,) to procure provisions, to forage.
- ἐπισκίπτωμαι, *f. ψομαι*, (ἐπί and σκίπτωμαι, to look round,) to go to see,

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- to visit; to look upon, to behold, to examine.
- ἐπισκινῶζω, *f. ἄνω, p. ανα*, (ἐπί and σκινῶζω, to prepare,) to repair, restore, refit, rebuild; to load.
- ἐπισκευή, *ης, ἡ*, (ἐπί and σκινῶζω, to prepare,) a repairing, renewing, restoration.
- ἐπισκήπτω, (ἐπί and σκῆπτω, to attack,) to assail; to accuse; to implore, to enjoin.
- ἐπισκοπία, *f. ἥσω, p. επισκόπησα*, (ἐπί and σκοπία, to see,) to visit, to go to see.
- ἐπισκώπτω, *f. ψω, p. φω*, (ἐπί and σκώπτω, to deride,) to rally, banter, jest at.
- ἐπισπᾶμαι, ὅμαι, *f. ἄσπασμαι, p. ἐπισπασμαι*, (ἐπί and σπᾶω, to draw,) to draw, to attract.
- ἐπιστήμαι, *σαι, ται*, to know, to understand, to think.
- ἐπιστάσις, *ιος, ἡ*, (ἐπί and ἵστημι, to stand,) authority, inspection, care, attention.
- ἐπιστάτις, *f. ἥσω, p. ησα*, (ἐπί and ἵστημι, to stand,) to be at the head of, to have the superintendence, to be a commander or chief.
- ἐπιστέλλω, *f. ἐπιστεῖλῶ, p. ἐπιστάλα*, (ἐπί and στέλλω, to send,) to send to, write to; to command.
- ἐπιστήμων, *ους, ὁ, ἡ*, (ἐπιστάμαι, to know,) having knowledge, knowing, skilful.
- ἐπιστολίς, *ιος, ὁ*, (ἐπί and στέλλω, to place,) the second in command.
- ἐπιστολή, *ης, ἡ*, (ἐπί and στέλλω, to place or send,) a letter, an epistle; a despatch.
- ἐπιστρατεύω, *f. εὔσω, p. κα*, (ἐπί and στρατεύω, to take the field,) to lead an army against, to take the field against.
- ἐπιστρατεία, *ας, ἡ*, (ἐπί and στρατεύω, to march,) a military expedition against.
- ἐπιστρέφω, *f. ψω, p. ἐπιστρέφα*, (ἐπί and στρέφω, to turn,) to turn towards, to turn; to cause to lack or

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return.

ἐπισφάζω, or **-σφάττω**, *f. ξω*, (*ἐπί* and *σφάζω*, to kill,) to slay, to sacrifice upon, to immolate.

ἐπισφάλλης, *ιος, ῖ, ἥ*, (*ἐπί* and *σφάλλω*, to trip up,) dangerous, slippery.

ἐπιταράττω, *f. ξω*, *p. χα*, (*ἐπί* and *ταράττω*, to confuse,) to disturb, trouble, interrupt.

ἐπιτάσσω, or **-ττω**, *f. ξω*, (*ἐπί* and *τάσσω*, to set in order,) to lay upon, to place or arrange behind; to order, command, to impose.

ἐπιτείνω, *f. νῶ*, *p. ἐπιτίνα*, (*ἐπί* and *τείνω*, to strain,) to stretch, to extend, to strain, strive.

ἐπιτελίσκω, *ῶ, -ις, ῖς, f. ἴσκω*, *p. ἐπιτελίσκα*, (*ἐπί* and *τελος*, end,) to finish, to complete, to perform.

ἐπιτελής, *ος, ῖ, ἥ*, (*ἐπιτελής*, suitable,) proper, convenient, favorable.

ἐπιτηδῆς, *adv. (ἐπιτηδῆς, suitable,) on purpose, purposely, intentionally.*

ἐπιτηδεύω, *εις, υ*, *f. ἴσκω*, (*ἐπιτηδῆς*, suitable,) to do any thing with care and diligence; to cultivate, to be addicted to.

ἐπιτηρέω, (*ἐπί* and *τηρέω*, to observe,) to observe attentively.

ἐπιτίθημι, (*ἐπί* and *τίθημι*, to place,) to put or lay upon, to impose; to put, to apply.

ἐπιτιμάω, *ῶ*, (*ἐπί* and *τίω*, to value,) to do honor to; to raise the price of a thing; to blame, to accuse.

ἐπιτιμῆτωρ, *ος, ῖ*, (*ἐπιτιμάω*, to punish,) an avenger, punisher.

ἐπιτίμιος, *ος, ῖ, ἥ*, (*ἐπί* and *τιμή*, honor,) one whose honor is unblemished; honored; enjoying all the rights and privileges of a citizen.

ἐπιτρέπω, *f. ψω*, *p. ἐπιτρέπω*, (*ἐπί* and *τρέπω*, to commit,) to commit to one's care, intrust to; to suffer, permit.

ἐπιτρέχω, *f. θρέξω*, *p. ἐπιτρέμηναι*, (*ἐπί* and *τρέχω*, to run,) to run to.

ἐπιτρίβω, (*ἐπί* and *τρίβω*, to rub,) to rub against or upon; to gall, to scrape; to crush, to exhaust; to

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afflict.

ἐπιτριπτος, *ος, ῖ, ἥ*, (*ἐπί* and *τρίβω*, to rub,) rubbed, ground, bruised; wretched.

ἐπίτροπος, *ος, ῖ*, (*ἐπί* and *τρέπω*, to commit,) one to whose care any thing is committed, an overseer, an agent.

ἐπιτρέχος, *ος, ῖ, ἥ*, (*ἐπί* and *τρέχω*, to run,) voluble, rapid, swift.

ἐπιτυγχάνω, (*ἐπί* and *τυγχάνω*, to happen,) to happen upon, to meet, to fall in with, find, obtain.

ἐπιφαίνομαι, and **-μαι**, *pres. imperat. ἐπιφαίνε*, *f. ἐπιφανῶ*, *p. ἐπιτίφαγκα*, (*ἐπί* and *φαίνομαι*, to show,) to show, or to cause to appear upon.

ἐπιφάνης, *ιος, ῖ, ἥ*, (*ἐπί* and *φαίνομαι*, to show,) conspicuous, apparent; bright, illustrious.

ἐπιφώμιμα, *ἄτος, το*, (*ἐπί* and *φωμί*, to say,) exclamation at, outcry, clamor, invocation.

ἐπιφθόνως, *adv. (ἐπί* and *φθόνος*, envy,) invidiously.

ἐπιφορά, *ἄς, ἥ*, (*ἐπί* and *φέρω*, to bring,) an attack, onset, brunt; an addition.

ἐπιχαίνομαι, *f. ἄνω*, *2. p. ἐπιχίνα*, (*ἐπί* and *χαίνομαι*, to gape,) to gape for, pant for, to gape at.

ἐπιχάρεις, *γρος, ῖ, ἥ*, (*ἐπί* and *χάρις*, grace,) pleasant, agreeable, grateful.

ἐπιχειρίω, *ῶ, f. ἥσω*, *p. ἐπιεχειρένα*, (*ἐπί* and *χείρ*, the hand,) to put hands to, lay hands upon, attack; to undertake, to take in hand.

ἐπιχείρημα, *ἄτος, τό*, (*ἐπί* and *χείρ*, the hand,) an enterprise, undertaking, something taken in hand.

ἐπιχρῶστος, *ος, ῖ, ἥ*, (*ἐπί* and *χρῶστος*, gold,) gilt, plated with gold.

ἐπιχωρίω, *f. ἥσω*, *p. ἐπιεχωρένα*, (*ἐπί* and *χωρίω*, to give place,) to grant, permit, consent; to yield, concede.

ἐπιχώριος, *ος, ῖ, ἥ*, (*ἐπί* and *χώρ*, a place,) belonging or peculiar to a place, indigenuous, native.

ἐπιψάω, (*ἐπί* and *ψάω*, to touch,) to touch upon, to touch lightly.

ἐπιψῶντο, *Ion. for ἐπιψώντο.*

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- ἵσται, *f.* ἵσμαι, to follow, to accompany, to attain.
- ἱστανόμαζω, *f.* σω, *p.* ἱστανόματα, (*ἱστί* and *ἄμμα*, a name,) to surname, to name, to name after, to call by name.
- ἱστος, *ισ*, *τά*, (*ἱστυν*, to say,) a word.
- ἱστυρέω, (*ἱστί* and *ἱστυν*, to incite,) to urge on, to rouse or stir up, to exhort, animate.
- ἱστυσις, *ισ*, *ή*, (*ἱστί* and *ἵσταμαι*, to see,) sight, view, prospect.
- ἱστέ, *ει*, *αι*, *τά*, seven.
- ἱσταναιδεῖα, *ει*, *αι*, *τά*, seventeen.
- ἱσάνος, *ή*, *όν*, (*ἱεάν*, to love,) lovely, agreeable, pleasant.
- Ἑρασίστρατος, *ου*, *ί*, a proper name, Erasistratus.
- ἱεάμιος, *α*, *ου*, *comp.* ὀντιος, *superl.* ὠτατος, (*ἱεάν*, to love,) amiable, lovely.
- ἱεαστής, *ου*, *ί*, (*ἱεάν*, to love,) a lover.
- ἱεατινός, *ή*, *όν*, (*ἱεάν*, to love,) lovely, delightful, amiable.
- Ἑρατοσθένης, *ου*, *ει*, a proper name, Eratosthenes.
- ἱεάν, *f.* ἄσω, *p.* κα, to love, desire.
- ἱεργάζομαι, *imperf.* ἱεργαζόμεν, *f.* ἱεργάσομαι, 1. a. m. ἱεργασάμεν, (*ἱεργον*, work,) to work, to labor; to effect, to do, to cultivate, till.
- ἱεργαλῖον, *ου*, *τό*, (*ἱεργον*, work,) an instrument, a tool.
- ἱεργάτης, *ου*, *ί*, (*ἱεργον*, work,) a laborer, a workman.
- ἱεργον, *ου*, *τό*, work, action, deed, affair.
- ἱερίδιζω, *f.* ἱεω, (*ἱεῖς*, strife,) to provoke, irritate, vex.
- ἱερίσιον, *ου*, *τό*, (*ἱερίσω*, to demolish,) rubbish or ruins of buildings.
- ἱερίσω, *f.* ψω, *p.* φω, to overthrow, demolish, tear, or beat down.
- ἱερίσω, or -τω, *f.* ξω, *p.* χα, to row; to move, to impel.
- ἱερισιλίω, *ω*, *f.* ἄσω, *p.* κα, to jest with, deride, to dispute, wrangle, quarrel.
- ἱεραμεί, *ου*, *ί*, and ἱεραμείν, *ου*, *τό*, (*ἱερίτω*, to row,) an oar.
- ἱεργω, *f.* ἱεύξω, *p.* ἡριυχω, to belch,

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- eruct; to cast out or vomit.
- ἱευνάω, *ω*, *f.* ἄσω, *p.* ἡεύνω, to search, inquire diligently.
- ἱεῖω, to say, speak, declare.
- ἱεμνῖος, *Poet.* the same as ἱεμνος, desert, solitary.
- ἱεμνος, *ου*, *ί*, *ή*, desert, solitary.
- ἱεμνίω, *f.* ἄσω, *p.* ἡεμνω, (*ἱεμνος*, deserted,) to lay waste, desolate, ravage.
- ἱεπτιύω, *f.* ἱεω, to restrain, repress, hinder.
- ἱεπτιύω, *f.* ὕσω, *p.* ἡεπτύω, to check, restrain.
- ἱείζω, *f.* ἱεω, *p.* ικα, (*ἱεῖς*, strife,) to strive, contend, quarrel, fight.
- ἱεῖρης, *Ion.* for ἱεῖρης, from
- ἱεῖρης, *ου*, *ί*, *ή*, (*ἱεῖ*, much, and *ἱεάν*, to love,) well-beloved, pleasing, agreeable; well-suited or adapted, united.
- ἱεῖον, or ἱεῖον, *ου*, *τό*, wool.
- ἱεῖς, ἴδος, *ή*, strife, contention, a dispute.
- ἱεῖσάφυλος, *ου*, *ί*, *ή*, (*ἱεῖ*, very, and *σταφυλή*, cluster,) bearing large clusters of grapes, very full of clusters.
- ἱεῖφης, *ου*, *ί*, a kid.
- Ἑρμῆς, *ου*, *ί*, Mercury.
- ἱεμνῖος, *ιος*, and *Att.* ἱεῖς, *ί*, (*Ἑρμῆς*, Mercury,) an interpreter.
- Ἑρμοκράτης, *ους*, *ί*, a proper name, Hermocrates.
- ἱεμότυβος, *ιος*, an Egyptian word, used as an epithet, meaning warlike.
- ἱέρω, *f.* ἱέρω, to go with pain, to go or to depart sorrowfully; to go to one's destruction, to go to ruin.
- ἱέρωμιος, *η*, *ου*, *part. perf. pas.* of ἱώνω, strong, robust.
- ἱέρωμιως, *adv.* (*ἱώνω* or *ἱώνωμι*, to strengthen,) strongly, powerfully.
- ἱεση, or ἱεση, *ης*, *ή*, (*ἵω*, to flow,) dew; also a young lamb.
- ἱεύδημα, *ατος*, *τό*, (*ἱευδαίνω*, to reddens,) a bright red complexion.
- ἱευδρῆς, *ρά*, *εῖν*, (*ἱευδρος*, redness,) red; purple.
- ἱεῦνω, *f.* ξω, *p.* χα, to keep back,

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restrain, check, hinder.

ἑρμα, ἄτος, τό, (ἑρῶ, to save, to draw,) a safeguard, a defence; a rampart, fortress.

ἑρμαι, by syncope for ἑρόμαι.

ἑρμαῖς, ἡ, ὅν, (ἑρῶ, to draw,) well fortified or guarded, secure.

*Ερυξ, κος, ἡ, a city of Sicily, Eryx.

ἑρῶμαι, f. ὑσῶμαι, p. ὑρῶμαι, to keep, guard, preserve, defend.

ἑρῶδαι, for ἑρῶσθαι, to draw, to protect.

ἑρχᾶται, for ἑρχῆσθαι εἰς, 3. pl. perf. pas.; so ἑρχατο, for ἑρχῆσθαι ἦσαν, 3. pl. pluperf. pas. Ion. of ἑρχω, they are enclosed or compressed.

ἔρως, ωτος, ὁ, (ἑρᾶω, to love,) love, desire, passion.

ἑρωτάω, f. ἦρω, p. ἡρώτηκα, to ask, question, interrogate, inquire.

*Ερωτιδύς, ιως, ὁ, (ἔρως, love,) a young Cupid, a young love; a loveling.

ἑρωτικός, ἡ, ὅν, (ἔρως, love,) amatory, amorous, inclined to love.

ἑσάγω, (ἑσ and ἄγω, to lead,) to lead in.

ἑσβαίνω, same as εἰσβαίνω, to go in.

ἑσδίκω, (ἑσ and δίκω, to see,) to behold, to look upon.

ἑσδᾶσθαι, for εἰσδῆσθαι, 2. a. ind. of εἰσδίκω, to see, behold.

ἑσιμι, (εἰς and ἔμι, to go,) to go in, to enter.

εἰίχω, (εἰς and ἔχω, to hold,) to flow, go into; extend to.

ἑσθῆς, ἦτος, ἡ, (ἔνυμι, to clothe,) a garment, a robe, raiment, clothing.

ἑσθίω, and ἑσθω, (ἑσθω, to eat,) to eat, devour, consume.

ἑσθλός, ἡ, ὅν, good, excellent, virtuous, honest.

ἑσσι, for ἔ, 3. sing. imperf. Ion. of εἰμί, to be.

ἑσιμαι, (εἰς and εἰμαι, to be placed,) to be in, to be put on board.

ἑσιμίζω, (εἰς and κωμίζω, to carry,) to bring in, to lead in, to import.

ἑσδος, or εἰσδος, ου, ἡ, (εἰς and ἑδος, a way,) an entrance, a tax, income.

ἑσπτερον, ου, τό, (εἰς and ἑσπταμαι, to

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look,) a mirror or looking-glass.

ἑσπῆρα, ας, ἡ, (ἑσπῆρος, the evening star,) the evening; the west.

ἑσπῆρ, Ion. for ἑσπῆρα.

ἑσπῆριος, ἰα, ἰον, or

ἑσπῆριος, ου, ὁ, ἡ, (ἑσπῆρος, evening star,) of the evening, in the evening; situated towards the west, western.

ἑσπλῖω, ᾶ, same as εἰσπλῖω, to sail into.

ἑσσαι, Ion. and Poet. and Dor. for ἑση, 2. sing. fut. of the verb εἰμί, to be.

ἑσσιῖται, Poet. and Dor. for ἑσινται, 3. sing. fut. ἑσσαι, of the verb εἰμί, to be.

ἑσσιόμαι, Ion. for ἡσσιόμαι, from ἡσάομαι, ἔμαι, (ἡσων, less,) to be defeated.

ἑστία, ας, ἡ, a fire-place or hearth; a household deity; a house; a family; also Vesta, a goddess.

ἑστιᾶσις, ιως, ἡ, (ἑστία, hearth,) a feast, an entertainment.

ἑσχᾶτιά, ᾶς, ἡ, (ἑσχάτος, last,) end, extremity, confine.

ἑσχάτος, η, ον, last, extreme, utmost, furthest; highest.

ἑσχᾶτως, ἀδω, extremely, to the last degree.

ἑταιρα, ας, ἡ, a mistress, a courtesan.

ἑταιρία, ας, ἡ, fellowship, society.

ἑταῖρος, ου, ὁ, and ἑταῖρος, a companion, a comrade, a friend.

ἑταῖρος, ου, ὁ, Poet. for ἑταῖρος, a companion, a friend.

*Ετιονικός, ου, ὁ, a proper name, Eteonicus.

ἑτιόν, as an adverb, truly, really.

ἑτιροῖω, ᾶ, f. ἑσω, p. ἡτιροῖωκα, (ἑτιρος, another,) to make different or other, to transform, change.

ἑτιτύγμην, (πλuperf. pass. of τεύχω, to make,) was made, was.

ἑτήσιος, ου, ὁ, ἡ, (ἑτος, a year,) yearly, annual.

ἑτοιμάζω, f. ἑσω, p. ἡτοιμάκα, (ἑτοιμος, ready,) to make ready, prepare, get in readiness.

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ἑτοιμος, ου, ὁ, ἡ, or *ἑτοιμος*, ready, prepared.
ἑτοιμως, adv. readily, promptly, willingly.
ἔτος, ιος, τό, a year.
Εὐάγορας, ου, ὁ, a proper name, Evagoras.
Εὐάνθης, ιος, ὁ, a proper name, Evanthes.
εὐαποτείχιστος, (εὖ, ἀπό, and *τείχος*, a wall,) easily fortified by a wall.
Εὐάρχιππος, ου, ὁ, a proper name, Evarchippus.
Εὐβοία, ας, ἡ, Euboea, the name of an island in the Aegean sea.
εὖγε, well! well done!
εὐγένεια, and Ion. *εὐγένια*, ας, ἡ, (εὖ, well, and *γένος*, ιος, τό, family,) dignity of birth or extraction; nobility, magnanimity.
εὐγνωμόνως, adv. (εὖ and *γνώμων*, knowing,) reasonably, with good intentions.
εὐγνώμων, ονος, ὁ, ἡ, (εὖ and *γνώμων*, knowing,) of a sound understanding, sensible, judicious, fair, just.
εὐδαιμονία, f. *ἥσω*, (εὖ and *δαίμων*, fortune,) to be happy or prosperous, to live happily.
εὐδαιμονία, ας, ἡ, (εὐδαίμων, fortunate,) happiness, felicity, prosperity.
εὐδαιμονίζω, f. *ίσω*, (εὐδαίμων, from εὖ and *δαίμων*, fortune,) to felicitate, to account happy.
εὐδαίμων, ονος, ὁ, ἡ, (εὖ and *δαίμων*, fortune,) happy, fortunate.
εὐδηλος, ου, ὁ, ἡ, (εὖ and *δῆλος*, plain,) very manifest, quite clear.
εὐδρα, ας, ἡ, (εὖ and *δία*, the air,) fair or fine weather, a serene sky.
Εὐδικας, ου, ὁ, a proper name, Eudicus.
Εὐδιος, ου, ὁ, a proper name, Eudius.
εὐδοκίμω, f. *ἥσω*, p. *πκα*, (εὖ and *δοκιμος*, approved,) to be approved, to enjoy a good name, to obtain approbation.
εὐδω, f. *εὐδῶω*, p. *κα*, to sleep, cease, be still.
εὐδής, ιος, ὁ, ἡ, (εὖ and *ἔδος*, form,) good-looking, of a beautiful form or

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shape, well-shaped, beautiful.
εὐέλπεις, ἴδες, ὁ, ἡ, and *εὐέλπιστος*, (εὖ and *ἔλπις*, hope,) having good hopes, hopeful, confident, sanguine.
εὐεξαλειπτos, ον, (εὖ, *ἔα*, and *ἀλείφω*, to erase,) easy to obliterate.
εὐεργεσία, ας, ἡ, (εὖ and *ἔργον*, work,) beneficence, a benefit, a kindness.
εὐεργεσία, f. *ἥσω*, p. *εὐεργετήσα*, (εὖ and *ἔργον*, work,) to do well by, to practise beneficence, to do good.
εὐεργέτης, ου, ὁ, (εὖ and *ἔργον*, work,) a benefactor, a well-doer.
εὐεργής, ἴος, ὁ, ἡ, (εὖ and *ἔργον*, work,) well-made, built, or constructed, well worked, well wrought.
εὐήθεια, ας, ἡ, (εὖ and *ἡθες*, manner,) innocence, simplicity; folly.
εὐήθης, ιος, ὁ, ἡ, (εὖ and *ἡθες*, manner,) having virtuous manners, free from malice or deceit, honest, innocent; simple, foolish.
εὐημερία, ἱας, ἡ, (εὖ and *ἡμέρα*, day,) fair weather, a fair, serene day.
εὐθάλλης, ἴος, ὁ, ἡ, (εὖ and *θάλλω*, to flourish,) finely blooming, very green, flourishing, flowery, blooming.
εὐθαρσής, ἴος, ὁ, ἡ, (εὖ and *θάρσος*, courage,) full of confidence, bold, daring, intrepid.
εὐθιτίω, ᾶ, f. *ἥσω*, (εὖ and *τίθηναι*, to place,) to arrange or dispose well; to put in order.
εὐθιώς, adv. (εὐθύς, direct,) immediately, directly, instantly, quickly.
εὐθρυπτος, ον, (εὖ and *θρύπτω*, to break,) easily broken.
Εὐθύδημος, ου, ὁ, a proper name, Euthydemus.
εὐθύμια, ας, ἡ, (εὖ and *θύμος*, temper,) good spirits, cheerfulness, gayety.
εὐθύς, ἱα, ὁ, ἡ, straight, direct, right.
εὐθύς, adv. immediately, directly.
εὐθύωρος, ον, (εὐθύς, straight,) straight, direct.
εὐκράτειος, (εὖ, *κρατά*, and *ἔχω*, to hold,) easy to be kept down, readily controlled.
εὐκαμψής, ἴος, ὁ, ἡ, (εὖ and *κάμπτω*,

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- to bend,) well curved.
εὐκαταφρόνητος, ου, ἰ, ἡ, (*εὖ*, κατὰ, and φρονίω, to think,) very contemptible or despicable.
εὐκλείης, ἰος, ἰ, ἡ, (*εὖ* and κλῆτος, glory,) of good report, renowned, celebrated, glorious, illustrious.
Εὐκλείδης, ου, ἰ, a proper name, Euclid.
εὐκνήμις, ἰδος, ἰ, ἡ, (*εὖ*, well, and κνήμη, the leg,) well greaved, well armed, well equipped.
εὐκοσμος, ου, ἡ, (*εὖ* and κόσμος, order,) well ordered or regulated.
Εὐκράτης, ους, ἰ, a proper name, Eucrates.
εὐκταίος, αῖα, αῖον, (*εὖ*χομαι, to pray,) desirable, worthy to be prayed for.
εὐκτιμίος, or *Poet.* *εὐκτιμίος*, well built, beautifully built; well inhabited, populous.
εὐκτός, ἡ, ἐν, (*εὖ*χομαι, to pray,) to be desired or wished, desirable.
Εὐμάθης, ους, ἰ, a proper name, Eumathes.
εὐμνής, ἰος, ἰ, ἡ, (*εὖ* and μῖνος, the mind,) well-disposed, kind, friendly, gracious.
Εὐμνίδης, αν, αἰ, the Eumenides or Furies.
εὐμνῶς, adv. (*εὐμνής*, kind,) kindly, graciously, favorably.
εὐμετάβολος, ου, ἰ, ἡ, (*εὖ*, well, μετὰ, and βάλλω, to cast,) easily changed, mutable.
εὐμεταχείριστος, ου, ἰ, ἡ, (*εὖ*, μετὰ, and χειρίζομαι, to take in hand,) easy to be managed, tractable; easy to be circumvented.
εὐμορφος, ου, ἰ, ἡ, (*εὖ* and μορφή, a form,) well formed, well shaped, beautiful.
εὐνή, ἡς, ἡ, a bed, a couch; in pl. anchors.
εὐνις, ἰδος, and ἰος, ἰ, ἡ, deprived of, bereaved.
εὐνοια, ας, ἡ, (*εὖ* and νόος, the mind,) kindness, good-will, benevolence.
εὐνοος, and *εὐνοος*, ου, ἰ, ἡ, (*εὖ* and νόος, the mind,) well disposed, friendly.

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- εὐνοῦχος*, ου, ἰ, an eunuch, a keeper of the female apartments.
εὐπλοος, ου, ἰ, ἡ, (*εὖ* and πλοον, armour,) well armed, successful in arms.
εὐρεΐω, f. ἦσω, p. *εὐρέσκω*, (*εὖ* and ἔρεος, an oath,) to keep an oath, to be faithful to one's oath.
εὐρεπος, ου, ἰ, ἡ, (*εὖ* and ἔρεος, an oath,) faithful to one's oath, true to one's word.
εὐρεμος, ου, ἰ, ἡ, (*εὖ* and ἔρεμος, a road for ships,) having a safe anchorage, safe.
εὐσμος, ου, ἰ, ἡ, (*εὖ* and ὤζω, to smell,) odorous, sweet-smelling, fragrant.
εὐπαθῖα, ᾧ, f. ἦσω, p. *εὐπάσχω*, to experience,) to be susceptible or easily affected; to indulge in pleasure, to enjoy one's self.
εὐπαις, αἰδος, ἰ, ἡ, (*εὖ* and παῖς, a child,) blessed in offspring, fortunate in children.
εὐπιτῶς, and -ίως, adv. (*εὖ* and πίπτω, to fall,) easily, without trouble.
εὐπορίω, ᾧ, f. ἦσω, p. *εὐπρίσκω*, (*εὖ* and πόρος, a passage,) to have the means, to be abundantly able, to be well furnished with, to have.
εὐπρακτος, ου, (*εὖ* and πράσσω, to do,) easy to be done, practicable.
εὐπρέπεια, ας, ἡ, (*εὖ* and πρίτω, to become,) distinguished beauty, grace, dignity, good order.
εὐπρεπής, ἰος, ἰ, ἡ, (*εὖ* and πρίτω, to become,) well-becoming, having great comeliness, graceful, beautiful, magnificent.
εὐρημα, ᾗτος, τό, (*εὖ*ρίσκω, to find,) any thing found or invented, an invention, a discovery; an unexpected gain.
Εὐριπίδης, ου, ἰ, a proper name, Euripides.
εὐρίσκω, f. *εὐρήσω*, p. *εὐρηκα*, to find, find out, invent, discover, to meet with.
εὐρύς, ιος, τό, (*εὖ*ρύς, broad,) breadth, width.
Εὐρύδκη, ης, ἡ, and *Εὐρυδμία*, ας, ἡ,

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name of a woman, Eurylice.
 Εὐρυμίδης, ου, ὁ, a patronymic, the son of Eurymus.
 εὐρύς, εὐρύα, εὐρύ, ἰος, broad, wide, ample.
 Εὐρύσθις, ἰος, ὁ, a proper name, Eurystheus.
 Εὐρώπη, ης, ἡ, the name of a woman, Europa; also Europe.
 εὐσελμος, or εὐσελμος, Poet. for εὐσελμος, (εὐ and εἰλμα, a seat or bench for the rowers,) well benched, well furnished with benches of oars.
 εὐστομος, ου, ὁ, ἡ, (εὐ and στόμα, the mouth,) well-mouthed, having a beautiful mouth; eloquent; silent
 εὐστρεφής, ἰος, ὁ, ἡ, and Poet. εὐστρεφής, (εὐ and στρέφω, to bend,) well twisted, flexible, pliant.
 εὐτακτος, ου, ὁ, ἡ, (εὐ and τάσσω, to arrange,) well-arranged, keeping order and discipline, orderly.
 εὐτενος, ου, ὁ, ἡ, (εὐ and τείνω, to stretch,) well strung, strong, firm.
 εὐτρεφίζω, (εὐ and τρέφω, to turn,) to prepare, get ready, equip.
 εὐτρεφής, ἰος, ὁ, ἡ, (εὐ and τρέφω, to nourish,) well fed, well kept, fat.
 εὐτυχίω, f. ἦσω, p. εὐτύχηκα, (εὐ, well, and τύχη, fortune,) to have good fortune, to be fortunate, to prosper.
 εὐτυχής, ἰος, ὁ, ἡ, (εὐ, well, and τύχη, fortune,) favored by fortune, fortunate, happy.
 εὐτυχία, ας, ἡ, (εὐτυχής, fortunate,) good fortune, prosperity.
 εὐφημῶ, ᾶ, -εις, ἰς, f. ἦσω, (εὐ and φῆμη, fame,) to use words of happy omen; to observe a religious silence; to praise.
 εὐφλεκτος, ον, (εὐ and φλῖγω, to burn,) easily burned.
 Εὐφροβος, ου, ὁ, a proper name, Euphorbus.
 Εὐφροριον, ουος, ὁ, a proper name, Euphorion.
 εὐφραίνω, f. εὐφραίνω, p. εὐφραγνα, (εὐ and φράν, the mind,) to gladden, to cheer, delight the heart.

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Εὐφρατης, ου, ὁ, the river Euphrates.
 εὐφροσύνη, ης, and Dor. εὐφροσύνα, ας, ᾶ, (εὐφραν, joyous,) joy, cheerfulness, gladness.
 εὐχαρις, ι, ιτος, (εὐ and χάρις, grace,) graceful, agreeable, witty.
 εὐχίεωτος, ον, ὁ, ἡ, (εὐ and χιῶν, to subdue,) easily subdued, ready to be subdued, exposed.
 εὐχή, ης, ἡ, (εὐχομαι, to pray,) a vow; a prayer or petition.
 εὐχμαι, imperf. Att. νύχμην, ου, ιτο, for εὐχόμεν, f. εὐξομαι, p. εὕγμαι, to glory, to boast; to pray, supplicate.
 εὕχος, ἰος, τό, (εὐχομαι, to boast,) glory, honor, victory.
 εὐψυχία, ας, ἡ, (εὐ, and ψυχή, soul,) magnanimity, greatness of spirit, bravery.
 εὔω, or εὕω, f. σω, p. εὔκα, to burn, singe, scorch.
 εὐώνυμος, ου, ὁ, ἡ, (εὐ and ὄνομα, a name,) of good name, renowned; auspicious; the left.
 εὐωχία, f. ἦσω, p. εὐώχηκα, (εὐ and ἔχω, food,) to entertain, regale, to feast.
 ἱφαρμίζω, or ἱφαρμόττω, (ἱπῖ and ἄρμόττω, to fit,) to adapt to; to agree; to suit.
 ἱφιδρος, ου, ὁ, ἡ, (ἱπῖ and ἴδρα, a seat,) one who sits upon any thing; who practises a sedentary art; an adversary.
 ἱφιζῶ, adv. one after another, in order.
 ἱπιπῶ, and ἱπιπῶ, (ἱπῖ and ἵπω, to follow,) to follow after, to follow; to inhabit.
 Ἐφεσος, ου, ἡ, the city of Ephesus.
 ἱριμαι, (ἱπῖ and ἵμαι, pas. from ἵμι, to send,) to desire, wish, covet.
 ἱρηνμι, f. ἦσω, p. ηκα; (ἱπῖ and ἵμι, to send,) to send upon; to lay upon; to indulge; to permit.
 ἱρίστημι, f. ἱπρίστησω, p. ἱρίστηκα, (ἱπῖ and ἵστημι, to stand,) to put or set to, to stand at or near.
 ἱποδύω, (ἱπῖ and ὁδός, way,) to make way, to pass through, to make a

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circuit, to explore; to patrol.
ἵπδος, ου, ἡ, (*ἵπτι* and *ἰδίς*, a way,) a way or means, a passage or access to; an approach; invasion.
ἱφρεῖν, *φ. σω*, (*ἱφρος*, an ephor,) to be a magistrate or ephor at Sparta.
ἱφρος, ου, ἰ, (*ἵπτι* and *ἰράω*, to see,) an inspector, an overseer, president; *ἱφροι*, Ephori, the magistrates of Sparta.
ἰφῦρι, and *-διν*, (*ἵπτι* and *ὑπιδι*, above,) over, above, aloft.
ἱχιμυθίω, (*ἱχω*, to keep, and *μύθος*, speech,) to hold one's tongue, to be taciturn.
ἱχθρα, ας, ἡ, enmity, hostility, hatred.
ἱχθρῆς, ἄ, ἐν, (*ἱχθος*, hatred,) odious, detested, hated; inimical, hostile.
ἱχυρός, ἄ, ἐν, (*ἱχω*, to hold,) fortified, strong, safe.
ἱχω, *φ. ἱξω* or *εχῆσω*, *π. ἱσχηκα*, *imperf. ἱχον*, *ισ, ι*, 2. *α. ἱσχον*, 2. *α. imperat. εχίς*, 2. *α. subj. εχῶ, ῆι, ῆ*, *pres. opt. to have, hold, possess, enjoy.*
ἱψητός, ἡ, ἐν, (*ἱψω*, to boil,) boiled, cooked.
ἱψω, *φ. ἱψήσω*, *π. κα*, to boil, to cook.
ἱωθα, 2. *π. Ion. for ἱωθα*, from *ἱθα*, (*ἱθός*, custom,) to be used.
ἱωθιν, *adv. (ἱως*, the morn,) in the morning, early.
ἰώνημαι, *Att. for ἄνημαι*, *perf. of ἄνιομαι*, to buy.
**Ἔως*, ω, ἡ, Aurora, the morning.
ἰωυτοῦ, *Ion. for ἰαυτοῦ*, of himself, or for *εαυτοῦ*, of thyself.
ἰωυτῆ, for *ἰαυτῆ*, so *ἰωυτῆ*, *Ion. for ἰαυτῆ*, to herself.

Z.

Ζάβατος, ου, ἰ, the name of a river, Zabatus.
Ζάμολξις, ιως, ἰ, a proper name, Zamolxis.
ζάω, to live, have life.
ζειδωρος, ου, ἰ, ἡ, (*ζιᾶ*, grain, and *δειρίμαι*, to give,) grain-giving, corn-producing, fertile, bountiful,

II

genial.
ζεύγμα, ἄτος, τό, (*ζεύγνυμι*, to yoke,) a yoking or joining together, conjunction, a bridge.
ζευγνύω, or *ζεύγνυμι*, *φ. ζεύξω*, *π. ἱζευχα*, to join, yoke, harness.
ζεύγος, ιος, τό, (*ζευγνύω*, to yoke,) a yoke, a pair.
Ζεύξιππος, ου, ἰ, a proper name, Zeuxippus.
Ζεύς, Jupiter, *gen. Διός*, *dat. Διί*, *acc. Δία*, *voc. Ζιῦ*.
ζιφύρος, ου, ἰ, the western wind, the zephyr.
ζίω, *φ. ζίσω*, *π. ἱζισα*, to boil, to boil or bubble up.
ζῆλος, ου, ἰ, emulation, rivalry, imitation; envy, jealousy, hatred.
ζηλοῦσθαι, *φ. ἴσω*, (*ζῆλος*, zeal, and *τύπτω*, to strike,) to be jealous, to envy.
ζηλόω, with *acc. φ. ὥσω*, *π. ἱζήλωκα*, (*ζῆλος*, zeal,) to emulate; to envy.
ζηλωτός, οῦ, ἰ, ἡ, (*ζηλόω*, to emulate,) worthy of emulation or imitation; enviable, envied, imitated.
ζητίω, ὦ, *φ. ἴσω*, *π. ἱζήτηκα*, to seek, inquire, investigate.
ζῆν, *πρ. Ion. for ζῶν*, life.
ζυγαστρον, ου, τό, and *τὸ ζυγάστρον*, a chest, coffer, box.
ζυγίω, ὦ, *φ. ὥσω*, (*ζυγός*, a yoke,) to yoke or join together.
ζωγείω, ὦ, as if *ζῶν ἀγρεύω*, *φ. ἴσω*, *π. ἱζώγηκα*, (*ζῶς*, alive, and *ἄγω*, capture,) to take alive, take prisoner.
ζωή, ῆς, ἡ, life, the things necessary to sustain life, substance.
ζώνη, *πρ. ἡ*, (*ζωννύω*, to gird,) a belt, girdle, zone.
ζωογονέω, *φ. ἴσω*, *π. ἱζωογόνηκα*, (*ζῶς*, alive, and *γόνος*, offspring,) to procreate, or produce living young.
ζῶον, ου, τό, (*ζωή*, life,) an animal, a living creature.

H.

ἢ, *conj. or, either.*
ἢ, *adv. truly, indeed, certainly.*

HAI

ἡβαιόν, *neut. of next*, a little, ever so little.

ἡβαιός, *α, ον*, little, small.

ἡβη, *ης, ἡ*, puberty, youth; Hebe, the goddess of youth.

ἡγαιούω, *φ. εὔσω, π. κα.* (ἡγαιών, a leader,) to go before, conduct.

ἡγαιών, *όνος, ὅ, ἡ*, (ἡγίομαι, to lead,) a leader, guide; a governor, chief.

ἡγίομαι, *οὔμαι, φ. ἡσμαι, π. ημαι*, to conduct, guide, march before; to command an army; to govern, preside; to think, believe.

ἡδί, *Poet.*, and.

ἡδίως, *adv.* (ἡδύς, sweet,) willingly, gladly.

ἡδη, *adv.* already, now.

ἡδομαι, *φ. ἡτομαι, π. ἡσμαι*, (ἡδύς, sweet,) to be delighted, to rejoice.

ἡδονή, *ης, ἡ*, (ἡδω, to delight,) pleasure, delight, enjoyment.

ἡδυπάθεια, *ας, ἡ*, (ἡδύς, sweet, and παθός, feeling,) indulgence in pleasure, voluptuousness.

ἡδύς, *ίος, ὅ, ἡ*, *in f. g.* ἡδῖα, *n.* ἡδύ, sweet; pleasant, agreeable, savoury.

ἡέλιος, *ου, ὅ, Poet.* for ἥλιος, the sun.

ἡθις, *ου, ὅ, ἡ*, a youth.

ἡθος, *ιος, τό*, the moral character, a characteristic; disposition, manner, custom, morals.

ἡθιστος, and ἡθιος, *ου, ὅ, ἡ*, a youth, a young man.

ἡιον, *ου, τό*, (ἵω or ἵμαι, to go,) provisions for a journey, food.

ἡϊόν, *όνος, ἡ*, a shore, a bank.

ἡϊοστα, *adv.* very little, not at all, not in the least.

ἡκω, to come, arrive.

ἡλάσκω, and ἡλασκάζω, (ἄλλω, wandering,) to wander or rove about, to shun, avoid.

Ἡλείος, *ου, ὅ, ἡ*, an Elean.

Ἡλεκτρα, *ας, ἡ*, the name of a woman, Electra.

ἡλεκτρος, *ου, ὅ, ἡ*, and τὸ ἡλεκτρον, amber.

ἡλιβάτος, *ου*, and *Ion.* ἡλιβάτοις, *ὅ, ἡ*, (ἥλιος, the sun, and βαίνω, to go,) accessible only to the sun, mounting

IMO

to the sun, very lofty.

ἡλυσθαι, *adv.* in vain; largely, abundantly, copiously.

ἡλίδιος, *ία, ιον*, foolish, stupid, simple.

ἡλικία, *ας, ἡ*, (ἡλικίος, how great,) age, stature, size of body; flower of age; youth; vigor.

ἡλικιώσις, *ἴδος, ἡ*, of the same age, female playmate.

ἡλίκος, *ης, ον*, how great; how much.

ἡλος, *ου, ὅ, ἡ*, a nail.

Ἡλύσιον πεδίον, the Elysian fields, Elysium.

ἡμαι, *σαι, ται*, to sit, to be seated or placed; to abide, to dwell.

ἡμαρ, *ἄτος, τό*, (ἡμέρα, day,) the day.

ἡμίν, *Poet.*, a conj. to which ἡδί, is the correlative. But ἡ μίν, truly, indeed.

ἡμινος, *ης, ον*, part. pres. from ἡμαι, to sit.

ἡμίρα, *ας, ἡ*, and *Ion.* ἡμέρη, a day, daylight.

ἡμεροδρομία, *ᾱ*, (ἡμέρα, day and δρόμος, race,) to run all day, to travel as an express.

ἡμερος, *ου, ὅ, ἡ*, (ἡμέρα, the day,) tame; cultivated; gentle.

ἡμιάνθρωπος, *ου, ὅ, ἡ*, (ἡμισυ, half, and ἄνθρωπος, man,) half a man, half human.

ἡμίγυμνος, *ου, ὅ, ἡ*, (ἡμισυ, half, and γυμνός, naked,) half naked.

ἡμιφθός, *ου, ὅ, ἡ*, (ἡμισυ, half, and ἵψίω, to boil,) half boiled, half cooked.

ἡμίθεος, *ου, ὅ, ἡ*, (ἡμισυ, half, and θεός, god,) a demigod.

ἡμίλιπτος, *ον*, (ἡμισυ, half, and λίπω, to hatch,) half hatched.

ἡμιμανής, *ίος, ὅ, ἡ*, (ἡμισυ, half, and μανίωμαι, to be mad,) half mad.

ἡμίση, *ίας, ἡ*, half, a moiety.

ἡμίση, ἡμίση, ἡμισυ, half, a moiety, by halves.

ἡμίτομον, *ου, τό*, (ἡμισυ, half, and τέμνω, to cut,) a half, a moiety.

ἡμιφλεκτος, *ου, ὅ, ἡ*, (ἡμισυ, half, and φλέγω, to burn,) half-burned.

ἡμος, *adv.* when, after that.

IIΦA

ἦν, or ἡνί, behold.

ἠνέμιος, *ισσα*, *ιν*, (*ἄνεμος*, the wind,) windy, exposed to the winds; lofty.

ἦνί, and ἡνίδι, behold; see there.

ἠνία, *ας*, *ή*, (*ἰνία*, to unite,) the reins, a bridle.

ἠνία, *adv.* when.

ἠνίοχος, *ου*, *ή*, (*ἠνία*, reins, and *ἔχω*, to hold,) a charioteer, a driver.

ἥπαρ, *ἄτος*, *τό*, the liver.

ἠπιρόνδι, landward.

ἥπιρος, *ου*, *ή*, the main land or continent.

ἥπυον, *S. pl. imperf. ind. act. from ἥπυω* or *ἥπυω*.

Ἥρα, *ας*, and *Ion.* Ἥρα, *ης*, *ή*, Juno.

Ἡρακλῆς, and *contract.* Ἡρακλῆς, Hercules, *gen.* -ῆος, *dat.* ἡί, *acc.* ἦα.

ἥριμος, *ιμη*, *ιμον*, (*ἱράω*, to love,) quiet, still, calm, tranquil, mild, placid.

ἡριγύνισμα, *ας*, *ή*, (*ἥρι*, early, and *γίνομαι*, to be born,) an epithet of Aurora, born of the morning or bringing the morning.

Ἡριγόνη, *ης*, *ή*, a proper name, Eri-gone.

Ἡριδῶν, *ου*, *ή*, the name of a river, Eridanus.

ἥριον, *ου*, *τό*, a monument, sepulchre, tomb.

Ἡρόδοτος, *ου*, *ή*, a proper name, Herodotus.

ἥρως, *ως*, *ή*, a hero, a demigod.

Ἡσίωδης, *ου*, *ή*, the name of a poet, Hesiod.

ἡσυχάζω, *f. ἄσω*, *p. ἡσύχακα*, (*ἥσυχος*, quiet,) to keep quiet, to be quiet or still, to rest, to be silent.

ἡσυχία, *ας*, (*ἥσυχος*, quiet,) quietness, stillness.

ἥτοι, *conj.* or, either, truly, indeed.

ἥτορ, *ορος*, *τό*, the heart, mind.

ἡττάομαι, *contract.* ὤμαι or ἡσσάομαι, (*ἥσσω*, inferior,) to be vanquished or overcome; to be inferior.

ἥττων, *ονος*, *ή*, *ή*, less, smaller; inferior to.

ἡύς, *gen.* ἥιος, by *Poet.* eclasis for *ἰύς*, good, brave.

ἠφαιστῖον, *ου*, *τό*, (*Ἡφαιστος*, Vulcan,) the temple of Vulcan.

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the temple of Vulcan.

Ἡφαιστος, *ου*, *ή*, Vulcan, the god who presided over fire; fire.

ἡώς, *ίος*, *ως*, *ή*, the morning, daybreak, dawn; the day.

Θ.

Θάλαμος, *ου*, *ή*, a bedchamber.

Θάλασσα, *ορ* -ττα, *ης*, *ή*, the sea, the water of the sea.

Θαλάσσιος, *ου*, *ή*, *ή*, (*Θάλασσα*, the sea,) of or belonging to the sea, marine, maritime.

Θαλασσίπλαγκτος, *ου*, *ή*, *ή*, (*Θάλασσα*, the sea, and *πλάζω*, to drive,) sea-beaten, wave-worn.

Θαλῆς, *ου*, and *Θάλης*, *ητος*, *ή*, the name of a philosopher, Thales.

Θάλλος, *ιος*, *τό*, (*θάλλω*, to heat,) heat, warmth, ardor.

Θάμβος, *ιος*, *τό*, amazement, astonishment, wonder.

Θαμίζω, (*θαμά*, frequently,) to go or to come often, to be frequent.

Θαμνηρίν, *ων*, *οί*, the name of a place, Thammerii.

Θανατηφόρος, *ου*, *ή*, *ή*, (*θάνατος*, death, and *φέρω*, to carry,) bringing death, deadly, fatal.

Θάνατος, *ου*, *ή*, (*θνήσκω*, to die,) death; a capital cause.

Θανάσιος, *ω*, *f. ὄσω*, *p. τιθανάτωκα*, (*θάνατος*, death,) to kill, to put to death; condemn to death.

θάπτω, *f. ψω*, *p. τιθαφα*, to bury or inter or to burn.

Θάρραλος, *ια*, *ιον*, (*θάρρος*, courage,) bold, daring, brave.

Θάρραλως, *adv.* boldly, daringly, confidently.

Θαρσῶλως, *adv.* boldly, daringly, confidently.

Θαρσύνω, *f. ὕνω*, (*θάρρος*, courage,) to embolden, to make bold, to inspire with confidence or courage, to encourage.

Θάσος, *ου*, *ή*, an island in the Aegean sea, Thasus.

Θάσσειν, (*ταχύς*, quick,) more quickly

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- or speedily, sooner, *compar. for* τάχιστα.
- ῥᾶπτον, more speedily.
- θαυμάζω, *f. ἄσω, p. τιθαύμακα*, to wonder, admire, marvel; to honor, revere.
- θαυμάσιος, *α, εν*, worthy of admiration, admirable.
- θαυμαστός, *ή, εν*, (θαυμάζω, to wonder,) wonderful, astonishing.
- θία, *αί, ή*, (θιάομαι, to view,) a view, a sight, spectacle.
- Θιαγγίνης, *ους, ή*, a proper name, Theangenes.
- θίαμα, *ατος, τό*, (θιάομαι, to view,) a spectacle, a public show.
- θιάομαι, *1. f. ind. m. ἄσομαι, perf. ind. pas. τιθιάμαι*, to see, behold, observe, view.
- θιατής, *ου, ή*, (θιάομαι, to view,) a spectator.
- θιάτρον, *ου, τό*, (θιάομαι, to view,) a place where plays and games were publicly exhibited, a theatre.
- θιάσασθαι, *Ion. for θιάσασθαι*.
- θίωω, *Poet. f. θινῶ*, to strike, beat, lash; *pres. ind. pas. θίνομαι*, to be beaten, be struck.
- θῦος, *ία, ιῶν*, (θῖός, god,) divine.
- θίλγητρον, *ου, τό*, (θίλγω, to charm,) any thing used as a charm, alleviation.
- θίλω, or ιθίλω, *Att. imperf. ind. act. ἥθιλον, f. θιλῶω, perf. ind. act. τιθίληκα, 1. a. ιθίλησα*, and *Att. ἡθίλησα*, to will, wish, desire, take pleasure in, delight in.
- θιμίλιον, *f. ἄσω, p. τιθιμιλίωνα*, (θιμίλιον, foundation,) to lay a foundation; to found.
- θίμις, *ιστος, ιτος, or ἴδος, ή*, law, right, justice; an institution.
- θιμιστεύω, *f. ἔσω, (θίμις, law)* to give laws; to command, govern.
- Θιμιστοκλής, *ης, ή, gen. -ίους, ίους*, the name of a man, Themistocles.
- θιμῶν, (τίθηναι, to put or place,) to bring near, to compel to approach or go to.
- Θιογίνης, *ους, ή*, a proper name, Theogenes.

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- Θιόγονος, *εν*, (Θιός and γόνος, birth,) born of the gods, divine.
- Θιόγνις, *ιδος, ή*, the name of a man, Theognis.
- Θιόθιν, *adv. (Θιός, God)* from God.
- Θιόκρητες, *εν, ή*, the name of a poet, Theocritus.
- Θιόπομπος, *ου, ή*, the name of a man, Theopompus.
- Θιός, *ου, ή*, God, a god; and sometimes in *f. g. ή Θιός*, a goddess.
- Θιοσίβια, *ας, ή*, (Θιός, god, and εἰδομαι, to reverence,) the worship of God, religion.
- Θιοσιβής, *ιος, ή, ή*, (Θιός, God, and εἰδω, to worship,) worshipping God, religious.
- Θιουδής, *ιος, ή, ή*, for Θιουδής, (Θιός, god, and ἴδος, form,) godlike; reverencing the gods.
- Θιρᾶπεία, *ας, ή*, (Θιραπύω, to attend,) service, ministry; a remedy, attendance.
- Θιραπιυτής, *ἦρος, ή*, (Θιραπύω, to attend,) an attendant, servant.
- Θιρᾶπύω, *f. ἔσω, p. τιθιράπιυνα*, (Θιράπων, an attendant,) to serve, attend, wait upon; to conciliate.
- Θιρᾶπων, *οντος, ή*, a servant, attendant, minister.
- Θιρμαίνω, *f. ανῶ, (Θιρμός, warm)* to heat, warm, dry.
- Θιρμη, *ης, ή*, (Θίρω, to heat,) heat, warmth.
- Θερμοπύλαι, *ων, αί*, (Θιρμός, hot, and πύλη, a gate,) the warm gates, or gates of the hot springs, Thermopylae.
- Θιρμός, *ου, ή, ή*, (Θίρω, to heat,) warm, hot.
- Θερμόδων, *οντος, ή*, the name of a river, Thermodon.
- Θίρος, *ιος, τό*, (Θίρω, to heat,) harvest; summer.
- Θερσίτης, *ου, ή*, a proper name, Ther-sites.
- Θερμοφορέα, *ων, τά*, (Θιρμός, law, and φέρω, to bear, carry,) a festival held by the Athenian women in honor of Ceres, as the establisher of social

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- and civic union.
- Θεοσίσιος, *ov, i, h*, divine, wonderful, admirable.
- Θεοσιδιά, *ω, f. ήου*, (Θείσις, an oracle, and *είδω*, to sing,) to deliver oracles, to foretell.
- Θεοφᾶτα, *τά*, (Θεοφᾶτος, divinely uttered, from *Θεός*, god, and *φημί*, to speak,) divine responses, oracles, predictions.
- Θέτις, *ιδες, h*, the name of a goddess, Thetis.
- Θεσσαλία, *ας, h*, Thessaly.
- Θεσσαλοί, *ων, οι*, the Thessalians.
- Θεσσαλός, *ης, ov*, Thessalian.
- Θίω, *f. εἶδω*, to run, to contend in the race.
- Θιαρίω, *f. ήου, p. τιθιάρημα*, (Θιαρός, spectator,) to view, see, behold; contemplate.
- Θήβαι, *ων, αι*, Thebes.
- Θηβαίος, *αίας, αίων*, of or belonging to Thebes; Theban; in *pl.* Θηβαῖοι, *οι*, the Thebans.
- Θήγω, *f. ξω, p. τίθηχα, 1. α. ἱθηξα*, to whet, sharpen.
- θήκη, *ης, h*, (τίθημι, to place,) a repository, receptacle; repository for the dead, a sepulchre.
- Θήλυς, *ισ, i, h*, or *-υς, ια, υ*, female, of the female sex; a woman; feminine, soft, tender.
- Θή, *an expletive particle; also for truly, indeed, certainly; also a long time.*
- θήσω, *Ion. for θάσω*, whence τίθηκα and *pluperf. ἱτιθήμια*, to be struck with astonishment, to be stupefied with wonder.
- θήρα, *ας, h*, (θήρ, a wild beast,) a hunting; the chase.
- Θηραμένης, *ους, i*, a proper name, Theramenes.
- Θηράω, (θήρ, wild beast,) to hunt, catch, follow after, watch, pursue.
- θήρην, *ης, h*, *Poet. and Ion. for θήρα*.
- Θηρίον, *ov, τά*, (θήρ, a wild beast,) a wild beast.
- Θής, *τός, δ*, a hired laborer or servant.
- Θησαυρός, *ού, i*, (τίθημι, to place,) a

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- repository for treasures, a treasury, a storehouse, the money or treasures thus laid up, a store.
- Θήσος, *ov, i*, a company of dancers or Bacchanalians; a crowd of women; a troop of banqueters.
- Θήσωνται, *ων, οι*, the members of the *Θήσος* or company of dancers.
- Θίβραχος, *ov*, a proper name, Thibrachus.
- Θιγγάνω, to touch, handle, take hold of.
- Θίς, or *Θίς, Θινός, i, h*, a heap; the shore, a bank, a hill.
- Θμουίτης, *ov, i*, the name of an Egyptian district, Thmuites.
- Θνητός, *ής, έν*, (Θνήσκω, to die,) mortal, subject to death, a man.
- Θνάζω, *f. άσω*, (Θνός, quick,) to move quickly; to spring into a seat.
- Θολιρός, *ρα, έν*, (Θολός, dirty,) muddy, miry.
- Θνός, *ά, έν*, (Θίω, to run,) swift, quick, rapid, fleet.
- Θνών, *ω, f. άσω*, to sharpen.
- Θεῦβες, *ov, i*, (Θεός, a tumult, and βοή, a clamor,) a tumult, an uproar.
- Θουκυδίδης, *ov, i*, a proper name, Thucydides.
- Θωός, *adv.* (Θνός, swift,) quickly, swiftly.
- Θράκη, *ης, h*, Thrace.
- Θραυνίτης, *ov, i*, (Θραῦνος, the rudder,) a steersman.
- Θρήξ, *αρός, and Poet. Θρήξ, ηρός, i*, a Thracian.
- Θρασύβουλος, *ov, i*, a proper name, Thrasybulus.
- Θρασύς, *ια, υ*, (Θαρός, boldness,) bold, daring, rash; insolent.
- Θρήξ, *Ion. for Θρήξ, and this for Θράξ*, a Thracian.
- Θρηνίω, *imperf. ἱθρήνιον, ουν, f. ήσω, p. τιθρήνηκα*, (Θρήνος, lamentation,) to lament, bewail, deplore, weep.
- Θρήνος, *ov, i*, (Θρήνος, lamentation,) grief, lamentation, wailing.
- Θρόνος, *ov, i*, a seat; a throne.
- Θρώσκω, to leap, spring.
- Θύαττη, *gen. ἱγες, by sync. τρές, acc. θυγατέρα, ατρα, voc. ᾧ θυγατερ, dat. pl. θυγατρεσσι, a daughter.*

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- θυγατρίδις, ους, ιου, ου, ι, a daughter's son, a grandson by the mother's side.*
θυμιατήριον, ου, τό, (θυμιάω, to burn incense,) a censer.
θυμός, ου, ι, (θύω, to rush,) the mind, the soul; desire; anger; courage.
θυμώω, ω, f. ώω, (θυμός, mind,) to provoke to anger, to irritate, to incense; πας. θυμώομαι, ωμαι, to be angry or incensed.
θύρα, ας, ή, a door, a gate.
θύραξ, (θύρα, door,) adv. towards the door, through the door, abroad, forth.
θύρεός, ου, ι, (θύρα, door,) a shield; a stone to shut the entrance of a cave.
θυρίων, Ion. for θυρών, gen. pl. of θύρα.
θύρηφι, adv. or dat. used as an adv. with the particle φι, Poet. added, abroad, out of doors, at the door.
θύριον, ου, τό, and θυρίς, ιδος, ή, (θύρα, a door,) a little door.
θύραμα, άρος, τό, a gate; a door.
θυρωρός, ου, ι, ή, (θύρα, a door, and εύρος, a keeper,) a door-keeper, a porter.
θυσία, ιας, ή, (θύω, to sacrifice,) a victim, a sacrifice.
θύω, to sacrifice, to offer.
θυκίω, ω, (θύκος, a seat,) to sit.
θυσιάζω, to flatter, fawn.
θυρακίζω, (θύραξ, a breastplate,) to arm with a corslet or coat of mail.
θύραξ, ηκος, ι, the breast, the thorax; a garment which covered the breast; a corslet or breastplate, armour.
Θύραξ, ακος, ι, a proper name, Thorax.
Θύρηξ, Ion. for Θύραξ.
Θάυμα, άτος, τό, Ion. for θαῦμα, a wonderful thing, a wonder.
θαυμάσιος, ια, ιον, Ion. for θαυμάσιος, ια, ιον, wonderful.

Ι.

ιάλλω, f. λῶ, to send, send forth, stretch forth; discharge.

ΙΕΡ

- ιασμαι, ωμαι, f. άσσομαι, to heal, cure, remedy.*
Ίάφυξ, ύγος, ι, the northwest wind, or west-north-west.
Ίαπύγιος, α, ον, (Ίάφυξ, Iapyx,) Iapygian.
Ίασίων, ωτος, ι, the name of a man, Iasion.
Ίασων, ωτος, ι, the name of a man, Jason.
ιατρείον, ου, τό, (ιατρός, a physician,) a place where cures are performed, a hospital, a druggist's shop.
ιατρός, ου, ι, (ιάσμαι, to cure,) a physician, a surgeon.
ιαύω, f. σω, to pass time; to spend the time; to sleep; to stay or remain.
ιάχω, f. ξω, p. χα, and ιαχίω, ω, f. ήσω, (ια, the voice, and χίω, to pour out,) to call or to cry out, to vociferate, shout; to make a loud noise; to resound.
Ίβηρία, ας, ή, Iberia or Western Spain.
Ίβις, Ίδος, or ιος, ή, the ibis, an Egyptian bird.
Ίδαϊος, αία, αϊον, of Ida, Idaean.
ιδί, the same with ἰδί, and.
ιδία, ας, ή, (ιδιον, I saw,) form, shape, appearance, image.
ιδίᾳ, adv. privately, separately.
ιδίος, α, ον, proper, peculiar, private, one's own.
ιδιότης, ητος, ή, (ιδίος, peculiar,) property, particular nature.
ιδιώτης, ου, ι, (ιδίος, peculiar,) a private person.
Ίδομενεύς, ίως, ι, a proper name, Idomeneus.
ιδρύω, or ιδρύμι, f. ύρω, to place, set; to cause to sit; to set up erect; establish; to dwell in or inhabit.
ΐμαι, and ΐμι, to go.
ΐμαι, (ΐμι, to send,) to be sent; to desire, to wish.
Ίεραμίνης, ους, ι, a proper name, Hieramenes.
ιέρια, ας, ή, (ιέρος, sacred,) a priestess.
ιερόν, ου, τό, a sacred edifice, temple.
ιεροσολία, ας, ή, (ιέρων, a temple, and

IND

- συλάω*, to plunder,) the plundering of a temple, sacrilege.
ιερόσυλος, *ov, i, h*, (*ιερόν*, a temple, and *συλάω*, to plunder,) sacrilegious, guilty of sacrilege.
Ίερον, *ωνος, i*, a proper name, Hiero.
Ίημι, imperf. *ιδ.* act. *Ίη, ης, η, or ιον, ου, -ις, ις, fut. ἤσω, perf. ἔϊκα*, 1. *a. ἤκα*, 2. *a. ἦν*, to send, throw, shoot, discharge.
Ίθῆκη, *h*, name of an island, Ithaca.
Ίθια, *ας, h*, fem. of *Ίθύς*, straight, direct, right.
Ίθύνω, *f. υῶ*, (*Ίθύς*, straight,) to direct, to govern, to correct; to punish.
Ίθύς, *Ίθια*, *Ίθύ*, straight, direct; right, just, true.
ἱκάνος, *h, ov*, fit, proper, suitable; adequate, sufficient.
ἱκάνω, to go or come to, to arrive at; to reach, to touch; to come upon, to seize.
ἱκανώς, *adv.* sufficiently, enough, abundantly.
Ίκαριος, *ov, i*, a proper name, Icarus.
ικίστος, *ια, ιον*, (*ικίτης*, a suppliant,) suppliant.
ικιστία, *ας, h*, (*ικίτης*, a suppliant,) supplication.
ικιστιών, *f. ὕσω*, to supplicate, implore.
ικίτης, *ov, i*, (*ικνίμαι*, to approach suppliantly,) a suppliant, a humble petitioner.
Ίλαρχος, *ov, i*, a proper name, Ilarchus.
Ίλιάς, *ἄδος, h*, the Iliad.
Ίλιάς, sometimes used as an *adj.* for *Ίλιακή*, Trojan.
Ίλιον, the city of Troy or Ilium.
ἱμάς, *άντος, i*, a leather strap or thong.
ἱμάτιον, *ov, τό*, (*ἵμμα*, garment,) a garment, a mantle.
ἱμίζω, to wish, desire, long for, love.
ἱμιζέω, *ισσα*, (*ἱμιζος*, desire,) desirable, lovely.
Ἰνᾶ, *conj.* that, in order that, so that; although; where, in which place.
Ίναχος, *ov, i*, a proper name, Inachus.
Ίνδική, *ης, h*, (*χώρα*, understood,) India.

ISI

- Ίνδικοί*, *ων, οι*, the Indians.
Ίνώ, *ῶς, h*, the name of a woman, Ino.
ιοδιότης, *ίος, i, h*, (*ιον*, the violet, and *διότης*, darkness,) of a deep violet color, purple, dark.
Ίόνιος, *a, ov*, Ionian.
ἱππαγωγός, *ῶ, i, h*, (*ἵππος*, a horse, and *ἄγω*, to lead,) that carries horses, a transport ship.
Ίππαρχος, *ov, i*, the name of a man, Hipparchus.
Ίππαρχος, *ov, i*, (*ἵππος*, a horse, and *ἄρχω*, to command,) commander of the cavalry, master of the horse.
ἱππασία, *ας, h*, (*ἵππος*, a horse, and *λαύνω*, to drive,) the act of riding, equitation; cavalry.
ἱππιός, *ίος, pl. ἱππιῖς, or ἱππῆς*, (*ἵππος*, a horse,) a rider, a horseman.
ἱππιός, *h, ov*, (*ἵππος*, a horse,) of or belonging to riding or to a horseman, equestrian.
Ίπποκένταυρος, *ov, i, h*, (*ἵππος*, a horse, and *κένταυρος*, a centaur,) the Hippocentaur.
ἱπποκόμος, *ov, i, h*, (*ἵππος*, a horse, and *κόμη*, hair,) a groom; an hostler.
Ίππόλοχος, *ov, i*, a proper name, Hippolochus.
ἱππομάχια, *ας, h*, (*ἵππος* and *μάχομαι*, to fight,) a combat of cavalry.
Ίππομάχος, *ov, i*, a proper name, Hippomachus.
ἵππος, *ov, i, or h*, a horse, a mare.
ἵπταμαι, *pres. inf. m. ἵπτασθαι, f. m. ἵπτησθαι*, to fly.
ιερός, *Ion.* for *ιερός*, a priest.
ιερόν, *Ion.* for *ἱερον*, a temple.
ἵς, *ινός, h*, a fibre, nerve, vein; strength, force.
Ίσάνωρ, *ερος, i*, a proper name, Isanor.
ἴσῃμι, *ἴσῃς, ἴσῃσι*, to know, understand, perceive.
ἰσθμός, *ῶ, i*, a narrow neck of land between two seas; an isthmus, particularly the isthmus of Corinth.
Ίσιος, *ov, i*, a proper name, Isias.

ΙΣΧ

Ἰσις, Ἰδος, and *ἰσις*, ἡ, the name of the Egyptian goddess, Isis.

Ἰσμαρος, ου, ἡ, the name of a city, Ismarus.

ἰσομοῖρα, ας, ἡ, (*ἴσος*, equal, and *μοῖρα*, portion,) equal participation.

ἰσόνεμος, ου, (*ἴσος*, equal, and *νόμος*, laws,) having equal laws.

ἰσοῤῥηπος, ου, ὁ, ἡ, (*ἴσος*, equal, and *ῥίπων*, to incline,) of equal weight; in equilibrium, inclining to neither side.

ἴσος, η, ου, equal, like.

ἰσοτίλεια, ας, ἡ, (*ἴσος*, equal, and *τίλος*, a tax,) equality of taxation.

ἰσοτιμία, ας, ἡ, (*ἴσος*, equal, and *τιμή*, honor,) equality of honor or distinction.

ἰσότητες, ου, ὁ, ἡ, (*ἴσος*, equal, and *τιμή*, a price or honor,) equally precious; possessing equal honors or civil rights.

Ἰσσίς, ου, ἡ, the name of a river, the Issus.

ἰστάμενος, η, ου, (*pres. part. pas. of ἵστημι*, to stand,) standing; also commencing.

ἵστημι, *f. στήσω*, *p. ἵστακα*, 2. α. *ἵστην*, to set, place; to erect, raise; to establish; to appoint, weigh; to stand, stop.

Ἰστιαιεύς, ἰως, ὁ, an Histiaean.

ἰστίν, ης, ἡ, *Ion.* for *ἰστία*, a hearth or fireside.

ἰστίον, ου, τό, (*ἵστημι*, to raise,) a ship's sail.

ιστίς, ου, ὁ, (*ἵστημι*, to raise,) a ship's mast; also the sail.

ἰσχῆς, ἄδος, ἡ, (*ἰσχνός*, meagre,) a dried fig.

ἰσχναίνω, (*ἰσχνός*, meagre,) to dry up, render meagre; to restrain.

ἰσχνός, ἡ, ὁ, lean, meagre.

ἰσχυρός, ὁ, ὁ, (*ἰσχύς*, strength,) strong, mighty.

ἰσχυρῶς, *adv.* strongly, severely, powerfully, vehemently.

ἰσχύς, υος, ἡ, strength, might, force, power.

ἰσχυῶ, *f. ὕσω*, *p. ἵσχυκα*, (*ἰσχύς*,

ΚΑΘ

strength,) to be able; to be strong or powerful.

Ἰταλία, ας, ἡ, Italy.

Ἰταλιώτης, ου, ὁ, an Italian.

Ἰταλος, ου, ὁ, Italian.

ἰχθύς, υος, ὁ, a fish.

ἰχνος, ιος, τό, a footstep, a tract; a vestige.

Ἰώ, *Ἰῶς*, ἡ, a proper name, Io, daughter of Inachus, the king of Argos.

Ἴων, ωνος, ὁ, an Ionian; also a proper name, Ion.

Ἰωνία, ας, ἡ, (*Ἴων*, Ion,) the name of a country, Ionia.

Κ.

κάδδ', for *κατά δι*, and *κάδδ' ἄρα*, for *κατά δι ἄρα*.

Καδμῖος, ἰα, ἰων, (*Κάδμος*, Cadmus,) of Cadmus, Cadmean, Theban.

Κάδμος, ου, ὁ, the name of a man, Cadmus.

Καδούσιοι, ου, οἱ, the Cadusians.

κάζω, *f. σω*, to adorn, decorate; to furnish, equip, provide.

καθαίρεις, ἰως, ἡ, (*κατά* and *αἶρῶ*, to take,) a casting or throwing down, destruction.

καθαίρῶ, *f. ἦσω*, 2. *f. καθιλῶ*, *p. καθήκα*, (*κατά* and *αἶρῶ*, to take,) to cast or throw down; to beat down, destroy.

καθᾶπτε, (*κατά ἄπτε*, from *ὄπτε*, ἥπτε, ὄπτε,) as, just as, like as.

καθάπτομαι, *f. ψομαι*, (*κατά* and *ἄπτομαι*, to touch,) to touch; to bite, to sting, blame, provoke.

κάθαρμα, ἄτος, τό, (*καθαίρω*, to purify,) offscouring, scourgings, refuse, filth.

καθάρμᾶτα, τᾶ, (*καθαίρω*, to purify,) the offscourings of the earth, low, worthless fellows.

καθᾶρός, ὁ, ὁ, (*καθαίρω*, to purify,) pure, clean, bright, clear, fair.

καθάρσιον, ου, τό, (*καθαίρω*, to purify,) a purifying, purification, expiation; an expiatory sacrifice or offering.

KAI

καθίζομαι, 2. *f. m.* καθιζεύμαι, (*κατά and ἵζω*), to set, to sit, to sit down.
καθιλύνω, *f. ὄρω*, (*κατά and ἱλύνω*, to draw,) to draw, pull, or drag down.

καθίσδομαι, *Dor.* for καθίζομαι.

καθιύδω, (*κατά and ἰύδω*, to sleep,) to sleep.

καθηδυναῖδιον, *ᾤ, f.* ἥσω, (*κατά and ἡδύς*, sweet, and *αἰσχω*, to feel,) to spend or waste in luxury and pleasure, to play the voluptuary.

κάθημαι, (*κατά and ἤμαι*), to sit, to sit down.

καθίζω, *f. ἴσω*, (*κατά and ἵζω*, to seat,) to command to sit, to set or place; to sit, to be seated.

καθίημι, (*κατά and ἵημι*, to send,) to send down, let down.

καθικισιύω, *f. ὕσω*, *p. ὑσκα*, (*κατά and ἱκίτης*), a suppliant.

καθιπνίσκομαι, *f. ἵξομαι*, 2. *a. m.* ἱπύμην, (*κατά and ἱπνίσκομαι*, to come,) to attain to, reach; to touch; to reproach; to strike.

καθιπνίσω, (*κατά and ἱπνίσω*, to ride,) to ride against, to traverse; to make an inroad with cavalry.

καθίσταμαι, *f. m.* τίσσομαι, (*κατά and ἵπταμαι*, to fly,) to fly down, to descend by flying.

καθίστημι, or **καθιστάνω**, *f. καταστήσω*, *p. καθίστηκα*, *pluperf. καθίστήκην*. 1. *a.* καθίστησα. 2. *a. ind. act.* καθίστην, *ης, η*. *pres. pas.* καθίσταμαι, *σαι, ται*. 1. *a. ind. pas.* κατισσάμεν, *ης, η*, (*κατά and ἵστημι*, to stand,) to place, to set, to station, establish, ordain.

καθώραω, *f. ἄρω*, *p. καθώρακα*, *Att.* καθιώρακα, (*κατά and ὀράω*, to see,) to look down upon, to see, behold, view, to look over.

καθυφίημι, (*κατά, ὑφί, and ἵημι*, to send,) to yield, to give way; submit, to give up.

καί, *conj.* and, also, even, besides, for, therefore, or, but, indeed.

καιός, *ἡ, ὅς*, new, strange, foreign.

καίνω, to kill, slay.

KAI

καίῃτε, (*καί and ῥε*), although.

καιρός, *ὅς, ὅς*, occasion, opportunity of time or place, season, fit time.

κακία, *αἰ, ἡ*, (*κακός*, bad,) malice, wickedness, fault; shame, disgrace, cowardice.

κάκιστος, very bad; the worst; *superl. from κακός*.

κακόςβιος, *οὐ, ὅς*, (*κακός*, evil, and *βίος*, life,) living wretchedly or poorly.

κακοδαίμων, *ονος, ὅς, ἡ*, (*κακός*, evil, and *δαίμων*, fortune,) ill-fated, unlucky, ill-starred.

κακόνους, *contract. κακόνους, ὅς, ἡ*, (*κακός*, evil, and *νούς*, mind,) evil-minded, ill-intentioned.

κακοπαθίων, *f. ἥσω*, *p. κακοπαθέηκα*, (*κακός and πάθος*, suffering,) to suffer evils or misfortunes, to be afflicted with evils.

κακότης, *ητος, ἡ*, (*κακός*, bad,) wickedness, malice, vice; cowardice; calamity, misfortune.

κακοουργία, *ᾤ*, (*κακός*, bad, and *ἔργον*, work,) to do evil or mischief, to act wickedly or maliciously.

κακοῦργος, *ου, ὅς, ἡ*, (*κακός and ἔργον*, a work,) an evil-doer, wicked.

κάλαμος, *ου, ὅς*, a reed, a cane.

καλαμοφόρος, (*κάλαμος*, a reed, and *φέρω*, to bear,) bearing a reed.

καλῶ, *f. ἴσω*, and *ἥσω*, *p. κίκληκα*, to call; to call or send for, summon into court; to invite.

κάλημι, to call, summon, invite.

καλιά, *ᾤς, ἡ*, a nest; a wooden house, a dwelling place; a cove; a den; a granary; *acc. Ion.* καλήν.

καλίστρεϊς, *ιος, ὅς*, an Egyptian word, signifying warrior.

Καλλίβιος, a proper name, Callibius.

καλλιθριξ, *τρίχος, ὅς, ἡ*, (*καλός*, beautiful, and *θριξ*, hair,) fair-haired, having beautiful hair, or beautiful wool.

καλλίπικρος, *ου, ὅς, ἡ*, (*κάλλος*, beauty, and *νίκη*, victory,) carrying off a glorious victory.

Καλλιόπη, *ης, and Dor. Καλλίωπα*, *ας, ἡ*, the name of a Muse, Calliope.

ΚΑΠ

καλλιῤῥημοσύνη, ης, ἡ, (κάλλος, beauty, and ῥῆμα, word,) beauty of speech ; boasting ; fine talking.

Καλλισθένης, ους, ἰ, a proper name, Callisthenes.

κάλλιστος, ης, ον, superl. from καλός, beautiful.

Καλλίστρατος, ου, ἰ, a proper name, Callistratus.

καλλίςφυρος, ου, ἰ, ἡ, (καλός, beautiful, and σφυρόν, the ankle,) having beautiful ankles.

καλλίων, compar. of καλός.

κάλλος, ιος, ους, τό, (καλός, beautiful,) beauty.

καλλωπίζω, (καλός, beautiful, and ὤψ, the face,) to adorn, embellish ; to prink.

καλός, ἡ, ὅν, beautiful, handsome, fair, honest, good.

καλύπτω, f. ψω, to cover, to veil, to hide, to conceal.

καλώδιον, ου, τό, (κάλω, a cable,) a ship's rope.

καλῶς, adv. (καλός, beautiful,) well, becomingly, rightly.

Καμαρίνα, ας, ἡ, the name of a city, Camarina.

Κάματος, ου, ἰ, (κάμνω, to be wearied,) labor, toil, pains, fatigue.

κάμινος, ου, ἰ, ἡ, (καίω, to burn,) an oven, furnace.

κάμνω, f. καμῶ or καμοῦμαι, p. κίμνηκα, to grow weary, to be tired, to be fatigued, to toil ; to build.

καμπύλος, ύλη, ύλον, (κάμπτω, to bend,) bent, bowed, curved, crooked.

κάνδης, ους, ἰ, a Persian sleeved garment, a mantle.

κανθήλιος, ου, ἰ, (κάνθαν, an ass,) a great ass, a blockhead.

Κανωβικόν, οὔ, τό, (Κάνωβος, the name of a town in Lower Egypt,) the name of one of the mouths of the Nile, the Canobic.

κάπηλος, ου, ἰ, a tavern-keeper, a vintner, huckster.

καπνός, οὔ, ἰ, smoke.

κάπτος, ω, ἰ, Dor. for κῆπτος, ου, a garden.

ΚΑΣ

Καππαδόκις, ου, and Καππαδόκαι, ὤν, οι, the Cappadocians.

Καππαδοκία, ας, ἡ, a country of Asia Minor, Cappadocia.

κάπρος, ου, ἰ, a boar, a wild boar.

Καπύη, ης, ἡ, the name of a place, Capua.

κάπυρός, ἄ, ὅν, (καπύω, to breathe or blow,) fiery, inflamed, dried, dry, parched, scorched, hot.

Κάρ, Κάρος, ἰ, a Carian.

κάρα, τό, and κάρη, the head ; sometimes declined like a fem. 1. declen.

κάρηνον, ου, τό, the head ; the summit, the top.

Καρία, ας, ἡ, the name of a province in Asia Minor, Caria.

Καρίον, ωνος, a proper name, Carion.

καρίς, ἰ, Dor. for κηρίς, οὔ, ἰ, wax.

καρῶν, ὤ, f. ὄσω, p. κινάρωκα, (κάρος, sleep,) to throw into a deep sleep, to put asleep.

καρπαλίμως, adv. quickly, swiftly, rapidly.

καρπύομαι, οὔμαι, (καρπός, fruit,) to gather or reap the fruit ; to enjoy.

καρπός, οὔ, ἰ, fruit ; corn ; seed.

καρποφόρος, ου, ἰ, ἡ, (καρπός, fruit, and φέρω, to bear,) bearing fruit, fruitful.

καρπύω, f. ὄσω, (καρπός, fruit,) to pluck or gather fruit ; to enjoy, possess, gain.

καρτερίω, ὤ, f. ἦσω, p. νικαρτερίηκα, (κάρτος for κέρτος, strength,) to be strong or hardy ; to be courageous, to persevere, to endure.

καρτερίς, ρά, ρόν, (κάρτος, for κέρτος, strength,) strong, mighty, powerful, vigorous.

Καρχηδόσις, ια, ον, (Καρχηδών, Carthage,) of Carthage, Carthaginian.

Καρχηδών, ἰνος, ἡ, the name of a city, Carthage.

κασίγνητος, ου, and Ιον. ιος, ἰ, (κάσις, a brother, and γινώσκειν, to be born,) an own brother, a cousin ; a brother's or sister's son ; a blood relation.

Κάσιον, ου, τό, the name of a mountain, Casion.

KAT

πάσις, ις, ἰ, ἡ, a brother or sister.

Κάστωρ, ρος, ἰ, a proper name, Castor.

κατά, prep. against; with the genitive, down from; with the accusative, according to, after; οἱ κατὰ πόλιν, the inhabitants of the city; in composition, down, downwards, as καταβαίω, to go down; against, as καταχθῆσαι, to boast against.

καταβαίω, imperf. κατίβαινον, f. m. καταβήναι, p. καταβίβηναι, (κατά, down, and βαίω, to go,) to go or come down, descend, alight.

καταβάλλω, f. ἔλω, p. καταβίβληται, (κατά and βάλλω, to throw,) to throw or cast down, to overthrow, to kill; to pay down.

καταβαρῶ, f. ἦσω, p. καταβιβάρεται, (κατά and βάρος, weight,) to weigh down.

καταβάσις, ις, ἡ, (κατά and βαίω, to go,) the act of descending; a descent.

καταβιβάζω, f. ἄσω, (κατά and βιβάζω, to cause to go,) to cause to descend; to lead down, to cast down.

καταβρίχω, (κατά and βρίχω, to water,) to pour over, wash, wet, water, moisten.

κατάγειος, ου, ἰ, ἡ, and κατάγειος, α, ον, (κατά and γαῖα, the earth,) under the ground, subterraneous.

καταγιάω, ὤ, f. ἄσω, p. καταγιγίλαται, (κατά and γιάω, to laugh,) with the genitive, to laugh at, to deride, to mock, to insult.

καταγηράσκω, f. ἄσω, and γηράω, (κατά and γήρας, old age,) to grow old, to pass one's old age.

κατάγω, καταγνυμι, or καταγνύω, f. κατάξω, and ἄλλ. καταξω, (κατά and ἄγω or ἄγνυμι, to break,) to break, to break in pieces, to break down.

κατᾶγω, (κατά, and ἄγω, to lead,) to lead down, to conduct, to bring into port, to restore.

καταγωγῆ, ῆς, ἡ, and καταγωγίον, ου, τό, (κατά and ἄγω, to lead,) a

KAT

lodging-place, an inn; an arrival or coming into port; a road for ships.

καταγωνίζομαι, f. m. ἴσμαι, perf. pas. πατηγόνισμαι, (κατά and ἀγωνίζομαι, to strive,) to vanquish in battle, to overcome, to strive against.

καταγωνίζω, to overcome.

καταδακρύω, f. ὕσω, (κατά and δακρύω, to weep,) to deplore, lament; to excite tears.

καταδασπανάω, ὤ, (κατά and δασπανάω, expense,) to consume, spend.

καταδίδω, f. ἦσω, (κατά and δίδω, to tie,) to tie down, to bind fast; to bind together, to hinder; to condemn; to convict.

κατάδηλος, ου, ἰ, ἡ, (κατά and δηλος, manifest,) very clear, plain, manifest.

καταδικαίω, (κατά and δικάω, an arbiter,) to decide against, to condemn.

καταδιούζω, f. ἄσω, (κατά and διούζω, to judge,) to pass sentence against one, to condemn.

καταδικη, ης, ἡ, (κατά and δίκη, sentence,) condemnation, sentence, penalty.

καταδιώκω, f. ξω, (κατά and διώκω, to follow,) to run down, to follow after, pursue.

καταδουλίω, f. ἄσω, p. καταδιούλωται, (κατά and δουλίω, from δούλος, a servant,) to reduce to slavery, to subjugate, enslave.

καταδύνω, or -ύω, or καταδύμι, (κατά and δύνω, to go in,) to enter into, to enter secretly, to hide, to lurk; to plunge in or under, to sink.

καταδύω, f. ὕσω, 2. a. κατίδυν, to enter into, to lurk, to plunge in.

κατασίδω, or καταφθω, (κατά, and αἰδω, to sing,) to sing to one, to sing against, to annoy one by singing, to chant an incantation.

καταδαρρίω, and καταδαρρίω, ὤ, f. ἦσω, (κατά and δαρρίω,) to be bold or daring against one.

καταθιάμαι, (κατά and θιάμαι, to look on,) to look down upon; to

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- inspect, to look at, contemplate, survey.
- καταθνήσκεις, ή, ήν, (κατά and θνήσκεις, mortal,) mortal, perishable.*
- καταθύω, f. θύω, (κατά and θύω, to sacrifice,) to sacrifice, to kill.*
- καταίριω, Ion. for καθαιρίω, to throw or cast down; to despatch or transact successfully.*
- καταίσχω, (κατά and ἵσχω, to hold,) to occupy, to subdue, to keep down.*
- κατακτείνω, (κατά and κτείνω, to kill,) to kill, to slay.*
- κατακαίω, f. κατακαίω, p. κατακείνω, (κατά and καίω, to burn,) to burn up, consume by fire.*
- κατάκειμαι, εαι, ται, (κατά and κίμαι, to lie,) to lie down, to lie, to keep one's bed; to recline.*
- κατακλάω, f. κλάω, (κατά and κλάω, to break,) to break in pieces, break; to break off, to break down.*
- κατακλείω, f. εἶσω, (κατά and κλείω, to shut,) to shut up, confine, imprison; to blockade, besiege.*
- κατακλίνω, f. ἵνω, p. κατακλίνα, 1. a. κατέκλινε, 1. ind. pas. κατέκλινον, (κατά and κλίνω, to bend,) to make to lie down; to recline or sit; to place, to seat; to incline towards.*
- κατακλύζω, f. ὕσω, p. κατακλύσκη, (κατά and κλύζω, to wash,) to overflow, overwhelm, wash away.*
- κατακοντίζω, (κατά and κόνω, a javelin,) to pierce with a spear or javelin, to strike down with a javelin.*
- κατακόπτω, f. ψω, p. κατακείπομαι, (κατά and κόπτω, to strike,) to cut down, to break to pieces; to cut off; to beat, wound, or kill; to coin or stamp, to strike a coin or medal.*
- κατακρημνίζω, f. ἵσω, (κατά and κρημνίζω, from κρημνός, a precipice,) to throw or cast down from a steep place, to precipitate.*
- κατακρίνω, f. νῶ, (κατά and κρίνω, to judge,) to give sentence against; to condemn.*
- κατακρύπτω, f. ψω, 2. a. κατέ-*

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- κρύβω, (κατά and κρύπτω, to hide,) to hide, conceal, dissemble, disguise.*
- κατακτείνω, f. νῶ, (κατά and κτείνω, to kill,) to kill off, to slay.*
- καταλαμβάνω, f. m. καταλήψομαι, p. κατέλαβον, perf. inf. κατέλαβον, (κατά and λαμβάνω, to take,) to find, to meet; to comprehend, to perceive; to discover; to catch.*
- καταλέγω, f. ξω, p. καταλέλιχα, (κατά and λέγω, to say,) to choose, select; to add to; to enroll.*
- καταλείπω, f. ψω, p. καταλείψω, (κατά and λίσσω, to leave,) to leave behind; to forsake, to neglect, to desert.*
- καταλιπάρω, ᾠ, f. ἥσω, (κατά and λιπαρίω, to persist,) to beg or entreat earnestly.*
- κατάλογος, ου, ὁ, (κατά and λόγος, to number,) a catalogue, a list, a roll.*
- κατάλυσις, ιως, ή, (κατά and λύω, to loosen,) destruction, dissolution.*
- καταλύω, f. ὕσω, (κατά and λύω, to loosen,) to dissolve, loosen; to destroy, demolish; to abolish, annul; to finish; to cease, to stop or rest.*
- καταμαρτυρόω, f. καταμαρτυρήσω, p. καταμαρτυρήσκη, (κατά and μαρτυρόω, to learn,) to learn; to know.*
- κατάμιμψις, ιως, ή, (κατά and μίμφομαι, to blame,) blame, censure.*
- κατέναγκάζω, ις, ι, f. σω, (κατά and ἀνάγκη, necessity,) to compel, force, to constrain; to vex.*
- καταναυμαχίω, ᾠ, f. ἥσω, (κατά, ναῦς, ship, and μάχη, fight,) to gain a naval victory over.*
- κατανέμω, f. μῶ, 1. a. ἵνιμα, p. νινίμμη, (κατά and νέμω, to allot,) to distribute, divide, share.*
- κατανύω, p. κατανύνω, (κατά and νύω, to nod,) to beckon, to nod to, to express assent by nodding to.*
- Κατάνη, ης, ή, the name of a city, Catana.*
- κατανοίω, f. ἥσω, p. κατανοήσκη, (κατά and νοίω, to think,) to perceive, observe, discover, reflect.*
- κατανόησις, ις, ὁ, ή, (κατά and ᾔνω, to*

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before,) shelving; sloping down; steep, rising, ascending.
καταπλάγῃ, opposite, in front of, over-against.
καταπαλαίω, (*κατά* and *παλέ*, a struggle,) to throw down, to overcome in wrestling, to conquer.
καταπατία, *f. ήσω*, *p. καταπατάσκη*, (*κατά* and *πατίω*, to tread,) to tread down, to trample upon, to trample under foot.
καταπαύω, *f. αίσω*, (*κατά* and *παύω*, to make cease,) to restrain, hinder; to make cease; to put an end to; to finish; to cease, to leave off.
καταπίμπω, (*κατά* and *πίμπω*, to send,) to send down, to send.
κατάπιε, *adv. Ion. for καθάπιε*, as, like as.
καταπλίω, *f. εύω*, to sail down; to come into port, to arrive; to sail back.
καταπλήσσω, *f. ξω*, (*κατά* and *πλήσσω*, to strike,) to throw into astonishment, wonder, or dismay.
καταπράσσω, (*κατά* and *πράσσω*, to do,) to accomplish.
κατάρα, *as, ή*, (*κατά* and *ἀρά*, a curse,) a curse, cursing, execration.
κατάρατος, *ου, ή, ή*, (*κατά* and *ἀρά*, a curse,) cursed, accursed.
καταριθμίνω, *f. ήσω*, *p. καταριθμησκη*, (*κατά* and *ἀριθμός*, a number,) to count down, to number with or among; to enumerate.
καταρρίβω, *f. εύω*, (*κατά* and *ρίω*, to flow,) to flow down, to fall, to tumble down, to fall to decay.
κατασβίννω, and *σβίννυμι*, *f. σβίσω*, (*κατά* and *σβίννυμι*, to quench,) to quench, extinguish.
κατασιωπάω, (*κατά* and *σιωπή*, silence,) to be silent, to command silence, to still.
κατασκάπτω, *f. ψω*, (*κατά* and *σκάπτω*, to dig,) to dig down, to dig under, undermine; to tear or break down, demolish.
κατασπινυαίω, (*κατά* and *σπινάξω*, to furnish,) to wish or attempt to

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establish, to want to arrange.
κατασκευή, *ης, ή*, (*κατά* and *σκευός*, an implement,) a building, composition; furniture; arrangement.
κατασκηνώ, *f. ώσω*, (*κατά* and *σκηνή*, a tent,) to pitch a tent.
κατασκοπέω, *ης, ή*, (*κατά* and *σκοπέω*, to look,) inspection, survey.
κατάσκοπος, *ου, ή, ή*, (*κατά* and *σκοπέω*, to look,) a spy, a scout.
κατασπάσσω, (*κατά* and *σπάσσω*, to deride,) to banter, to jest.
κατασοφίζω, *f. ίσω*, *κατασοφίσηκα*, (*κατά* and *σοφίζω*, to devise,) to deceive or impose upon by sophistical arguments, to outwit.
κατασπάω, *ω, f. αίσω*, *p. κατίσπαω*, (*κατά* and *σπάω*, to pull,) to draw or pull down, to devour.
κατασπίδω, *f. σπείσω*, (*κατά* and *σπίδω*, to pour,) to make a libation, to offer up or devote to the gods.
κατασπουδάζω, *f. αίσω*, (*κατά* and *σπουδάζω*, to be busy,) to be earnestly or busily employed, to be seriously engaged.
καταστάζω, (*κατά* and *στάζω*, to drop,) to drop or to pour down, to distil.
κατάσθησις, *ισις, ή*, (*καθίστημι*, to be established,) a placing or establishing, a constituting or ordaining; constitution.
καταστήλασμα, (*κατά* and *στέλλω*, to cover,) roof, covering.
κατάστυγος, *ου, ή, ή*, (*κατά* and *στίγη*, cover,) under cover, roofed over.
καταστήσω, *f. ψω*, (*κατά* and *στήσω*, to crown,) to crown, to deck with garlands.
καταστρατοπεδιδύμωμαι, or *καταστρατοπεδύνω*, (*κατά* and *στρατοπεδύνω*, to encamp,) to go into quarters, to encamp.
κατάσπρυμα, *άτος, τίς*, (*κατά* and *σπρύνω*, to strew or cover,) the deck, the hatches of a ship.
κατασχιζω, (*κατά* and *σχιζω*, to split,) to cleave, split, divide, tear.
καταστίνω, (*κατά* and *τίνω*, to stretch,)

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to stretch out, to stretch ; to persist ; to rein in.

κατατίμνω, (*κατά* and *τίμνω*, to cut,) to cut down, to cut in pieces, cut up ; to kill ; to divide.

κατατίθημι, *f. θέσω*, *p. κατατίθωκα*, (*κατά* and *τίθημι*, to place,) to lay or put down, to deposite ; in mid. to get for one's self, to obtain ; to conceive an enmity.

κατατιτρώσκω, *f. τρώσω*, (*κατά* and *τιτρώσκω*, to wound,) to wound.

κατατρέιχω, (*κατά* and *τρέιχω*, to run,) to run down ; to run to ; to make an incursion ; to overrun.

καταφάγω, *2. f. m. καταφάγομαι*, for *καταφαγοῦμαι*, *2. a. act. κατέφαγον*, (*κατά* and *φάγω*, to eat,) to eat up, devour, waste.

καταφάνης, *ίος*, *ῖ*, *ή*, (*κατά* and *φαίνω*, to show,) apparent, conspicuous, plain.

καταφέρω, *1. ful. κατέισω*, *1. a. κατήνιγκα*, (*κατά* and *φέρω*, to bear,) to carry down, to put, let, or cast down.

καταφιλήω, *f. καταφιλήσω*, *p. κατασιφίληκα*, (*κατά* and *φιλήω*, to love, from *φίλος*, a friend,) to kiss, salute, embrace.

καταφλίγω, *f. ίδω*, *p. ιχω*, (*κατά* and *φλίγω*, to burn,) to burn down, to consume by fire.

καταφοβία, *ῶ*, *f. ήσω*, (*κατά* and *φόβος*, terror,) to frighten away, to terrify greatly, to frighten.

καταφρονέω, (*κατά* and *φρέν*, the mind,) to despise, slight, disdain.

καταφρόνησις, *ίως*, *ή*, (*κατά* and *φρονέω*, to think,) contempt, scorn.

καταφυγή, *ής*, *ή*, (*κατά* and *φύγω*, to fly,) a refuge, shelter.

κατάχθωμαι, (*κατά* and *ἄχθος*, a weight,) to be troubled, vexed, annoyed.

καταχρεάμαι, *ῶμαι*, *f. ήσομαι*, (*κατά* and *χρεάμαι*, to use,) to abuse, to make a bad or immoderate use of a thing.

καταχερυννυμι, *f. ὠσω*, (*κατά* and

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χρᾶννυμι, to color,) to discolor, tarnish ; to color over.

καταψηφίζομαι, *f. m. ίσομαι*, *p. pas. ισμαι*, (*κατά* and *ψηφος*, a vote,) to vote against one, to condemn.

καταψηφιστίω, (*κατά* and *ψηφίζω*, to vote,) we must condemn.

κατάγνυμι, *f. ἄξω*, *2. p. ήγα*, and *ίαγα*, *1. a. ήξα* and *ίαξα*, *2. a. pas. ήγην* and *ιέγην*, (*κατά* and *ἄγνυμι* or *ἄγω*,) to break down.

κάτιμι, (*κατά* and *ίμι*, to go,) to descend, come down ; to return.

κατιπαύω, (*κατά* and *ιπαύω*, to speak,) to speak against one ; to confess, to declare.

κατιλίω, *f. ήσω*, (*κατά* and *ίλιος*, pity,) to pity, to take pity upon.

κατιργάζομαι, *f. άσομαι*, *1. a. m. πατιργασάμην*, (*κατά* and *ιργάζομαι*, to work,) to work off, to finish, despatch, effect, cause ; to work upon any thing.

κατιρείω, (*κατά* and *ιρείω*, to overthrow,) to break down, destroy, ruin.

κατίερχομαι, *f. m. καταλύσομαι*, *2. a. κατήλθον*, (*κατά* and *ιερχομαι*, to come,) to come or go down, to descend.

κάτερωτα, *adv. for καὶ ἑτέρωτε*, *i. e. καὶ ἄλλοτε*, at any other time, before now.

κατιεδίω, (*κατά* and *ιεδίω*, to eat,) to eat up, devour.

κατίχω, *imperf. κατιῶχω*, *f. καδίξω* or *κατασχέσω*, *p. κατίσχηκα*, (*κατά* and *ιχω*, to have,) to keep back ; to retain ; to hold fast, take, possess.

κατηγορέω, *ῶ*, *f. ήσω*, *p. κατηγόρηκα*, (*κατά*, against, and *ἀγορεύω* or *ἀγορεύω*, to speak,) to accuse, inform against, to blame.

κατήγορος, *ου*, *ῖ*, *ή*, (*κατηγορέω*, to accuse,) an accuser.

κατήκω, (*κατά*, and *ήκω*, to come,) to belong to ; *Ion. for καθήκω*.

κατήμινος, *Ion. for καθήμινος*, sitting.

κατηριφής, *ίος*, *ῖ*, *ή*, (*κατά* and *ιρίφω*, to cover,) covered, dark, shady, full.

κατηφεία, *ας*, *ή*, (*κατηφής*, cast down,)

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- dejection, want of spirit.
καταδύν, 2. a. inf. act. from *καταίδω*, to see, observe.
καταδύνειν, nom. pl. part. 2. a. *καταδόν*, beholding, seeing, observing.
καταδύρομαι, (*κατά* and *ιδύρομαι*, to weep,) to deplore bitterly.
κατακίσω, f. *ίσω*, p. *κατήκησα*, (*κατά* and *οἰκίσω*, to dwell,) to inhabit, dwell, live, abide, to settle.
κατακίζω, f. *ίσω*, (*κατά* and *οἶκος*, a house,) to place in a house or habitation; to transplant or to send forth to other abodes; to found; to build.
κατακυννίω, (*κατά* and *οἶκος*, pity,) to pity, to commiserate, to bewail.
κατακύνω, (*κατά* and *οἶκος*, delay,) to be loath or unwilling.
καταλοφύρομαι, (*κατά* and *ἐλοφύρομαι*, to moan,) to bewail bitterly.
κατάνομαι, (*κατά* and *ἵνομαι*, to reprove,) to censure.
κατάνω, adv. from behind, behind; afterwards, after.
καταρύνω, f. *ἔω*, p. *ᾠρύχα*, and Att. *ᾠρύχνα*, 2. a. *ᾠρύγγω*, (*κατά* and *ἔρυνω*, to dig,) to dig down, to inter, bury; to cover over in the ground.
κατάνωρις, Ion. for *κατόνωρις*, above, on the top, over, from above.
κάτω, adv. below, beneath.
κατάρυξ, ὄχος, ἰ, ἡ, (*κατά* and *ἔρυνω*, to dig,) sunk or laid in the ground.
Καύκασος, ὄν, ἡ, the name of a mountain, Caucasus.
καχάζω, f. *ων*, and Dor. *ξω*, the same as *καγχάζω*, to laugh loudly.
καί, and before a vowel *καί*, a poetical and Ionic particle for *καί*, perhaps, indeed.
Κιδεσία, ὠν, αἰ, the name of a city, Cedreæ.
κίεσθαι, Ion. for *κίεσθαι*.
κίεσθαι, part. 1. a. act. for *καύσαντις*, as also *καίεσθαι*, for *καυσάμεναι*, part. 1. a. m. of *καίω*, to burn.
κίεσθαι, σαι, ται, to lie, to be laid or placed.

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- καῖος*, contract. Ion. for *καίωσος*, he.
κίρω, f. *κίρω*, 1. a. *ἔκίρω*, p. *ἐκίρωκα*, to cut off the hair; to crop, shear, shave; to cut, to cut off; to lay waste; to devour voraciously.
κισσηρῖνος, part. perf. pas. of *κισσάωμαι*, also, as a substantive, one who possesses, an owner or master.
κίλλος, ὄν, ἡ, (*κίλλωμαι*, to urge,) a noise, din, roaring; tumult; clamor.
κίλαρος, ἴος, ἡ, ἡ, (*κίλαρος*, black, and *νέφος*, a cloud,) dark-clouded, darkening the clouds, making the clouds black; black, purple.
κίλιος, in pl. for *κίλιος*, Pict., ways, paths.
κίλιος, ὄν, ἡ, a way, passage, path, course, track.
κίλιος, ἄνθρωπος, ἡ, (*κίλιος*, to command,) a command, order; the cheering cry or shout of encouragement or exhortation of sailors, soldiers, charioteers.
κίλιος, ὄν, ἡ, (*κίλιος*, to command,) one who commands or gives the word on board ships, a boatswain.
κίλιος, f. *ἴωσος*, p. *κίλιος*, to command, order, bid.
κίλλω, f. *κίλλω*, *ἔκω*, to move; to run swiftly; to come to land.
κίλλωμαι, and *κίλλωμαι*, to command, exhort, urge forward.
Κελτίβηρες, ὄν, οἱ, the Celtiberians.
κενοδοξία, αἰ, ἡ, (*κίεσθαι*, empty, *δόξα*, glory,) vain glory, a vain desire for glory, vanity.
κενός, ἡ, ὄν, empty, void.
κέρως, ὄν, ἡ, a goad, spur.
Κεραμικός, ὄν, ἡ, the Ceramīcus, a burial-place at Athens.
Κεραμικός, τῆς, ὄν, Ceramean.
κεραμικός, ἴος, and Att. *ἴος*, ἡ, (*κεραμικός*, clay,) a potter.
κεραμικός, ὄν, ἡ, potter's clay, clay; an earthen pot or vessel, a tile.
κεράννυμι, or *κεράννω*, and *κεράω*, 1. a. *ἐκίρωκα*, part. pres. *κεράννυς*, ὄντος, p. *κεράννω*, (*κίεσθαι*, a horn, used for drinking,) to mix, mingle.
κέρας, ἄνθρωπος, ἡ, a horn.

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κερασής, *ᾧ*, *ῖ*, (*κίρας*, a horn,) a horned serpent; used as an *adj.* horned.

κεραυνός, *ου*, *ῖ*, thunder, a thunderbolt.

κεραυνῶν, *ῖ*, *ῶων*, (*κεραυνός*, thunder,) to thunder, to strike with thunder or lightning.

Κέρβερος, *ου*, *ῖ*, the name of the dog Cerberus, who guarded the entrance into Hades.

κέρδιον, (*κέρδος*, gain,) to gain, to get, earn, profit by.

κέρδιον, *compar.* from *κέρδος*, gain, more useful.

κέρδιον, *ᾧ*, *ῖ*, (*a comparative formed from κέρδος*, gain,) more gainful or profitable, more useful.

κέρδος, *ῶ*, *τό*, gain, profit.

Κέρκυρα, *ας*, *ῖ*, the island of Corcyra, now called Corfu.

κερουαίς, *ῖ*, *ῖν*, (*κίρας*, horn, and *ἔλκω*, to draw,) elastic, made of horn, spanned with horn.

κερτομίσι, *dat. pl. Ion.* of *κερτόμιος*, and

κερτόμιος, *ου*, *ῖ*, *ῖ*, abusive, scurrilous, taunting, sarcastic.

κιστός, *ῖ*, (*κιστός*, embroidered,) a girdle or cestus.

κρύβω, *ῖ*, *ῶω*, *π.* *κρύπτω*, (*κίω*, to lie,) to hide, conceal, dissemble.

κεφάλαιον, *ου*, *τό*, (*κεφαλή*, the head,) the head, the top.

κεφαλῖος, *αία*, *αῖον*, (*κεφαλή*, the head,) principal, chief, relating to the head.

κεφαλαιώδης, *ῶ*, *ῖ*, *ῖ*, (*κεφαλή*, the head, and *εἶδος*, form,) summary, compendious, brief.

κεφαλᾶλγής, *ῖος*, *ῖ*, *ῖ*, (*κεφαλή*, the head, and *ἄλγος*, hair,) causing headache.

κεφαλῆ, *ῖς*, *ῖ*, the head; the top.

κεχηγνός, *ῶτος*, *part. 2. perf.* yawning, gaping, opening the mouth; *nom. pl.* *κεχηγνῆς*, from *χεῖνω*, to gape, yawn.

κη, *Ion.* for *πῇ*, whither.

κη, *Ion.* for *πῃ*, somewhere.

κηδιστής, and *κηδυντής*, *ᾧ*, *ῖ*, one who

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has the care of any thing, particularly of a funeral; a son-in-law; a father-in-law; a wife's brother; a relation by marriage.

κηδεσσία, *ας*, (*κῆδος*, relation,) affinity.

κῆδος, (*κῆδος*, care,) to afflict, trouble, grieve; to hurt.

Κηῖος, *α*, *ον*, Ceos, belonging to Ceos.

κήλιος, and *κήλιος*, *ου*, *ῖ*, *ῖ*, (*καίω*, to burn,) burning, bright, shining.

κηλῖς, *ῖδος*, *ῖ*, (*καίω*, to burn,) a brand, spot, blot, stain; a mark.

κηπουρός, and *κηπουρίς*, (*κῆπος*, a keeper, and *εὔρες*, a garden,) the keeper of a garden, a gardener.

κῆρ, *contract.* for *κίε*, *ατος*, *τό*, the heart; the mind.

κηρῖδι, (*κῆρ*, the heart,) from the heart.

κηρίς, *ᾧ*, *ῖ*, wax.

κηρύγμα, *ᾧ*, *ῶτος*, *τό*, (*κηρύσσω*, to proclaim,) a proclaiming or publishing, a proclamation, an edict.

Κηρύλος, *a proper name*, Cerylus.

κήρυξ, *ῶτος*, *ῖ*, a public crier or herald; an ambassador.

κηρύττω, *ῖ*, *ῶω*, *π.* *κηρύττω*, (*κήρυξ*, a crier,) to be a herald, to publish, proclaim.

Κηῖξ, *ῶτος*, *ῖ*, *a proper name*, *Κεῖξ*.

Κηφισόδοτος, *ου*, *ῖ*, *a proper name*, Cephisodotus.

Κηφισός, *ᾧ*, *ῖ*, the name of a river of Attica, the Cephissus.

κινᾶω, and *κίνημι*, to scatter, spread abroad, diffuse, shed.

κῖθαρα, *ας*, *ῖ*, a harp, a lyre.

κινάριζω, *ῖ*, *ῶω*, (*κινάρα*, a harp,) to play on the harp.

κιναρῶδης, *ᾧ*, *ῖ*, (*κινάρα* and *ὠδή*, a song,) one who plays on the harp and sings to it.

κινήσω, *Poet.* for *καλῶ*, to call.

Κίκοις, *ων*, *οἱ*, the Ciconians.

Κιλικία, *ας*, *ῖ*, the name of a country, Cilicia.

Κίλιξ, *ῖνος*, *ῖ*, *ῖ*, a Cilician, sprung from Cilicia.

κίνδυνος, *ου*, *ῖ*, danger, risk, peril.

κίνω, *ῖ*, *ῶω*, *π.* *κινῶμαι*, to move, to set in motion.

KAIH

κινῆσθαι, (*κινῆρα*, lamentation,) to bewail, lament or complain in a mournful voice.

κισσῦβιον, ου, τό, (*κισσός*, ivy,) a cup made of ivy wood; a carved cup.

κίχων, the same as *κίχλω*, to find.

κίχλω, *κίχάνω*, and *κίχημι*, f. ἤσω, p. ἡκα, 2. α. ἴπικον, to find, meet with; to overtake, catch, reach, attain.

κίω, to go; proceed.

κίον, ους, ἰ, ἡ, a column, pillar, a tombstone.

κλαδί, for *κλάδω*, dat. sing. of *κλάδος*.

κλάδος, ου, ἰ, (*κλάω*, to break,) a tender branch or bough.

Κλαζομεναί, ὦν, αἰ, the name of a city, Clazomenæ.

κλαίω, imperf. ἱπλαιον, f. *κλαύσω*, p. *κίπλαινα*, to weep, wail; to deplore, lament, weep for; to repent of one's faults; to be beaten or punished for them.

κλαρονίμος, Dor. for *κληρονόμος*, heir. *κλάω*, Att. for *κλαίω*, to weep.

Κλαύωρ, ους, ἰ, a proper name, Cleonor.

Κλαύρχος, ου, ἰ, a proper name, Clearchus.

Κλινίας, ου, ἰ, a proper name, Clinias.

Κλινίμαχος, ου, ἰ, a proper name, Clinomachus.

Κλιτύς, ου, ἰ, a proper name, Clitus.

κλείω, f. *σω*, p. *κίπλεινα*, to shut, close, bar.

Κλειόκριτος, ου, ἰ, a proper name, Cleocritus.

Κλειομένης, ους, ἰ, a proper name, Cleomedes.

κλῆς, and *κλείς*, ιος, τό, (*κλείω*, to celebrate,) glory, renown, fame.

Κλειοθένης, ους, ἰ, a proper name, Cleosthenes.

κλίπτης, ου, ἰ, a thief.

κλιπτήκη, ἥς, ἡ, *τίχη* understood, the act of stealing.

κλιπτίστατος, ου, ἰ, (*κλίπτης*, a thief,) most thievish, a most dexterous thief.

κλίπτω, f. *ψω*, p. *κίπλειφα*, to steal; to take away by stealth.

κλήις, ἴδος, ἡ, a key; a lock; the

KOI

collar-bone; a seat for the rowers.

κλήρος, ου, ἰ, a lot, a casting lots; an allotment, a share, an inheritance or patrimony.

κληρώω, f. ὄσω, p. *κεκληρώωκα*, (*κλήρος*, a lot,) to choose or take by lot.

κλήσις, ιως, ἡ, (*κλήις*, a key,) the act of closing or locking; a bar.

κλίμαξ, ἀκρος, ἡ, stairs, a staircase, a ladder.

κλίνω, f. ἴνω, p. *κίπλεινα*, to bend or bow down; to recline.

κλισία, ας, ἡ, (*κλίνω*, to bend,) a place to lie down or recline; a seat or chair for reclining, a couch, a tent.

κλοιός, ὤν, ἰ, a collar.

κλύζω, to wash, wash away, water, rinse; to inundate, overflow.

κλύθι, pres. imperat. from *κλύμι*, hear thou.

Κλυμένη, ης, ἡ, the name of a woman, Clymene.

κλύμι, the same as *κλύω*, to hear.

κλυστήρ, ἥρος, ἰ, (*κλύζω*, to wash,) a clyster or injection.

κλύτής, ἡ, ὅν, or *κλυτής*, ὤν, ἰ, ἡ, (*κλύω*, to hear,) that may be heard, clamorous; renowned, famous.

κλύω, to hear, listen, hearken.

Κλωδά, ὅς, ἡ, one of the Fates, Clotho.

κλάν, ανός, ἰ, (*κλάω*, to break,) a branch, shoot, or twig.

κλώψ, ωπός, ἰ, (*κλίστω*, to steal,) a thief, rogue, sharper, robber.

κνίφας, ἄτης, and *κνίφος*, ιος, τό, darkness, shades, gloom.

Κνίδος, ου, ἡ, the name of a city, Cnidus.

κνώσω, to sleep soundly.

κόγχη, ης, ἡ, a shell fish having two shells, a muscle, an oyster.

κόθορος, ου, ἰ, a buskin or high shoe; a changeable, fickle-minded person; a trimmer.

κοῖλος, κοίλη, κοῖλον, hollow, concave, low, depressed, deep.

κοιμάω, ᾶ, f. ἤσω, p. ἡκα, to cause to sleep, to lay asleep; to put in bed, to still; pres. pas. *κοιμάομαι*, ὤμαι, to sleep, to go to sleep.

KON

κοινηλογίμαι, or κοινηλογίεμαι, (κοινός, common, and λίγω, to say,) to confer, consult, deliberate.

κοινός, ὁ, ἐν, common, public; alike, general.

κοινωνίω, ᾧ, f. ἦσω, p. κοινοῶνῃκα, (κοινός, common,) to communicate, impart to; to partake.

κοινωνία, ας, ἡ, (κοινός, common,) a communion, participation or partaking; partnership.

κοινωνός, οὔ, ὁ, ἡ, (κοινός, common,) a companion, a partner.

κοίτη, ης, ἡ, (κῠμαι, to lie,) a bed.

κολάζω, f. σω, p. κολάσκω, to punish, chastise.

κολακεία, and κολακία, ας, ἡ, (κολακίζω, to flatter,) flattery, adulation.

κολακίζω, f. ἴσω, p. κολάσκω, (κόλαξ, a flatterer,) to flatter, fawn.

κόλαξ, ἄκος, ὁ, (κόλον, food,) a flatterer; a parasite, a spunger.

κόλασις, ιως, ἡ, (κολάζω, to punish,) punishment, chastisement, correction.

κόλλαβος, ου, ὁ, and κόλληψ, σως, ὁ, the peg or pin of a stringed instrument.

κολαιός, οὔ, ὁ, a jackdaw, a chough.

κολοσός, οὔ, ὁ, a colossus, a gigantic image.

κόλπος, ου, ὁ, (κοῖλος, hollow,) the bosom, the lap; the womb; the fold or doubling of a garment; a gulf.

κολυμβάω, ᾧ, f. ἦσω, p. κολυμβήσκω, to swim; to dive.

κομᾶω, ᾧ, f. ἦσω, p. κομῶμεκα, (κόμη, hair,) to let the hair grow long, to abound with hair; to be proud, to plume one's self; to have leaves.

κόμη, ης, ἡ, the hair; the leaves of trees.

κομίζω, f. ἴσω, p. κομῶμεκα, to take care of; to bring, carry, convey.

κονίζω, or κονίω, f. σω, (πόνις, dust,) to fill or sprinkle with dust, to make dusty.

κόνις, ιως, ἡ, dust, ashes.

κοντός, οὔ, ὁ, a long pole or staff; an oar.

KOT

Κόων, ουας, ὁ, a proper name, Conon.

κοτίς, ἰδος, ἡ, a short sword, a dagger.

κόπρος, ου, ἡ, dung, manure, ordure, dirt, mire.

κόπτω, f. κόψω, p. κόπεκα, to cut, cut off; to cleave; to beat; to pound, stamp; to strike, wound, knock.

κόρη, ης, ἡ, a girl, a damsel; a maid; a daughter.

Κορίνθιος, ἰα, ιων, of Corinth, Corinthian.

Κορίνθας, ω, ἡ, the name of a city, Corinth.

κόρη, and Ἀττ. κόρην, ης, ἡ, (κτείνω, to cut the hair,) the hair; the whole head; the temple.

Κορύβας, αντας, ὁ, a priest of Rhea or Vesta; a proper name, Corybas.

κόρυζα, ης, ἡ, a catarrh; pride, haughtiness.

κόρυμβος, ου, ὁ, and κορυμβον, ου, τό, a summit, peak, top; a mountain.

κόρυς, ὕδης, ἡ, a helmet.

κορυφή, ῆς, ἡ, the top or crown of the head; the head; the top of any thing; a summit.

κορώνη, ης, ἡ, a crow.

κοσμίω, f. ἦσω, p. κοσῶμεκα, (κόσμος, order,) to set in order; array, adorn.

κόσμημα, ἄτος, τό, (κοσμία, to adorn,) an ornament.

κόσμος, ἰα, ιων, or κόσμος, ου, ὁ, ἡ, (κόσμος, order,) well ordered, becoming, regular, modest, sober.

κόσμος, ου, ὁ, order, arrangement, regularity; the whole frame of the universe, the world.

κοτίω, f. ἴσω and ἦσω, p. κικότικα and κκα, (κότος, anger,) to be angry, to be vexed, to bear a grudge.

κοτύλη, ης, ἡ, a hollow, a cavity; the cavity of the hip joint; the hollow of the hand or foot; a measure of liquids and of dry goods, about seven ounces by weight.

κουλιός, and κολιός, a sheath.

κούρη, ης, ἡ, Ion. for κόρη, a girl, a young woman, a daughter, a virgin.

κούφισις, ιως, ἡ, (κουφός, light,) alleviation.

KPI

κρήνη, *us*, *Dor.* for κρήνη, *us*, *ἡ*, a fountain.
 κρηνίδις, *Dor.* for κρηνίδις, *pl.* of κρηνίς.
 κρηνίον, *ov*, τό, the skull; the head.
 Κράνιον, *ov*, τό, Craneum, the name of a grove near Corinth.
 κρητῆρις, ἡ, ὅν, (κράτος, strength,) strong, mighty, powerful.
 κρητίω, *as*, *f.* ἴσω, (κράτος, power,) to get the command, to be master of, to have in one's power, to rule.
 κρητήρ, and *Ion.* κρητήρ, ἄρος, ἡ, (κράνιον, to mix,) a bowl, goblet; a constellation; a crater of a volcano.
 κρητίστος, *n*, *ov*, (κράτος, strength,) the strongest, most powerful, most excellent.
 κρηῖτος, *us*, τό, strength, power, dominion, command.
 κρηυγῆ, ἡ, ἡ, (κράζω, to scream,) a cry, clamor.
 κρηίδιον, *ov*, τό, (κρέας, flesh,) a piece or morsel, a little bit of meat.
 κρέας, ἄρος, *Ion.* κρέας, and *Att.* κρέως, τό, *pl.* κρέατα, κρέα, κρέα, *gen.* *pl.* κρέατων and κρέων, flesh; a piece of flesh; the body.
 κρημνός, *ov*, ἡ, (κρημνίζω, to hang up,) a precipice; any high and steep place, as a lofty bank.
 κρημνωδής, *us*, ἡ, ἡ, (κρημνός and ὄδω, form,) steep, abrupt, precipitous.
 κρήνη, *us*, ἡ, a fountain.
 κρηνίς, ὄδω, ἡ, *dimin.* of κρήνη, a fountain.
 κρηπίς, ὄδω, ἡ, a slipper, a sort of shoe, a sandal; a foundation, a basis.
 Κρής, ητίς, and κρηῖσσα, ἡ, ἡ, a Cretan, *oi* Κρηῖτες, the Cretans.
 Κρήτη, *us*, ἡ, the name of an island, Crete.
 κριθή, ἡ, ἡ, barley.
 κρινῶ, *f.* κρινῶ, *p.* κίρινα, to divide, to part; to distinguish, to choose out; to judge, think, esteem.
 κρίσις, *ov*, ἡ, a ram; a military engine.
 κρίσις, *us*, ἡ, (κρίνω, to judge,) a judgment, a trial; a sentence.
 Κριτίας, *us*, ἡ, a proper name, Critias.

KTK

Κριταβούλος, *us*, ἡ, a proper name, Critobulus.
 Κρούσις, *us*, ἡ, king of the Lydians, Croesus.
 Κροκίνης, *us*, ἡ, a proper name, Crocinas.
 κροκιδίλος, *us*, ἡ, a crocodile.
 κρόμμυον, and *Poet.* κρόμμυον, *us*, τό, an onion.
 Κρονίδης, *us*, ἡ, the son of Cronos or Saturn; Jupiter.
 Κρόνος, *us*, ἡ, Saturn.
 κρούω, *f.* κρούω, *p.* κίρουνα, to strike, beat, knock; to strike together.
 κρύος, *us*, τό, cold, ice, frost.
 κρύπτω, *f.* ψω, *p.* κίρυφα, to hide, conceal, veil.
 κτάμαι, ἄμαι, *f.* κτήσμαι, *p.* κίκτημαι, and ἱκτῆμαι, to acquire, to get; to provide; *perf.* to possess.
 κτείνω, *f.* κτείνω, *p.* ἱκτεῖνα, to kill, slay.
 κτήμα, ἄρος, τό, (κτάμαι, to acquire,) a possession, property, an estate.
 κτύπος, *us*, ἡ, (κτυπία, to sound,) a noise.
 κύβητος, *us*, ἡ, a bean; a vote, suffrage.
 κύβητος, *us*, ἡ, and ἱκ, *us*, cerulean.
 κύβητος, and κυανοπρόωτος, *us*, ἡ, ἡ, (κύβητος, azure, and πρῶτα, the prow,) cerulean-prowed, having a dark or azure-colored prow.
 κύβητος, *us*, ἡ, (κύβητος, azure, and χείτη, hair,) cerulean-haired, having dark hair; an epithet of Neptune.
 Κυαξάρης, *us*, ἡ, a proper name, Cyaxares.
 κυβερνήτης, *us*, ἡ, (κυβερνάω, to pilot,) a governor, a pilot or steersman.
 Κύδων, *us*, ἡ, a city of Crete, Cydon.
 Κύδωνις, *us*, *oi*, the Cydonians.
 Κυθήρεια, *us*, ἡ, Cytherea, Venus.
 Κυθήρη, a name of Venus.
 κύκλος, *us*, ἡ, a circle; a compass, circuit.
 κύκλω, *f.* ὥσω, *p.* κίκυλωνα, (κύκλος, a circle,) to surround, encompass, enclose.
 Κύκλωψ, *us*, ἡ, *pl.* *oi* Κύκλωπις,

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(κύκλος, a circle, and ὤψ, eye,) a Cyclops, the Cyclopes, so called from having one round eye in the middle of the forehead.
 κύκνος, ου, ὅ, a swan.
 κυλίνδω, to roll.
 κύμα, ἄτος, τό, a wave, billow.
 κύνη, ης, contr. κυνῆ, ῆς, a dog's skin, a helmet, cap, hat.
 κύνηγίτης, ου, ὅ, (κυνηγίω, from κύων, dog, and ἄγω, to lead,) a huntsman; a hunter.
 κυνίδιον, ου, τό, (κύων, a dog,) a little dog, a whelp, a puppy.
 κύνοκεφαλός, ου, ὅ, (κύων, a dog, and κεφαλή, head,) dog-headed, having the head of a dog.
 κύνοπρόσωπος, ου, ὅ, ἡ, (κύων, a dog, and πρόσωπον, the countenance,) dog-faced, having a dog's look.
 κυνώσις, ἰδος, ἡ, (κύων, dog, and ὤψ, face,) dog-faced, impudent.
 κύφορος, f. ἦσω, (κύος, embryo, and φέρω, to bear,) to be with child; to be pregnant, to breed.
 Κύπριος, ου, a Cyprian or inhabitant of Cyprus.
 Κύπρις, ἰδος, ἡ, Venus.
 Κύπρος, ου, ἡ, the island of Cyprus.
 Κυρηναίος, ου, ὅ, a Cyrenean.
 κύριος, ου, ὅ, (κύρος, mastery or sanction,) a master, a lord.
 κύριος, ἰα, ιον, (κύρος, mastery or sanction,) possessing authority, established.
 Κύρος, ου, ὅ, a king of Persia, Cyrus.
 κύρω, ᾶ, f. ὤσω, p. κυρώσω, (κύρος, mastery,) to sanction, confirm, ratify, establish.
 κυρτίω, ᾶ, (κυρτός, curved,) to bend or crook.
 κύω, f. σω, p. κα, to conceive; to be with young.
 κύων, κυτός, ὅ, or ἡ, a dog.
 κύνδιον, ου, τό, (κύος, fleece,) a skin, a fleece of the sheep.
 κωκῶω, f. ὤσω, to weep, lament.
 κωλύω, f. ὤσω, p. κωλύωμαι, to hinder, restrain, repress.
 κωμάζω, (κῶμος, revelry,) to revel.

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κωμαστής, οὔ, (κῶμος, revelry,) a feaster; a reveller.
 κώμη, ης, ἡ, a village, a town; a street.
 κῶμος, ου, ὅ, a revel.
 κώνιον, ου, τό, hemlock, poison.
 κώπη, ης, ἡ, an oar; the hilt of a sword, a handle.
 κώρη, ας, ἡ, Dor. for κῶρη, ης, ἡ, or κούρη, a girl; an appellation of Proserpine.
 κώρεσος, ου, ὅ, a leather bag or sack; a pouch.
 κωφός, ἡ, ὅν, dull, blunt; noiseless, quiet; deaf; dumb.

Λ.

λάας, λάαος, ὅ, a stone, a rock.
 λάβρος, ρα, ρον, greedy, voracious; impetuous.
 λαβύρινθος, ου, ὅ, a labyrinth, a place full of mazes or intricate passages.
 λαγχάνω, f. λήξω, f. m. λήξομαι, p. ἔληχα, for λίληχα, part. ἔληχώς and λεληχώς, 2. a. ἔλαχον, to cast lots, to obtain or get by lot; to obtain; to possess, to have; to make one a partaker, to give one a portion.
 λαγμός, οὔ, Att. λαγός, ὡ, Ion. λαγός, οὔ, ὅ, a hare.
 Λαδίκη, ης, ἡ, a proper name, Ladice.
 Λαίρτης, ου, and Ποι. ιω, the father of Ulysses, Laërtes.
 λαθα, ας, Dor. for λήθη, ης, ἡ, forgetfulness, oblivion.
 λάθρα, adv. secretly, privately.
 λαίᾱ, ᾶς, ἡ, the left hand.
 λαιμός, ου, ὅ, the neck or throat.
 λαίος, ὡ, ὅν, the left, on the left side.
 λαῖνμα, ατος, τό, a passage; breadth; expanse; the sea.
 λαῖφος, ιος, τό, a sail.
 Λακεδαιμόνιοι, αν, οί, the Lacedaemonians.
 Λακεδαιμών, ουος, ἡ, the name of a city, Lacedaemon.
 Λακράτης, ους, ὅ, a proper name, Locrates.
 λακτίζω, f. ἴσω, p. λιλάκτω, (λάξ,

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with the heel,) to kick.

Λάκων, *ωνος*, ὁ, a Lacedæmonian.

Λάκωνία, ἡ, ἡ, χώρα, *understood*, a country of Peloponnesus, Lacedæmonia.

Λάκωνικός, ὁ, ὅν, (Λάκων, a Lacedæmonian,) Lacedæmonian.

λάλῶ, ὤ, *f.* ἔσω, *p.* λιλάλῃα, to make a noise; to speak, talk, say, tell, to babble, to prate.

λαλίστινος, *compar.* of λάλος, more talkative or prating.

λάλος, *ων*, ὁ, ὁ, *compar.* λαλίστινος, *superl.* λαλίστατος, (λαλῶ, to prate,) one who speaks; talkative, loquacious.

λαμβάνω, *f.* *m.* λήψομαι, *p.* λήψα, *Att.* ἔληφα, *part.* *perf.* λελήφας, ὤα, ἴς, and *Att.* ἔληφός, 2. *a.* *ind.* ἔλαβον, to take, receive; take up; seize, surprise, catch.

λαμπρός, ὁ, ὅν, *compar.* λαμπρότινος, *superl.* λαμπρότατος, (λάμπω, to shine,) bright, shining, splendid, glittering, clear.

λαμπρότης, *ντος*, ἡ, (λαμπρός, bright,) brightness, splendor; renown, glory, honor.

λαμπρῶς, *adv.* (λαμπρός, bright,) splendidly, magnificently, clearly, plainly.

Λάμψακος, *ων*, ὁ, the name of a place, Lampscacus.

λανθάνω, to lie hid, be concealed or hidden from; to be unknown; joined with a participle, to do any thing secretly or privately, unknowingly or unconsciously.

Λαρισαῖος, a Larissæan.

λάξιαξ, ἄκος, ἡ, a chest, coffer; repository; an urn; a little vessel or ark.

λησάμινος, *Dor.* for λησάμενος, *n.* *ον*, having forgotten, *part.* 1. *a.* *m.* of λήθω or λανθάνω.

λήστος, *ων*, ὁ, ὁ, hairy, shaggy; rough; covered with bushes or thickets.

λάχυα, *used only in the fem.*, easy to be dug or cultivated, soft, grassy.

λάχυος, *ων*, ὁ, wool, hair, fleece:

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Λίαρχος, *ων*, ὁ, a proper name, Learchus.

λίβης, *ντος*, ὁ, (λίβω, to pour out,) a cauldron, a kettle.

λίγισσι, *Dor.* for λίγουσι, 3. *pl.* *pres.* *ind.* of

λίγω, *f.* λίξω, *p.* λίλιχα, 1. *a.* ἔλιξα, 2. *a.* ἔλιγος, *perf.* *pas.* λίλιγμα, 2. *p.* λίλογα, to say, tell, speak; to mention, recite, or recount.

λιλατῶ, ὤ, *f.* ἔσω, (λίω, plunder, and ἱαύνω, to drive,) to drive away plunder; to plunder, ravage.

λιμῶν, ὄνος, ὁ, (λίβω, to pour,) a watery expanse, a meadow, a moist surface.

λίος, ἴα, ἴον, smooth, not rough.

λείψων, *ων*, τό, (λείπω, to leave,) the rest, remainder.

λιοντῆ, ἡ, ἡ, (λίον, a lion,) a lion's skin.

Λιόντινος, *n.* *ον*, Leontine.

Λιόντις, ἴδος, the name of an Athenian tribe, Leontis.

λιπτός, ὁ, ὅν, thin, fine, subtile, delicate, slight.

Λίρβος, *ων*, ὁ, an island of the Ægean sea, Lesbos.

λειυαίνω, *f.* ἄνω, (λειυός, white,) to make white, to whiten.

λειυός, ὁ, ὅν, white; fair.

λειυάω, (λειυός, white,) to whiten.

λείσσω, *f.* λίσσω, to see, behold, look at, descry.

λίχος, ἴος, τό, (λίγω, to put asleep,) a bed, couch.

λίων, ὄντος, ὁ, a lion.

Λίων, ὄντος, ὁ, a proper name, Leon.

λήγω, *f.* ξω, to cease, leave off, be still.

Λήδα, ας, ἡ, a proper name, Leda.

λήθη, *ης*, ἡ, (λήθωμαι, to forget,) forgetfulness; oblivion.

ληΐη, *ης*, ἡ, *Ion.* for λίσω, plunder, booty, prey.

λήϊον, *ων*, τό, corn; wheat; a field of corn, a harvest.

ληϊστής, *ης*, ὁ, (λήττω, to plunder,) a plunderer, a robber; a pirate.

ληκία, *Dor.* λαικία, *f.* ἔσω, 2. *a.*

AOT

ἴλασθαι, to sound, to make a noise ; to crack ; to speak ; to rattle.
 Ἀἴματος, ου, ἡ, the name of an island, Lemnus.
 ἀλίσσω, *f.* ἤσω, (ἀλῆσθαι, trifling,) to trifle, to act or to talk foolishly.
 ἀλῆσθαι, ου, ἡ, or ἀλῆροι, ον, οἱ, trifling, folly, nonsense, trifles, fooleries.
 ἀλῆστής, οὔ, ὁ, for ληιστής, (λαῖα, plunder,) a robber, a plunderer.
 Ἀπώ, ἰος, οὐς, ἡ, the mother of Apollo, Latona.
 λίαν, *adv.* very much, exceedingly, greatly.
 λιβάνος, ου, ὁ, frankincense.
 Λιβύη, ης, ἡ, the name of a country of Africa, Libya.
 Λιβυκός, ἡ, ὅν, Libyan.
 Λιβύς, υος, ὁ, a Libyan, an African, a Carthaginian.
 λιγαῖνω, *f.* ἄνω, (λιγύς, shrill,) to make a shrill sound ; to proclaim in a loud, piercing, or clear voice ; to delight, to sooth.
 λιγυρός, ὁ, ὅν, shrill-sounding, soft, liquid, clear, melodious.
 λίθινος, ης, ον, (λίθος, a stone,) of stone, stony, stone.
 λιθελόγος, ου, ὁ, ἡ, (λίθος, a stone, and λίγω, to gather,) collecting or putting together stones, a mason.
 λίθος, ου, ὁ or ἡ, a stone ; a rock.
 λίθοτομία, ας, ἡ, (λίθος, a stone, and τέμνω, to cut,) the act of stone-cutting, stone-hewing.
 λίθοτομίαι, αἱ, (λίθος, a stone, and τέμνω, to cut,) quarries of stone.
 λιλαιόμαι, *Poet.* to desire, wish, or long for.
 λιμὴν, ἱνος, ὁ, a port, harbour, haven.
 λίμνη, ης, ἡ, a pool or standing water ; a sea.
 λιμός, οὔ, ὁ, hunger, famine.
 Λίνδος, ου, ἡ, the name of a place, Lindus.
 λίνος, οὐς, ἡ, ἡ, ἰον, οὖν, (λίον, flax,) made of flax, linen, flaxen.
 λίσσομαι, to implore, supplicate, pray, beseech, entreat.
 λογιζομαι, *f.* ἵσμαι, (λόγος, word,) to

ATK

reason, to argue ; to infer, to conclude ; to reckon, to consider.
 λογισμός, οὔ, ὁ, (λόγος, a word,) a reasoning, a thinking ; a reckoning.
 λογοποιός, οὔ, ὁ, ἡ, (λόγος, a word, and ποιῶ, to make,) an inventor of fables, a story-teller, a fable-maker ; an historian.
 λόγχη, ης, ἡ, (λαγχάνω, to cast lots,) a lot, a portion ; a lance, a javelin.
 λειβή, ης, ἡ, (λείβω, to pour out,) a pouring out, a libation, a drink-offering.
 λειδορία, ὦ, *f.* ἤσω, *p.* λειδορέσκω, (λειδορός, abusive,) to abuse, revile, rail at.
 λοιμός, οὔ, ὁ, a plague, pestilence.
 λοιπός, ὁ, ὅν, remaining.
 Λοκροί, ὦν, οἱ, the Locrians.
 Λοξίας, ου, ὁ, Loxias, an epithet of Apollo.
 λουερόν, οὔ, τό, (λούω, to wash,) a bath ; the water for washing or bathing.
 λούω, *f.* σω, *p.* λίσουκα, to wash ; to bathe ; in *mid.* to wash or bathe one's self, to take a bath.
 λόφος, ου, ὁ, the neck ; crest of a helmet ; a hill.
 λοχαγός, οὔ, ὁ, (λόχος, an armed company, and ἄγω, to lead,) a leader of an armed band, a centurion.
 Λυγκιεύς, ἰως, ὁ, a proper name, Lynceus.
 λῦγος, ου, ἡ, a twig, rod, stick.
 λυγρός, ῥά, ῥόν, sad, mournful, afflicting, miserable, baleful.
 Λυδία, ας, ἡ, the name of a country in Asia Minor, Lydia.
 Λυδός, οὔ, ὁ, a Lydian, *pl.* οἱ Λυδοί, the Lydians.
 λύκος, ου, ὁ, a wolf.
 Λυκάριος, ου, ὁ, a proper name, Lycarius.
 Λύκειον, ου, τό, the Lyceum, a gymnasium, or place for public exercises, adorned with covered walks, situated on the eastern side of the city of Athens, and named after the neighbouring temple of Apollo Λύκιος.
 Λυκίδας, ου, ὁ, a proper name, Lycidas.

MAI

Λυκίφρων, ου, ὁ, a proper name,
Lycophron.

λυμαίνω, f. ἄνω, (λύμη, harm,) to
harm, to do mischief to, to ruin, to
ravage; to purge, to purify.

λύμη, ης, ἡ, a plague, hurt, ruin; dis-
grace, affront, injury.

λυπῶν, f. ἦσω, p. λελύπηκα, (λύπη,
grief,) to grieve, afflict, vex, trouble,
molest; to hurt, injure.

λύπη, ης, ἡ, grief, sorrow.

λυπηρός, ῥά, ῥόν, (λύπη, grief,) trouble-
some, afflicting, grievous.

Λυσάνδρος, ου, ὁ, a proper name, Ly-
sander.

Λυσίας, ου, ὁ, a proper name, Lysias.

Λυσίμαχος, ου, ὁ, a proper name,
Lysimachus.

λύσις, ιως, ἡ, (λύω, to loosen,) a
breaking up, a loosing or disen-
gaging; a solution, a release.

λύσσα, or λύττα, ης, ἡ, madness.

λυσάω, or -τάω, ᾧ, (λύσσα, madness,) to
be mad, to rage, to be furious.

λύσσημα, ᾧτος, τό, (λυσάω, to be
mad,) madness, a mad act.

λύτρον, ου, τό, (λύω, to loosen,) re-
demption money, a ransom, pay-
ment.

λύχνος, ου, ὁ, a lamp, light, torch.

λυω, f. λῦσω, p. λιλύκα, to loose, un-
bind, or untie; to deliver, set free;
to dissolve.

λυνιδυτίω, f. ἦσω, (λῦτος, clothes,
and δύω, to put on,) to steal clothes,
to put on another's clothes; to strip
a person of his clothes; to rob,
plunder.

λυφάω, ᾧ, f. ἦσω, (λύφος, the neck,) to
slip one's neck out of; to take
breath, to rest from toil; to relax,
cease, desist.

M.

μά, adv. of adjuration, commonly used
in denying; sometimes in affirming.

μάγας, ᾧδος, ἡ, the bridge of a lute or
other musical instrument.

Μαγδολος, ου, ὁ, the name of a place,

MAI

Magdulus.

Μάγος, ου, ὁ, one of the Magi, among
the Persians; a wise man.

μάζα, or μᾶζα, ης, ἡ, a cake made of
honey, meal, and water.

μάθημα, ᾧτος, τό, (μανθάνω, to learn,) knowledge,
whatever is learned; the
object of study, a lesson.

μάθητής, οῦ, ὁ, (μανθάνω, to learn,) a
scholar, disciple, pupil.

Μαῖα, ας, ἡ, a proper name, Maia,
the mother of Mercury.

μαίνωλης, (μαίνομαι, to be mad, and ὅλος,
whole,) utterly mad, furious,
insane, delirious.

μαίνομαι, f. m. μᾶνεμαι, 2. perf. μίμνημι,
to be mad or furious; to
be foolish.

μαίωμα, to desire violently; to seek.
μαίωμα, οῦμαι, f. ὄνομαι, to perform
the part of a midwife.

μαίωτρον, ου, τό, (μαίω, to deliver,) a
midwife's fee for delivering.

μακάρ, ἄρος, ὁ, ἡ, τό, and μακάρις, ἡ, Poet.
blessed, happy; opulent.

μακαρίζομαι, (μάκαρ, happy,) to be
accounted happy, or to be congratulated or felicitated.

μακαρίζω, f. ἴσω, and Att. μακαρίζω, p. μεμακάρισα, (μάκαρ, happy,) to
declare happy; to esteem happy, to
felicitate.

μακάριος, ἰα, γος, (μάκαρ, happy,) blessed,
happy, of blessed memory.

μακαριστός, ἡ, ὅν, (μακαρίζω, to bless,) blessed,
esteemed happy by all.

Μακεδών, ὄνος, ὁ, a Macedonian, pl. οἱ
Μακεδόνες.

μακρός, ᾧ, ὅν, long, extended.

μάλα, adv. greatly, much, very, exceedingly.

μαλακός, ἡ, ὅν, (μαλάσσω, to soften,) soft,
effeminate; timid; pleasant,
agreeable, luxurious.

μαλαχνη, ης, ἡ, the herb mallows.

μάλη, ης, ἡ, a wing; the armpit.

μαλθακός, ἡ, ὅν, (μαλθασσω, to soften,) soft,
slow, effeminate.

μάλιστα, adv. very greatly, especially; yes,
to the highest degree, superl.

MAX

of μάλα, *comp.* μᾶλλον.
 μᾶλλον, more, *comp.* of μάλα, very much.
 μᾶλον, *ω*, *Dor.* for μῆλον, *ευ*, τό, a sheep.
 μᾶλον, *Dor.* for μῆλον, *ευ*, τό, an apple.
 μᾶνία, *αι*, *Ion.* μανία, *ης*, ἡ, (μαίνομαι, to be mad,) madness, delirium.
 μανιάς, ἄδης, ὅ, ἡ, τό, (μανία, madness,) mad, insane, maniacal.
 μανός, ἡ, ὅν, thin; loose; rare, infrequent; in open order.
 μαντήα, *αι*, ἡ, (μαντεύομαι, to divine,) divination; soothsaying, prophecy.
 μαντεύομαι, *φ*, *mid.* μαντίζομαι; (μάντις, a prophet,) to deliver oracles; to foretell.
 μαντήιον, *ου*, τό, *Ion.* for μαντήιον, τό, (μάντις, a prophet,) an oracle.
 Μαντινία, *αι*, ἡ, a city of Arcadia, Mantinea.
 Μαντινίης, *ιος*, ὁ, a Mantinean.
 μάντις, *ιος*, ὁ, a prophet, soothsayer, a diviner.
 μαντοσύνη, *ης*, ἡ, (μάντις, a prophet,) a prophecy, divination.
 μαραιῖναι, *φ*, ἄνω, *π*, ἀγκα, to cause to pine away, to make lean.
 μάρμαρον, *ου*, τό, and μάρμαρος, *ου*, ὁ, rock, a shining stone, marble; fragment of marble or of rock.
 μάρεπαι, *φ*, ψω, *π*, φαι, to catch, seize, take, overtake.
 μάρτυρ, ὅρος, ὁ, ἡ, a witness; a martyr.
 μάρτυς, ὅρος, ὁ, ὁρ ἡ, a witness.
 Μάρων, *ωνος*, ὁ, a proper name, Maron.
 μαστεύειν, *φ*, ὕσσω, to search, scrutinize, inquire, seek for, desire.
 ματαιοβουλία, *αι*, ἡ, (μάταιος, vain, and βουλή, counsel,) vain or foolish counsel; a purpose thwarted, disappointment of a plan.
 μάταιος, αἴα, αἰον, and μάταιος, *ου*, ὁ, ἡ, (μάτην, in vain,) frivolous, vain, empty, useless.
 ματεύειν, *φ*, ὕσσω, to search, inquire, scrutinize.
 μάτην, *adv.* in vain, to no purpose.
 μάτηρ, ἱεος, *Dor.* for μήτηρ, a mother.
 μάχιμος, ἰμη, ὕμων, or μάχιμος, *ου*, ὁ, ἡ,

MEΘ

(μάχεμαι, to fight,) fond of fighting; fit for fighting; bold, fighting, μάχομαι, 1. *φ*, *mid.* μαχέσσομαι, and -ισσομαι, 2. *φ*, *mid.* μαχοῦμαι, to fight, combat, contend with, dispute, brawl, altercation.
 μαψιδίως, *adv.* (μάψ, rashly,) in vain; ineffectually, to no purpose.
 μίγα, *ν*, *g.* of μίγαι, great, or *adv.* greatly.
 μιγαλήτωρ, *ος*, ὁ, ἡ, (μίγαι, great, and ἥτωρ, the heart,) great-hearted, magnanimous; proud, haughty.
 μιγαλοπρεπής, *ιος*, ὁ, ἡ, (μίγαι, great, and πρίπω, to suit,) greatly becoming, honorable; magnificent.
 μιγαλόφρων, *ωνος*, ὁ, ἡ, (μίγαι, great, and φρήν, the mind,) great minded, magnanimous, having a lofty mind.
 μιγάλως, *adv.* greatly, exceedingly; magnificently.
 μεγαλωστί, *adv.* *Ion.* for μιγάλως, huge in length.
 Μίγαρα, *ων*, τά, a city of Greece, Megara.
 Μιγαρεύς, ὁ, *pl.* οἱ Μιγαρεῖς, inhabitants of Megara.
 Μιγαρεῖος, ὁ, ὅν, belonging to Megara, Megarensian; ἡ Μιγαρικὴ, the territory of Megara.
 μίγρον, *ου*, τό, a palace.
 μίγιθος, *ιος*, *ους*, τό, (μίγαι, great,) greatness of size; tallness; magnanimity; vehemence, majesty, dignity, sublimity.
 Μίγιλλος, *ου*, ὁ, the name of a man, Megillus.
 μίδιμος, *ου*, ὁ, a measure containing forty-eight chenixes, and equal to about five pecks.
 μίζωνος, *Ion.* for μιζόντος, *adv.* more at large, at greater length.
 μίζων, *Ion.* for μίζων, greater.
 μίση, *ης*, ἡ, (μιδύ, wine,) drunkenness.
 μιδίμη, *φ*, μιδήσω, (μίσθαι and ἵημι, or ἵω, to send,) to let go, release, dismiss, discharge; to neglect, omit.
 μιδίστημι, *φ*, μισαστήσω, *π*, μιδίστηκα, (μίσθαι and ἵστημι, to stand,) to substitute or establish one thing

MEA

instead of another; to remove, to change, to take a different position.
μεθορμίζω, f. ἴσω, (μετά and ὄρμος, harbour,) to remove from one harbour to another.
μέθυ, τό, wine.
μεθύσσω, or μεθύω, f. ὕσω, (μέθυ, wine,) to intoxicate, make drunk.
μεθύστος, ου, ὁ, ἡ, drunk, intoxicated.
μεθύω, (μέθυ, wine,) to be drunk or intoxicated.
μευδίαω, ᾧ, f. ἄσω, or μευδίου, to laugh, to smile.
μεῖζων, ονος, ὁ, ἡ, and τὸ μεῖζον, greater, comp. of μέγας, great.
μειλίχτος, ου, ὁ, ἡ, the same as μειλίχτος, ου, ὁ, ἡ, (μειλίσσω, to soften,) bland, mild, sweet, mellifluous.
μειόω, ᾧ, f. ὀσω, p. πα, (μειών, less,) to diminish, make less, to lessen.
μειράκιον, ου, τό, a youth; a boy.
μελάγχλαινος, ου, ὁ, ἡ, (μέλας, black, and χλαίνη, a robe,) black-robed.
μελαγχολάω, ᾧ, f. ἥσω, (μέλας, black, and χολή, bile,) to have the black bile, to be melancholy, to be mad.
μελαγχολία, ας, ἡ, (μέλας, black, and χολή, bile,) black bile, melancholy; madness; insanity.
μελαγχρής, ᾠτος, ὁ, ἡ, (μέλας, black, and χρῆς, the skin,) dark-skinned, dark-complexioned, black.
Μελάνθιος, ου, ὁ, a proper name, Melanthius.
μέλας, ἄνος, αἰσα, αν, black, dark, dark-colored.
μέλου, impers. f. μελήσει, it concerns; it is the care of, it belongs to.
μέλιος, ἰα, ιον, foolish, vain; inefficient, unsuccessful, wretched.
μελιεάω, f. ἥσω, (μελίη, care,) to have the care of; to employ one's self about; to meditate upon; to practise.
μελίη, ης, ἡ, (μέλι, it concerns,) care; meditation; premeditation; study; practice.
Μίλης, ου, and πτος, ὁ, the name of a river, Meles.
μίλι, ὕτος, τό, honey.

MEN

μίλιγμα, ατος, τό, (μέλος, melody,) song.
μιλιηδής, ἰος, ὁ, ἡ, (μέλι, honey, and ἡδύς, sweet,) honey-sweet, sweet as honey; sweet.
μιλιητής, ᾧ, ὁ, Dor. for μιλιητής, ᾧ, ὁ, (μέλος, a song,) a sweet singer.
μιλίη, ης, ἡ, the common millet.
μάλινος, η, ον, (μελία, ash,) of ash, ashen.
μελίσσω, Dor. for μελίζω, (μέλος, song,) to sing.
μέλισσά, or μέλισσα, ης, ἡ, (μέλι, honey,) a bee.
Μίλτος, ου, ὁ, a proper name, Melitus.
μίλλω, f. μιλλήσω, or σομαι, to be about to do; to be on the point of doing; to be bound to do; to prepare to do; to be able; to loiter, to linger or delay.
μέλος, ἰος, τό, a member, limb, joint; a verse; a poem.
μέλω, f. ψω, p. φα, to sing; to sing praises.
μελωδία, ᾧ, f. ἥσω, (μελωδός, from μέλος, song, and ᾤω, to sing,) to sing; play on an instrument.
Μίμωνας, ονος, ὁ, a proper name, Memnon.
Μίμφις, ἰδος, ἡ, a city of Egypt, Memphis.
Μεμφίτης, ου, ὁ, of Memphis, Memphian.
μίμφομαι, f. π. μίμψομαι, perf. μίμψμαι, to complain of; accuse, blame, reproach, to find fault with.
μίμψις, ἰος, ἡ, (μίμφομαι, to blame,) complaint, censure.
μίν, conj. truly, certainly, indeed; ὁ μίν, the one, ὁ δέ, the other.
Μένανδρος, ου, ὁ, the name of a man, Menander.
Μενδήσιος, ου, ὁ, the name of an Egyptian district, Mendesius, the Mendesian.
Μενίλαος, ου, ὁ, the name of a man, Menelaus.
Μενίππος, ου, ὁ, the name of a man, Menippus.

MET

μεσσηνίης, ἰος, ὁ, ἡ, (μένος, the mind, and ἴκω, to yield,) suiting the mind, pleasant to the taste, agreeable; refreshing.

Μένων, υνος, ὁ, a proper name, Menon. μερίζω, f. ἴσω, p. μεμίρικα, (μῖρω, to divide,) to divide, part, distribute.

μερίμνα, ης, ἡ, care, anxiety; distress of mind.

μερμηρίζω, f. ξω, to meditate upon anxiously.

μερόπισσιν, dat. pl. Ion. for μίροψι, from μίροψ, σπος, (μῖρος, part, and ὄψ, voice,) having a divided, i. e. articulate voice or speech, articulate speaking.

μερόπων, gen. pl. of μίροψ, articulate.

μῖρος, ιος, τό, a part, portion; in μῖρι, by turns.

μῖροψ, σπος, ὁ, (μῖρω, to divide, and ὄψ, the voice,) articulate-speaking, human.

μεσημβεῖα, ἡ, (μῖσος, middle, and ἡμέρα, the day,) midday, the south.

μεσόγαια, ας, ἡ, (μῖσος, middle, and γαῖα, the land,) midland; the interior of a country.

μεσίμφαλος, ου, ὁ, ἡ, (μῖσος, middle, and ἑμφαλός, the navel,) having a boss in the middle; situated at the navel; in the middle; Delphi, so called because it was supposed to be the middle of the earth.

μεσονύκτιος, ου, ὁ, ἡ, (μῖσος, middle, and νύξ, night,) midnight, belonging to midnight; being at midnight.

μῖσος, η, ου, in the midst, in the middle.

μισών, ὤ, f. ὥσω, (μῖσος, middle,) to make out or determine the middle, to halve, to be in the midst.

μιστός, ἡ, ὅν, full, abundant in.

μετά, προπ., μεδ' before an aspirate, governing the genitive, dative, and accusative; with, together with, among, by, in; after, beyond, during or through.

μεταβάλλω, f. μεταβάλλω, p. μεταβίβληκα, (μετά and βάλλω, to cast,) to throw round, to change quickly; to turn up; to turn.

MET

μεταβολή, ης, ἡ, (μεταβάλλω, to change,) change.

μεταγινώσκω, f. m. γινώσκειν, p. ἔγνωκα, 2. a. ἔγνω, (μετά and γινώσκω, to know,) to take a second thought, to change one's intention, to repent.

μετάγω, f. μετάξω, (μετά and ἄγω, to lead,) to transfer; to convey or carry about; to follow.

μεταδιατάω, ᾶ, f. ἥσω, (μετά and διατάω, way of life,) to adopt a new mode of life, to change one's manner of living.

μεταδίδωμι, f. μεταδώσω, p. μεταδίδωκα, (μετά and δίδωμι, to give,) to give of any thing, to impart, to share, communicate, to bestow.

μεταδιώκω, f. ξω, (μετά and διώκω, to follow,) to chase after, to pursue, overtake; to follow after.

μεταδοτιον, it is to be imparted.

μεταδιος, ου, ὁ, ἡ, (μετά and αἰτία, cause,) concerned in the same affair or transaction, accessory.

μεταλαμβάνω, 1. f. m. μεταλήψομαι, (μετά and λαμβάνω, to take,) to take of, participate, share with.

μεταμίλει, impers. from μεταμίλομαι, to repent.

μεταμίλομαι, and -ίσμαι, οὔμαι, (μετά and μίλομαι, to care for,) to repent; to regret, to be sorry for.

μεταξύ, adv. among, in the midst of, between, while.

μεταπίμπτομαι, f. ψομαι, (μετά and πίμπω, to send,) to send for, summon, to send a messenger after.

μετάπιμπτος, ου, ὁ, ἡ, (μεταπίμπτομαι, to send for,) sent for, summoned.

μεταπίμπω, f. ψω, (μετά and πίμπω, to send,) to send after, to send away.

μεταποιώ, ᾶ, f. ἥσω, (μετά and ποίω, to make,) to make over, to change, convert, transform; μεταποιέμαι, οὔμαι, to take upon one's self, to be entitled to, to claim.

μετάσσω, η, ου, middle-aged.

μεταστρίφω, f. ψω, p. μεστρίφω, (μετά and στρίφω, to turn,) to turn or cast back; to turn towards.

MET

- μετατίθημι, 1. *f.* τίθω, *p.* τίθημι, 1. *a.* τίθημι, 1. *a.* παρ. τίθημι, (μετά and τίθημι, to place,) to transpose; to remove; to displace; to transfer; to retract; to change.
- μεταχειρίζω, and μεταχειρίζομαι, *f.* mid. ἵσται, *p.* παρ. ἵσται, (μετά and χειρίζω, to handle, from χεῖρ, a hand,) to handle, treat, to take in hand.
- μεῖναι, (μετά and εἶμι, to be, and εἶμι, to go,) to be with, to go after, pursue, follow; μέναι, 3. *sing.* pres. ind.; with a *gen.* of the thing, to participate in.
- μενιπαῖν, (μετά and εἰπῶν, to speak,) to speak to, to speak in public, to address.
- μενιτίττοι, ραι, ρα, (μετά, ἐξ, and ἑτερος, another,) some; any, any others.
- μενιόν, Ion. for μετόν, ἑνός, τό, part. pres. *n.* *g.* of μέναι, being with, participating.
- μενίσχομαι, *f.* mid. ἐλίσσομαι, 2. *a.* ἤλθον, (μετά and ἔρχομαι, to come,) to go after; to come to; to pass by or over to; to pursue, to seek for; to beseech.
- μενίσχω, *f.* μετίξω, *p.* μενίσχονα, 2. *a.* μενίσχων, (μετά and ἔχω, to have,) to be a partaker of; to share.
- μενιπρίζω, *f.* ἴσω, (μενιπρός, in the air,) to raise up on high, to elevate.
- μενιπρός, ου, ὁ, ἡ, (μετά and ἔστω, to lift up,) high, lofty, suspended in the air; on the high seas, at sea.
- μενιπρίω, ᾧ, *f.* ἥσω, (μετά and οἰκίω, to dwell,) to change one's dwelling, to migrate; to remove, to dwell in another place.
- μενιπρίων, ου, τό, (μενιπρίος, a resident,) the protection money, about twelve drachms, paid by foreigners resident in Athens.
- μενιπρίος, ου, ὁ, ἡ, (μετά and οἶκος, home,) a resident stranger; a stranger domiciled in Athens or Attica.
- μενιπρίσθαι, and -σθαι, adv. (μετά and ὀπίσω, behind,) afterwards; behind.

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- μετωπῆλος, ἡ, ὅν, (μετά and ὀπίσω, autumn,) autumnal.
- μετρέω, ᾧ, *f.* ἥσω, *p.* μετρέονα, (μέτρον, measure,) to measure; to judge or estimate; to lend.
- μέτριος, ἰα, ἰον, or μέτριος, ου, ὁ, ἡ, (μέτρον, a measure,) moderate, not excessive; few; modest; just.
- μετρίως, (μέτριος, moderate,) moderately, temperately; modestly, justly.
- μέτρον, ου, τό, measure; a vessel by which any thing is measured.
- μετωπῶν, ου, τό, (μετά and ὀψ, the eye,) the front; the forehead.
- μέχρι, before a vowel, μέχρις, adv. as far as, until; μέχρις οὗ, as far as, how far.
- μηδ᾽ ὅπως, adv. in no manner; in no respect, by no means.
- Μηδία, ας, ἡ, for Μῆδια, Media.
- Μῆδιοι, αν, οἱ, for Μῆδοι, Medes.
- μηδῖς, ἐνός, ὁ, (μή, δέ, and οὐς, one,) no one; none; nobody; in fem. μηδιμία, ᾤς, in neut. μηδίν, ἐνός, τό, none, nothing.
- μηδίτιρος, ρα, ρον, (μή, δέ, and ἑτερος, other,) neither, neither one nor the other.
- Μῆδια, ας, ἡ, Media.
- Μηδικός, ἡ, ἑν, (Μῆδια, Media,) Median, of or relating to the Medes.
- Μῆδος, ου, ὁ, Mede.
- Μηθύμνη, ης, ἡ, the name of a city, Methymne.
- μηκέας, ἀδός, ἡ, (μηκάω, to bleat,) a she goat, a sheep.
- μηκάω, μηκίω, and μηκέομαι, to bleat, to moan, groan.
- μηκίσι, adv. no longer.
- μηκός, ιος, τό, length, extension.
- μήλα, αν, τά, sheep; cattle.
- Μήλιος, ου, ὁ, an inhabitant of Melos.
- Μηλόβιος, ου, ὁ, a proper name, Melobius.
- μήν, conj. truly, indeed, but, yet.
- μήν, μηνός, ὁ, a month.
- μήνιγξ, ἰγγος, ἡ, the membrane which encloses the brain.
- μηνῶν, *f.* ὥσω, *p.* μηνήνικα, to indicate or point out; to reveal or discover.

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μήπω, *adv.* not thus, not yet.
μηρίον, *ου*, τό, the thigh.
μηρός, *ου*, ὁ, the thigh.
μήτηρ, and *Dor.* *μάτηρ*, a mother.
μητίζομαι, and *μητίομαι*, (*μήτις*, counsel,) to deliberate, to consult.
μήτις, no one, or interrogative, is any one?
μητις, ἴδος, ἡ, counsel, prudence, wisdom; subtle counsel; a stratagem.
μητραλοίας, *ου*, ὁ, *Att.* *μητραλόας*, *ου*, ὁ, (*μήτηρ*, mother, and *ἐλπίς*, to smite,) one who kills his mother, a matricide.
μητρῶδιν, *adv.* (*μήτηρ*, mother,) from the mother, on the mother's side.
μητρῶος, ὅα, ὅον, (*μήτηρ*, mother,) belonging to a mother, maternal.
μηχανάσθαι, ὤμαι, *f.* ἡσθαι, (*μηχανή*, a contrivance,) to machinate, form machinations against, to contrive.
μηχανάω, ᾤ, *f.* ἡσθαι, more commonly *μηχανάομαι*, ὤμαι, *f.* π. ἡσθαι, (*μηχανή*, a contrivance,) to plot, plan, contrive.
μηχανή, ἥ, ἡ, (*μηχος*, device,) a machine, engine.
μηχανήμα, ἄτος, τό, (*μηχανάω*, to contrive,) a machine; an instrument; a contrivance.
μηχανοποιός, *ου*, ὁ, (*μηχανή*, contrivance, and *ποιῶ*, to make,) constructor of machines, mechanist.
μηχος, ιος, τό, an artifice, machination, invention, help.
μιαίνω, *f.* ἄνω, 1. *a.* ἐμίγηαι, *p.* μιμίγηαι, *p. pas.* μιμίγμαι, and *Att.* *μιάσμαι*, 1. *a.* *pas.* ἱμάνθην, to stain, pollute, contaminate.
μιαيفونίω, *f.* ἡσθαι, (*μιαيفونός*, polluted with murder, from *μιαίνω*, to pollute, and *φόνος*, slaughter,) to pollute with murder, to stain with blood.
μιάρος, ῥά, ῥόν, polluted, wicked.
Μίδας, *ου*, ὁ, a proper name.
μίδας, or *μίδης*, *ου*, ὁ, the sun, a Persian word.
Μιθριδάτης, *ου*, ὁ, a proper name, Mithridates.
μικροπολίτης, *ου*, ὁ, (*μικρός*, small, and

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πολίτης, citizen,) citizen of a small state, a small burgher.
μικρός, ἄ, ὅν, and *Att.* *σμηρός*, little, few.
Μιλήσιος, *ου*, ὁ, a Milesian.
Μιλτοῦῶνης, *ου*, ὁ, a proper name, Miltocythes.
μιλοπαῖρος, *ου*, ὁ, ἡ, (*μίλος*, red, and *παρῶν*, for *παριῶν*, a cheek,) red-cheeked, having a red face; having a red brow.
μιμίομαι, ὤμαι, *f.* *mid.* *μιμήσομαι*, *p. pas.* *μιμίγμαι*, to imitate, copy.
μιμήσχω, *f.* *μνήσω*, *p.* *μύμνηκα*, to cause to remember; to remind; *pres. mid.* *μιμνήσκομαι*, to remember, recollect, *perf. pas.* *μύμνημαι*, I remember.
μῖνω, (*μῖναι*, to wait,) to remain, to stand firm; to wait for.
μῖν, him, her.
Μίνως, *ως*, ὁ, a proper name, Minos.
μίξις, ιως, ἡ, (*μίγνυμι*, to mingle;) mixing or mingling; a mixture a intercourse.
μιξοβάβρος, *ου*, ὁ, ἡ, (*μίγνυμι*, to mingle, and *βάβρος*, barbarian,) a semibarbarian; a half savage.
Μισγολαΐδας, *ου*, ὁ, a proper name, Misgolaïdas.
μισία, ᾤ, *f.* ἡσθαι, *p.* *μισίσχω*, (*μισός*, hatred,) to hate, pursue with hatred.
μισθοδοσία, *ας*, ἡ, (*μισθός*, hire, and *δίδωμι*, to give,) the payment of wages; pay.
μισθός, ὄν, ὁ, wages, reward.
μισθοφόρος, *ου*, ὁ, ἡ, (*μισθός*, and *φέρω*, to carry,) a hireling; a mercenary.
μισθῶν, ᾤ, *f.* ὥσθαι, (*μισθός*, wages,) to let, bail, or deliver to be used, for hire; *mid.* *μισθόομαι*, ὤμαι, to hire.
μισθωμα, ἄτος, τό, (*μισθῶν*, to let,) wages; reward; gain; payment.
μισόδημος, *ου*, ὁ, ἡ, (*μισία*, to hate, and *δῆμος*, the people,) hating the people, hostile to a democracy.
μισοχρήστος, *ου*, (*μισία*, to hate, and *χρήστος*, good,) hating the better sort. hating good men.
μίτρα, *ας*, ἡ, a mitre; belt; girdle;

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fillet.
Μιτραῖος, *ου, ὁ*, a proper name, Mitraeus.
Μιτυληναῖος, *α, ου*, (Μιτυλήνη, Mitylene,) a Mitylenæan.
Μιτυλήνη, *ης, ἡ*, Dor. Μιτυλάνα, the name of an island, Mitylene.
μᾶ, *ᾶς, ἡ*, a mina; a weight of a hundred drachmæ.
μνᾶμαι, *ᾠμαι, 1. f. mid. μνήσμαι, perf. πας. μίμνημαι*, to relate; to make mention of; to recollect; to be mindful of.
μνᾶ, *Ion. for μᾶ*.
μνημα, *ἄτος, τό*, (μνᾶμαι, to remember,) memorial, monument; a sepulchre, tomb.
μνήμη, *ης, ἡ*, memory, remembrance, mention.
μνημονεύω, *φ. ὑσώ, μνημονεύομαι*, (μνήμων, mindful,) to retain in memory; to make mention of.
μνημόσυνον, *ου, τό*, (μνήμων, mindful,) a memorial, keepsake; a monument; remembrance.
Μνησιθιδης, *ους, ὁ*, a proper name, Mnesithides.
μνησιπᾶκίω, *ᾷ*, (μνήσις, memory, and πᾶκος, evil,) to retain in memory an injury; to resent, to bear ill will.
Μνησίλοχος, *ου, ὁ*, a proper name, Mnesilochus.
μόγῃς, and **μόλις**, *adv.* hardly.
μοῖρα, *ας, ἡ*, (μείρω, to divide,) a part, share, or portion; *κατὰ μοῖραν*, suitably, properly; *μοῖραι*, the Fates or Destinies.
μοῖρᾶν, *φ. ἦσιν*, (μοῖρα, fate,) to divide, distribute; *τὰ μοιραζομένα*, the allotments of fate.
Μοῖρις, *ιος, ἡ*, the name of an artificial lake in Egypt, Moëris.
μοῖσα, *ας, Dor. for μούσα, ης, ἡ*, a Muse.
μολπῇ, *ᾤς, ἡ*, (μῖλπω, to sing,) a song; a song with dancing.
μόνιμος, *ου, ὁ, ἡ*, (μῖνω, to stand firm,) stable, firm, immovable; durable.
μονόκροτος, *ου, ὁ, ἡ*, (μόνος, alone, and κροτιά, to beat,) moved by a single

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impulse, single-oared, one-oared.
μοισουχί, *adv.* (μόνος, only, μίχί, not,) almost, all but.
μόσιπιπλος, *ου*, (μόνος, alone, and πίπλος, robe,) with only one garment.
μόνος, *α, ου*, alone, single, deserted, separated, only.
μονώτατος, *η, ου, superl. of μόνος*, most alone.
μόρα, *ας, ἡ*, a division, a phalanx or cohort of soldiers, among the Spartans, of from four hundred to seven hundred men.
μόσχος, *ου, ὁ, ἡ*, a calf.
Μόσχος, *ου, ὁ*, the name of a man, Moschus.
μουσίλιδος, *ου, ὁ, ἡ*, (μῦθος, alone, and λίδης, a stone,) made of a single stone; a made of a stone only.
Μουνυχία, *ας, ἡ*, Munychia, a port of Attica, near the Piræus.
μούσα, *ης, ἡ*, a Muse; the goddess of song.
μουσική, *ᾤς, ἡ*, (μούσα, the muse,) the art of music; the art of poetry; the study of literature.
μουσικός, *ἡ, ὢν*, (μούσα, the muse,) belonging to music, musical; a musician; fond of music.
μοχθίω, *ᾷ, φ. ἦσιν*, (μόχθος, labor,) to labor; to effect.
μοχθηρία, *ας, ἡ*, (μοχθηρός, bad,) malice, wickedness, depravity.
μόχθος, *ου, ὁ*, labor, trouble, care; calamity; misery.
μοχλίω, *φ. ὑσώ, and μοχλίω, φ. ἦσιν*, (μόχλος, a bar,) to remove with a bar or lever, to raise with a lever.
μοχλῆς, *ου, ὁ*, a bar, a stake, a lever.
Μυιφορίτης, *ου, ὁ*, the name of an Egyptian district, Myecphorites.
μυελίσις, *οῖσιν, ὅτις*, (μυελίς, the marrow,) full of marrow, marrowy.
μῦθος, *ου, ὁ*, a word; speech; a discourse; a fable or fiction; a narrative.
μῦκω, *φ. ἄσιν, and ἦσιν*, 2. α. ἔμυκον, (μῦ, which represents the bellowing of oxen,) to low, to bellow.
μύλων, *ωνος, and μυλῶν, ὄντος, ὁ*, (μύλη,

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a mill,) a place where a mill is kept, a mill-house; a place of punishment for slaves.

μυριάς, ἄθος, ἰ, (μύριοι, ten thousand,) a myriad, the number of ten thousand.

μύριση, ης, ἡ, a tamarisk; broom.

μύρομαι, to lament, mourn, bewail.

μύρον, ου, τό, (μύρω, to flow,) an ointment, any sweet ointment.

μύρτος, ου, ἡ, the myrtle tree.

Μυρωνίδης, ου, ἰ, a proper name, Myronides.

Μυρία, ας, ἡ, the name of a country, Mysia.

Μυσιός, οὔ, ἰ, a Mysian.

μυστήριον, ου, τό, (μύω, to initiate,) a mystery; any secret thing.

μύστις, ου, ἰ, fem. μυστίς, ἴδος, ἡ, (μύω, to initiate,) initiated in sacred rites or mysteries, a mystic.

μύχος, οὔ, ἰ, a secret place; a recess.

Μομίμφις, ιος, ἡ, the name of an Egyptian city, Momemphis.

Μῶμος, ου, ἰ, Momus, the god of laughter.

μῶν, (μή, οὐν,) an interrogative particle, whether? is it so?

μωραίνω, f. μωράνω, 1. a. act. ἰμώρῃνα, Att. ἰμώρηνα, p. μιμώραγμα, (μωρός, a fool,) to play the fool; to act foolishly, to be a blockhead.

μωρόν, ου, τό, folly.

μωρός, ἄ, ὄν, or μῶρος, Att. foolish, silly.

N.

Ναθός, ω, ἡ, the name of a place, Nathos.

ναί, adv. yes, truly, certainly.

ναίω, and ναισάω, ῶ, to inhabit, to dwell in; also to be situated, to lie.

νάμα, ἄτος, τό, (νάω, to flow,) a stream, spring, fountain.

νάπη, ης, ἡ, and νᾶπος, ιος, τό, a forest-covered hill; a woody valley, a mountain gorge.

ναυάγιον, ου, τό, (ναῦς, a ship, and ἄγω, to break,) a shipwreck, frag-

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ments or planks from a wreck.

ναυαρχία, ᾤ, f. ἦσω, (ναῦς and ἀρχή, command,) to be a commander of a fleet.

ναυαρχία, ας, ἡ, (ναῦς, a ship, and ἀρχή, command,) the command of a fleet.

ναύαρχος, ου, ἰ, (ναῦς, a ship, and ἀρχή, command,) a commander of a fleet.

ναυβάτης, ου, ἰ, (ναῦς, a ship, and βαίνω, to go,) one who goes on board a ship; a sailor or mariner, a passenger.

Ναυκλίδας, ου, ἰ, a proper name, Nauclidas.

Ναύκρατις, ἴδος, ἡ, the name of a city, Naucratis.

ναυμάχια, (ναῦς, a ship, and μάχη, fight,) to engage in a sea-fight.

ναυμαχία, ας, ἡ, (ναῦς, a ship, and μάχη, fight,) a sea-fight.

ναυπηγία, f. ἦσω, (ναυπηγός, a ship-builder, from ναῦς, a ship, and πᾶ-γνυμι, to construct,) to build ships; to prepare a fleet.

Ναυπλία, ας, ἡ, the name of a place, Nauplia.

ναυσίπορος, ου, ἰ, ἡ, (ναῦς, a ship, and πόρος, a passage,) navigable, passable by ships.

ναύτης, ου, ἰ, (ναῦς, a ship,) a mariner.

ναυτικός, ἡ, ὄν, (ναῦς, a ship,) nautical; naval; skilled in navigation or naval affairs; τό ναυτικόν, naval force.

ναυτίλλομαι, (ναῦς, a ship,) to go in a ship, to sail, to go to sea.

νάζω, f. ἄσω, (νίος, young,) to be a youth, to act like a youth.

νηνίας, ου, ἰ, (νίος, young,) a young man; a bold youth.

νηνικός, ἡ, ὄν, (νίος, young,) youthful; vigorous; bold; vehement.

νηνίσκος, ου, ἰ, (νίος, young,) a youth, a youngster, a young man.

νηβός, οὔ, ἰ, a fawn.

Νεῖλος, ου, ἰ, the name of a river in Egypt, the Nile.

νεκρίκος, ἡ, ὄν, (νεκρός, dead,) like a dead body, cadaverous; belonging

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to the dead.

παροπαρσίς, ου, ἡ, (παρεῖς, dead, and πῖμα, to conduct,) a conductor or attendant of the dead.

παρεῖς, ἁ, ἐν, dead, deceased, a corpse.
πίναξ, ἄρος, τῆ, the drink of the gods, nectar.

Νεαῦς, α, ἡ, a proper name, Necoas.

Νίμια, ας, ἡ, name of a place, Nemea.

νίμα, f. νιμῶ, and νιμήσω, p. νιμήμα, 1. a. νιμαῖα, to distribute, to give; to attribute; to cultivate; to feed.

νεγνός, οὔ, ἡ, (νίος, new, and γίγμαιναι to be born,) new-born, infantile.
νίος, νία, Ion. νίν, νέος, new, very new, fresh, young.

νεορνίον, and Att. νεορνίον, f. νέον, (νεορός, the young of any thing,) to build a nest, to take care of young, to have young.

νεορός, and Att. νεορός, οὔ, ἡ, the young of any thing; a chicken just hatched.
νεοφαγής, (νίος, new, and φάζω, to slaughter,) newly slaughtered.
νεοττός, οὔ, ἡ, Att. for νεορός, the young.
νέδω, and νέδω, for ἱνέδω, adv. beneath, under.

Νέστωρ, ἄρος, ἡ, the name of a man, Nestor.

νερά, ᾤς, ἡ, and Ion. ἡ, ἡς, (νύρον, a sinew,) the string of a bow or of a musical instrument, a chord.

νερέῃ, ᾤς, ἡ, Ion. for νερέῃ, a bowstring, a chord, a nerve.

νύρον, ου, τό, a tendon or sinew.
νεφίλη, ης, ἡ, and Dor. νεφίλη, (νέφος, a cloud,) a cloud.

νέφος, ιος, τό, a cloud, a cloudy look, sadness, melancholy.

νέωντες, ου, ἡ, ἡ, (νίος, new, and ἀντίμα, to buy,) recently bought.

νέως, ᾤ, ἡ, Att. for ναις, οὔ, ἡ, a temple.

νέωτα, (νίος, new,) with or without sis or is, the coming or new year.

νεωτερίζω, (νίος, new,) to seek for novelties, to attempt or meditate any innovation or revolution, to try

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something new.

νιώτερος, α, ου, (νίος, young,) younger.
νήγιστος, ου, ἡ, ἡ, (νή, negative and inseparable particle, not, and ἱγίς, to rouse,) from which one cannot be roused, undisturbed, sound.

νηδύς, ὄος, ἡ, the belly; the stomach.

νήϊος, ἱα, ἱον, or νήϊος, ου, ἡ, ἡ, (νήϊς, a ship,) naval, pertaining to shipping or the sea.

νηπτός, ἡ, ἐν, (νήχμαι, to swim,) swimming, having the power to swim.

νηλιής, ἱος, and νηλιής, ἡ, ἡ, and τὶ νηλις, (νή, negative and inseparable, and ἱλιος, pity,) pitiless, cruel, merciless, inhuman, savage.

νήϊς, Ion. for ναις, ἡ, a temple.

νήσιος, ου, ἡ, (νή, neg., and ἱσιος, a word,) an infant; young, tender, delicate; foolish, without discretion.

Νηεῖς and Νηηεῖς, ἄρος, ἡ, a Nereid, a daughter of Nereus.

νήσος, ου, ἡ, (νίω, to swim,) an island.

νήσσα, or ἡσσα, ας, ἡ, (νίω, to swim,) a duck.

νήφω, f. ψω, p. νήφω, (νή, neg. and πίνω, to drink,) to be sober; to be vigilant.

νήχω, f. νήζω, but νήχμαι is more usual, (νίω, to swim,) to swim.

Νίκαρχος, ου, ἡ, a proper name, Nicaarchus.

νίκη, ης, ἡ, victory, triumph.

Νικάρκτος, a proper name, Nicarchus.

Νικίας, ου, ἡ, a proper name, Nicias.

Νικόστρατος, ου, ἡ, a proper name, Nicostratus.

Νίνος, ου, ἡ, the name of a city, Nineveh.

Νιρέύς, ιως, ἡ, a proper name, Nireus.

νίφω, and νίφω, to snow; to wet, water, or irrigate; νίφωμαι, to be covered with snow.

νύειν, f. νύσω, p. νύσσω, (νύος, the mind,) to have in the mind; to perceive, imagine, know; to will; to mean.

νεθίσιν, f. νύσω, (νέθος, a bastard,) to bastardize, to adulterate, corrupt,

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alienate.

νόστος, ου, ὁ, a bastard, an illegitimate.

νομάρχης, ου, ὁ, (νομός, a province, and ἀρχή, rule,) the governor or principal officer of a province.

νομεύω, f. σύω, (νίμω, to feed,) to feed herds and flocks.

νομή, ης, ἡ, (νίμω, to assign,) distribution; possession; food.

νομίζω, f. ἴσω, p. νινόμεικα, (νόμος, law,) to sanction by law; to establish; to think, esteem; to approve of.

νόμιμος, ἰμης, ἰμων, or ου, ὁ, ἡ, (νόμος, a law,) legal, pertaining to the law; conformable to the laws; legitimate; just; equitable.

νομοθεσία, f. ἥσω, p. νομοθέτηκα, (νόμος, law, and τίθημι, to ordain,) to enact, sanction, or promulgate laws.

νομόδοι, to pasture.

νόμος, ου, ὁ, a law.

νομός, ου, ὁ, food; pasturage; dwelling; a district, province.

νόος, νοῦς, ὁ, the mind.

νοσέω, pres. inf. νοσέω, f. ἥσω, p. νόσηκα, (νόσος, disease,) to be sick, to fall sick.

νόσος, ου, ἡ, a disease; a contagious distemper.

νόστιμος, ου, ὁ, ἡ, (νόστος, return,) belonging to return; sweet, agreeable.

Νότιον, ου, το, the name of a place, Notium.

νότιος, α, or, (νοτός, moisture,) wet, also southern.

νότος, ου, ὁ, the south wind, the south.

νουδίτις, f. ἥσω, p. νινουδίτηκα, (νοῦς, and τίθημι, to place,) to lay to heart; to put in mind, to admonish; to inform; to suggest to.

νοῦσος, Ion. and Poet. for νόσος, ου, ἡ, disease; a plague or pestilence.

νό, Poet., an expletive particle, then.

νοκτιλαμπής, ἰος, ὁ, ἡ, (νύξ, night, and λάμπω, to shine,) night-illuminated, shining in the night.

νόμφη, ης, ἡ, a new-married bride; a daughter-in-law; a Nymph.

νόν, enclit., then, therefore.

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νύξ, νοκτός, ἡ, night.

Νύσα, ης, ἡ, the name of a place, Nysa.

νωλεμώς, adv. continually, perpetually.

νώτον, ου, τό, pl. τὰ νῶτα, the back; the surface; the waves.

νώτος, ου, ὁ, the back; the surface; an eminence.

νωχλητής, ἰος, ὁ, ἡ, slow, weak, useless.

Ξ.

Ξαίνα, f. ξᾶνω, p. ξεαγκα, to card, pick, pluck.

Ξανθός, ἡ, ὁ, yellow, light yellow.

Ξάνθος, ου, ὁ, the name of a river, Xanthus.

Ξεινίον, or ξίνιον, Poet. for ξίνιον, ου, τό, (ξίνος, a guest,) a gift bestowed upon a guest.

Ξεινία, Ion. for ξενία, hospitality.

ξίνος, η, or, Ion. for ξένος, a guest.

ξενία, ας, and Ion. ης, ἡ, (ξένος, a guest,) the situation of a stranger or guest; the right of hospitality.

Ξενικός, ἡ, ὁ, (ξένος, guest,) foreign, from abroad; hospitable, relating to hospitality.

ξίνισις, ἰος, ἡ, (ξένος, guest,) entertainment of a guest.

ξένος, and Poet. ξένος, ου, ὁ, a guest, a stranger, a foreigner.

Ξενοφών, ὄντος, ὁ, the name of a man, Xenophon.

Ξέρξης, ου, ὁ, the name of a man, Xerxes.

ξηραίνω, f. ἄνω, p. ξηραγκα, (ξηρός, dry,) to dry; to make dry, to parch.

ξηρός, ρά, ρόν, dry, parched.

Ξιφίδιον, ου, τό, (ξίφος, a sword,) a little sword; a dagger.

ξίφος, ἰος, τό, a sword.

ξύλιζμαι, f. ἴσμαι, (ξύλον, wood,) to procure wood, to gather wood.

ξύλινος, ἰνης, ἴνον, (ξύλον, wood,) wooden; made of wood.

ξύλον, ου, τό, wood; a stick; a beam.

Ξυνουσία, (ξύν, with, and εἰμί, to be,)

OZZ

meeting, intercourse, company.

ἐνταράσσειν, *f. ζω*, (*ἐν* and *τάρασσω*, to disturb,) to disturb, to throw into confusion.

ἐνχίλιον, (*ἐν* and *χίλιον*, to pour,) to throw into confusion.

ἐυσπῆν, *οὐ, τό*, the handle of the spear, or of the javelin.

ἐυστοφίρης, *ου, ὁ, ἦ*, (*ἐυσπῆν*, lance, and *φίρω*, to carry,) carrying a lance or spear, a lancer.

O.

ὁ, ἡ, τό, article, the ; also used for the pronouns this, that, he, she, it, and the relatives who, which, that.

ὀβελίσκος, *ου, ὁ*, an obelisk ; a stone in the form of a pyramid ; a little spit.

ὀβελός, *οὐ, ἡ*, a spit ; an obelisk.

ὀβολός, *οὐ, ὁ*, the small coin called obolus, the sixth part of an Attic drachma.

ὀβριμός, *ου, ὁ, ἦ*, exceedingly strong, powerful, impetuous.

ὀγδοήκοντα, *οἱ, αἱ, τὰ*, eighty.

ὀγκάζομαι, *ἔμμαι, f. ἥσομαι*, to bray, to roar.

ὄγκος, *ου, ὁ*, swelling, tumor ; pride ; a heap.

ὀδῶν, *f. ὕσω, p. ὠδισμα*, (*ὀδός*, a way,) to make a journey ; to travel.

ὀδῖ, Attic for *ὀδῖ*, and he, and this.

ὀδοσπερίων, *ῶ, f. ἥσω*, (*ὀδοσπῆρος*, a traveller,) to make a journey, to travel, to pass over.

ὀδός, *ου, ἡ*, a way, a journey ; a street in a city.

ὀδοῦς, *όντος, ὁ*, a tooth.

ὀδυνη, *ης, ἡ*, grief, pain ; anguish of mind or body.

ὀδυρομαι, *f. ὀδυροῦμαι, p. ὀδυρμαι*, to lament, deplore, weep for.

Ὀδυσσεύς, *ας, ὁ*, the Homeric poem called the Odyssey.

Ὀδυσσεύς, *ῖος, ὁ*, the name of a man, Ulysses.

ὀσθα, for *ὠθα*, 2. perf. of *ὀσσω*.

ὀσσω, *f. ὀσθήσω, and -ίσω, p. ὀσθημα*, 2. *p. ὠθα*, and Att. *ὀσθα*, to smell,

OIN

to be scented with.

Οἰάγρις, *ἰδος, ἡ*, (Eagrian.

οἰζύς, *ύς, ἡ*, (*οἶ*, alas,) misfortune, wretchedness, calamity.

οἰήιον, *ου, τό*, the helm or rudder of a ship.

οἰκαδὶ, to the house ; homeward.

οἰκῖος, *εία, ιῶν*, (*οἶκος*, a house,) domestic ; private ; one's own.

οἰκίτης, *ου, ὁ*, (*οἶκος*, a house,) one of the household ; a domestic, a servant.

οἰκίω, *ῶ, f. ἥσω, p. ὠκημα*, (*οἶκος*, a house,) to inhabit, to have a home, to live in, to dwell in.

οἰκημα, *ἄτος, τό*, (*οἰκίω*, to inhabit,) a dwelling ; an abode ; a chamber.

οἰκησις, *ως, ἡ*, (*οἰκίω*, to inhabit,) a dwelling ; a habitation.

οἰκία, *ας, ἡ*, a house.

οἰκοδομῖω, *ῶ, f. ἥσω, p. ὠκοδόμημα*, (*οἰκοδόμος*, a house builder,) to build a house ; to build, construct.

οἶκος, *ου, ὁ*, a house ; a family ; home.

οἰκτιρῶ, *f. οἰκτιρῶ, and οἰκτιρήσω*, (*οἶκτος*, pity,) to pity, commiserate.

οἶκτος, *ου, ὁ*, pity, compassion, commiseration.

οἰκτρός, *ρά, ρόν*, wretched ; worthy of pity ; pitiable.

οἶμαι, contract. of *οἶομαι, f. m. οἶήσομαι, p. ὠήμαι*, to suppose, think.

οἶμη, *ης, ἡ*, a way, a path ; a song, singing ; a voice.

οἶμοι, and *ᾠμοι*, adv. alas !

οἰμωνή, *ης, ἡ*, and *οἰμωνμα*, *ἄτος, τό*, (*οἰμῶζω*, to groan,) wailing, lamentation.

οἰμῶζω, *f. ζω*, (*οἶμοι*, ah me !) to lament, deplore, bewail.

οἰνοβαρίων, or *οἰνοβαρίων*, *f. ἥσω*, (*οἶνος*, and *βαρύς*, heavy,) to be heavy with wine, to be oppressed with wine.

οἶνος, *ου, ὁ*, wine.

οἰνοχόη, *ης, ἡ*, (*οἶνος*, wine, and *χίω*, to pour,) the vessel with which the wine was poured into the drinking cups, the goblet ; a vessel used in libations.

οἰνοχέος, *ου, ὁ*, (*οἶνος*, and *χίω*, to pour,)

OAK

a wine-pourer, a cup-bearer, a butler.
οἶσμαι, or *οἶμαι*, *f. mid. οἶσομαι*, *p. pas.*

οἶημαι, *1. a. pas. οἶήθην*, to believe, think, be of opinion.

οἶόν τι, able, capable, possible.

οἶος, *οἶη*, *οἶον*, alone, apart.

οἶος, *οἶα*, *οἶον*, of what quality ; such as.

οἶς, *οἶός*, or *οἶς*, *οἶος*, *ἡ*, a sheep, or *ὁ οἶς*, a ram.

οἶστός, *οὔ*, *ὁ*, an arrow, a dart, a javelin.

οἶστός, *ἡ*, *όν*, (*φίρω*, to bear,) bearable, that may be borne, tolerable.

οἶστρος, *ου*, *ὁ*, the gad-fly, or ox-fly.

οἶσύνος, *ου*, *ὁ*, *ἡ*, (*οἶσυν*, a willow tree,) made of osier or willow.

Οἶτη, *ης*, *ἡ*, a mountain in Thessaly, Ceta.

οἶχομαι, *f. mid. οἶχόσμαι*, *p. οἶχημαι*, to go away, depart, proceed ; to be gone.

ὄκη, *Ion. for ὄκη*, whither.

ὀκνίω, *ᾶ*, *f. ἦσω*, *p. ὀκνησα*, (*ἔκνος*, reluctance,) to shrink from, to be slow, sluggish ; to be reluctant, timid ; to hesitate.

ὀκναῖος, *Ion. for ὀκναῖος*, of what sort.

ὄκου, *Ion. for ὄκου*, where.

ὀκρύβεις, *ἴσται*, *ἔν*, (*κρύβος*, cold,) chilling, horrible, dreadful, congealed with cold or fear.

ὀκτακῆσσι, *σιν*, *οἶα*, eight hundred.

ὄκως, *Ion. and Dor. for ὄκως*, that, as, so that ; thus.

ὄλβος, *ου*, *ὁ*, happiness, good fortune, prosperity.

ὀλίθρος, *ου*, *ὁ*, *ἡ*, and *ἴα*, *ἴον*, (*ὀλιθρος*, destruction,) destructive, ruinous, deadly.

ὀλιθρος, *ου*, *ὁ*, (*ὀλλυμι*, to destroy,) ruin, destruction, pestilence, death.

ὀλιγαρχία, *ας*, *ἡ*, (*ὀλίγος*, few, and *ἀρχή*, government,) the government of a few, an oligarchy, an aristocracy.

ὀλίγος, *ίγη*, *ίγον*, few, little, slender.

ὀλιγαρίω, *ᾶ*, *f. ἦσω*, (*ὀλίγη*, little, and *ἄρα*, care,) to have but little regard, to pay no attention to ; to neglect.

ὀλκός, *ᾶδος*, *ἡ*, (*ἵλκω*, to draw,) a draught-boat, a vessel of burden.

ὀλκοί, *ᾶν*, *οἶ*, (*ἵλκω*, to draw,) ma-

OMO

chines, by which vessels are drawn up on the land, and from the land are drawn down to the sea.

ὀλοῦζω, *f. ζω*, *p. ὀλέλῃχα*, to howl ; to lament, deplore.

ὄλος, *ὄλη*, *ὄλον*, the whole ; all.

ὀλοφρυγμός, *οὔ*, *ὁ*, and *ὀλόφρυγος*, *ως*, *ἡ*, lamentation, weeping, bewailing.

Ὀλυμπία, *ας*, *ἡ*, the name of a city, Olympia.

Ὀλύμπια, *ων*, *τά*, the Olympic games, in honor of Jupiter Olympius.

Ὀλυμπιάς, *ᾶδος*, *ἡ*, the name of a woman, Olympiads ; also an Olympiad, or period of four years.

ὀλυμπιονίκης, *ου*, *ὁ*, (*Ὀλύμπια* and *νικάω*, to conquer,) a victor in the Olympic games.

ὄλως, *adv.* (*ὄλος*, whole,) altogether, generally.

ὀμβλός, *ἡ*, *όν*, plane, level, smooth.

ὀμαρτῇ, *Poet.* (*ὀμοῦ* and *ἐρτάω*, to attach,) at the same time, together, at once.

ὀμβρος, *ου*, *ὁ*, a shower, rain.

Ὀμηρος, *ου*, *ὁ*, a proper name, Homer.

ὀμιλίω, *ᾶ*, *f. ἦσω*, (*ἕμιλος*, a multitude,) to frequent ; to discourse with ; to have intercourse with.

ὀμίλος, *ου*, *ὁ*, (*ὀμοῦ* and *ἴλη*, a company,) a multitude, an assembly ; a troop.

ὀμμα, *ᾶτος*, *τό*, (*ὀπτομαι*, to see,) the eye ; a vision or sight.

ὀμνῶμι, or *ὀμνῶ*, *f. ὀμόσω*, *p. ὀμοσα*, *Att.* *ὀμόμοσα*, to swear ; to make solemn oath.

ὀμογενής, *ίος*, *ὁ*, *ἡ*, (*ὀμός* and *γίνομαι*, to be born,) born together, of the same family or race ; related to by blood.

ὀμόγλωσσος, *ου*, *ὁ*, *ἡ*, (*ὀμοῦ* and *γλῶσση*, tongue,) using the same language, being of the same nation.

ὀμογνώμων, *ωνος*, *ὁ*, *ἡ*, (*ὀμός* and *γνώμη*, opinion,) like-thinking, being of one opinion, unanimous.

ὀμοθυμῶδόν, *adv.* (*ὀμός* and *θυμός*, mind,) unanimously, with one mind.

ὅμοιος, *οἶα*, *ων*, like, similar, equal.

ONE

ἰμοίως, *adv.* (*ἴμοιος*, alike,) in like manner, equally.

ἰμολογία, *ᾱ*, *f.* ἴσω, *p.* ἰμολόγησα, (*ἰμός* and *λόγος*, a word,) to agree, to consent, to assent; to grant, to confess, to admit.

ἰμολογουμένως, *adv.* as admitted or agreed on; without dispute; confessedly.

ἰμομήτριος, *ου, ἰ, ἡ*, (*ἰμός* and *μήτηρ*, a mother,) born of the same mother.

ἰμόνικρος, (*ἰμοῦ* and *νικρός*, dead,) dead at the same time, companion in death.

ἰμοσμία, *ᾱ*, *f.* ἴσω, *p.* ἰμοσμήσα, (*ἰμός* and *νόος*, mind,) to be like minded, to agree; to be of the same mind.

ἰμόνοια, *αι, ἡ*, (*ἰμός* and *νόος*, mind,) unanimity, concord; agreement; consent.

ἰμύργνυμι, and *μύργνυμι*, *f.* ἰμύρξω, *p.* ἰμύρξα, to wipe, to make clean.

ἰμόττοις, *ου, ἰ, ἡ*, (*ἰμός* and *τιμή*, honor,) alike honored, equally esteemed; of equal dignity.

ἰμοφροσμία, *ᾱ*, *f.* ἴσω, (*ἰμός* and *φρόνη*, the mind,) to be like minded, to have the same intentions, opinions; to agree, to consent.

ἰμόψηφος, *ου, ἰ, ἡ*, (*ἰμός* and *ψήφος*, a vote,) giving the same vote; voting for the same; having the same opinion.

Ομφάλη, *ης*, the name of a woman, Omphale.

ἴμως, *conjunct.* yet, notwithstanding, nevertheless, however; *ἴμως δέ*, although.

ἰμοίς, *adv.* in like manner; equally; together, at once; *ἴμως δέ*, notwithstanding, however, nevertheless.

ἰνιδίζω, *f.* ἴσω, *p.* ἰνιδίκα, (*ἰνιδος*, reproach,) to reproach, to insult with abusive language.

ἰνικρεας, *ᾱτος*, *τό*, a dream, a vision.

ἰνικρεατα, *ων*, *τά*, for *ἰνικρεα*, of *ἰνικρεον*, a dream.

ἰνικρεολία, *ᾱ*, *f.* ἴσω, (*ἰνικρεος* and *αἰδία*, to be conversant with,) to deal with dreams, interpret dreams,

to predict.

ἰνικρεος, *ου, ἰ*, and *ἰνικρεον*, *ου*, *τό*, a dream, a vision.

ἰνικρεμι, and *ἰνικρεμι*, *f.* ἰνικρεω, *p.* ἰνικρεκα, to assist, to be of advantage; *pres. pas.* ἰνικρεμαι, ἰνικρεσθαι, and ἰνικρεσθαι, to derive advantage, to enjoy.

ἰνομα, *Poet.* ἰνομα, *Æol.* ἰνομα, ἄτος, *τό*, a name.

ἰνομάζω, *f.* ἴσω, *p.* ἰνομάκα, (*ἰνομα*, a name,) to call or bestow a name upon; to name or call by name.

ἰνομαι, *f.* *m.* ἰνίσταμαι, to reprove, blame, censure, carp at, to reproach, insult.

Ἰονομακλῆς, *ἰους, ἰ*, a proper name, Onomacles.

Ἰονομάντιος, *ου, ἰ*, a proper name, Onomantius.

ἰνομαστί, *adv.* by name.

ἰνος, *ου, ἰ*, or *ἡ*, an ass.

Ἰονοφίτης, *ου, ἰ*, the name of an Egyptian district, Onuphites.

ἰνως, *adv.* (*ἴν*, being,) really, truly, indeed.

ἰνυξ, *ῥχος, ἰ*, a claw, talon.

ἰξος, *ιως, τό*, (*ἰξός*, sharp,) vinegar, sour wine.

ἰξοθυμός, *ου, ἰ, ἡ*, (*ἰξός*, sharp, and *θυμός*, the temper,) sharp tempered, choleric, irascible.

ἰξός, *αιῶ, ὁ*, sharp; sour; swift.

ἰξύχιρ, *ρος, ἰ, ἡ*, (*ἰξός*, sharp, and *χιρ*, the hand,) nimble handed, dexterous, expert with the hands.

ἰξύχολος, *ου, ἡ*, (*ἰξός*, sharp, and *χόλος*, anger,) quick tempered, passionate, irascible.

ἰσυνδία, *ᾱ*, *f.* ἴσω, (*ἰσυνδός*, a companion,) to accompany, follow, attend.

ἰπισθεν, *adv.* behind; backwards.

ἰπισθοφυλακία, (*ἰπισθεν* and *φύλαξ*, guard,) to guard the rear.

ἰπλή, *ῆς, ἡ*, a hoof.

ἰπλίζω, *f.* ἴσω, *p.* ἰπλίσκα, (*ἰπλος*, armour,) to arm; to prepare with arms; to furnish; to prepare; *ἰπλίζομαι*, to be armed; to arm one's self; to prepare one's self; to

OPE

- prepare.
*ὅπλις, ιως, (ὅπλον, armour,) an arm-
 ing, armour.*
*ὀπλιταγωγός, ου, ὁ, ἡ, (ὀπλίτης, a
 heavy-armed soldier, and ἄγω, to
 bear,) bearing the heavy-armed
 troops.*
*ὀπλίτης, ου, ὁ, (ὅπλον, armour,) a sol-
 dier of the heavy-armed infantry.*
*ὀπλιτῆνός, ἡ, ὅν, (ὅπλον, armour,) be-
 longing to the heavy-armed infantry ;
 τὸ ὀπλιτικόν, the heavy-armed sol-
 diery.*
*ὀπλομαχία, ας, ἡ, (ὅπλον and μάχο-
 μαι, to fight,) a battle fought with
 heavy arms.*
*ὅπλον, ου, τό, a weapon ; shield ; ar-
 mour.*
*ὀπίστος, and Poet. ὀπίστος, ὅση, ὅσον,
 how great ; how much ; how many ;
 as many.*
*ὀπτη, Poet. for ὕπη, and ὅπου, to
 what place.*
*ὀπταίω, and ὀπτίω, f. ἴσω, p. ὤπτησα,
 to roast, to toast, to broil, to cook.*
*ὀπταμαι, f. mid. ὄψομαι, p. πας. ὄμ-
 μαι, to see ; to behold.*
ὀπτός, ἡ, ὅν, roasted, broiled, baked.
*ὀπτική, ῆς, ἡ, (ὀπταμαι, to see,) a
 view ; a sight, a prospect ; aspect,
 looks ; the eye.*
ὀπώρα, ας, ἡ, autumn ; autumnal fruits.
*ὀπως, conj. and adv. as ; in the same
 manner as ; how ; ὅπως ἔν, how ;
 so that ; to the intent that.*
*ὀρέω, ᾶ, f. ὤρω, ἰώρω, ἰώρων, Att.
 ἰώρεκα, to see, discern, observe,
 understand ; to view, examine, con-
 sider.*
*ὀργάνον, ου, τό, (ὄργαν, a work,) an
 instrument, an engine, a tool ; a
 musical instrument.*
ὀργή, ῆς, ἡ, anger, cholera ; disposition.
*ὀργίζω, f. ἴσω, p. ὀργικα, (ὀργή, an-
 ger,) to excite or provoke to anger ;
 to irritate.*
*ὀργυιά, ᾶς, ἡ, (ὀρέω, to extend,) a
 fathom.*
*ὀρέγομαι, fut. m. ὀρέξομαι, l. a. πας.
 ὀρέξθην, to desire.*

OPO

- ὀρέγω, or ὀρέγνυμι, f. ἴσω, p. ὀρέχα,
 to extend or offer the hand ; to
 stretch out the feet ; to extend, to
 reach forth.*
*ὀρειότροφος, ου, ὁ, ἡ, (ὄρος, a mountain,
 and τρέφω, to nurture,) nurtured in
 mountains, mountain-bred.*
*ὀρεινός, ου, ὁ, ἡ, (ὄρος and κίω, or
 κίμαι, to lie down,) dwelling or
 sleeping on the mountains, of or
 belonging to the mountains.*
*Ὀρίστης, ου, ὁ, the name of a man,
 Orestes.*
*ὄρθιος, ἰα, ἰον, or ὄρθιος, ου, ὁ, ἡ,
 straight, perpendicular, lofty, steep.*
*ὄρθός, ἡ, ὅν, straight, upright, extended,
 standing ; equitable, just.*
*ὄρθριος, ἰα, ἰον, (ὄρθρος, daybreak,)
 early ; at daybreak ; coming early.*
*ὄρθρος, ου, ὁ, daybreak ; morning twi-
 light.*
ὀρθῶς, adv. well ; properly, rightly.
*ὀρίζω, f. ἴσω, (ὄρος, a boundary,) to
 assign or mark bounds or limits ;
 to define ; to establish ; to deter-
 mine, decree ; to decide.*
ὄρκος, ου, ὁ, an oath.
*ὀρμάω, ᾶ, f. ἴσω, p. ὀρμηκα, (ὀρμή,
 impulse,) to incite ; to excite, set in
 motion ; to precipitate one's self.*
*ὀρμῖα, ᾶ, f. ἴσω, (ὄρμος, a harbour,)
 to be at anchor, to ride at anchor.*
*ὀρμή, ῆς, ἡ, impetuosity, shock, vio-
 lence ; beginning ; departure ; en-
 terprise ; impulse.*
*ὀρμίζω, f. ἴσω, (ὄρμος, a naval station,)
 to bring ships to anchor, into port,
 to their road or station.*
*ὄρμος, ου, ὁ, a jewel for the neck ; a
 necklace ; a station for ships.*
*ὄρνις, ου, τό, (ὄρνις, a bird,) a bird ; a
 little bird.*
*ὄρνις, ἰδος, ὁ, or ἡ, acc. ὄρνι and ὄρνιδα,
 plur. ὄρνις and ὄρνις, nom. and acc.
 pl. for ὄρνιδας, a bird ; a large bird
 or bird of prey ; a cock or hen ; an
 omen or presage.*
*Ὀρόντιας, ου, ὁ, the name of a man,
 Orontias.*
ὄρος, ιος, τό, a mountain, a hill.

OT

ἔρος, *ov*, *ῑ*, a boundary, limit, goal, extremity, landmark.
ἔρως, *ov*, *ῑ*, whey, buttermilk.
ἐρεφά, *ῡς*, *ῑ*, (*ἐρίφω*, to cover,) the top of a house; the ceiling; the roof.
ἐρεφός, *ov*, *ῑ*, (*ἐρίφω*, to cover,) the roof or covering of a house.
ἐρριδιῶν, or *ἐρριδιῶν*, *f*. *ἔρρι*, (*ἔρριος*, the tail,) to drop the tail through fear, to apprehend, fear.
ἐρυγμα, *ἄρος*, *τί*, (*ἐρύσσω*, to dig,) a ditch, trench, pit.
ἐρυτός, *ῑ*, *όν*, (*ἐρύσσω*, to dig,) dug.
ἐρύμαγδος, *ov*, *ῑ*, a noise; a crashing; an uproar; a tumult.
ἐρύσσω, or *ἐρύσσω*, *f*. *ἔρ*, *p*. *ἔρυχα*, to dig, to dig through; to dig round, to disinter.
ἐρφάνος, *ανή*, *ανόν*, orphan, deprived of parents; deserted, forsaken.
Ὀρφεύς, *ῑος*, *ῑ*, the name of a man, Orpheus.
ἐρφαῖος, *αῖα*, *αῖον*, *ἐρφαῖος*, *ῑνῃ*, *ων*, and *ἐρφνός*, *ῑ*, *όν*, very dark, obscure, indistinct.
Ὀρχομήνιος, *ov*, *ῑ*, an Orchomenian.
ἔρω, *f*. *ἔρῳ*, and *ἔρῳ*, *p*. *ἔρῳ*, 2. *p*. *Alt.* *ἔρῳ*, to rouse, excite; *ἔρῳ*, to be roused, to rise up.
Ὀσίρις, *ῑος*, and *ῑος*, *ῑ*, the name of an Egyptian god, Osiris.
ῑσμή, *ῡς*, *ῑ*, (*ῑσμέω*, to smell,) a smell.
ῑσος, *η*, *ov*, and *Poet.* *ῑσος*, as much as; as great as.
ῑσος, *ov*, *ῑ*, and *ῑσος*, *ῑος*, *τί*, an eye.
ῑστίον, *ων*, *gen.* *-ῑον*, *ov*, *τί*, a bone.
ῑσφρῆνις, *ῑος*, *ῑ*, (*ῑσφρῆνις*, to smell,) the act of smelling; the sense of smelling, smell.
ῑσῶν, or *ῑσ' ἄν*, when; seeing that; since.
ῑσῖ, and *Poet.* *ῑσῖ*, *conj.* that; because.
ῑσῖ, that which.
ῑσῖν, *conj.* for *ῑσῖ*, why, wherefore, ῑσῖν *εἰ*, wherefore.
ῑσῶ, *Alt.* for *ῑσῶν*, *gen. sing.* of *ῑσῶν*, who.
ῑσῖ, *Poet.* for *ῑσῖ*.
ov, *adv.* when a consonant follows;

OTP

ov, when a vowel with a smooth breathing, and *ovx*, when an aspirated vowel follows; *Alt.* *ovx*, not, no.
ovs, *ἄρος*, *τί*, an ear, a handle.
ovvαμάδις, from no quarter.
ovvαμῶς, *adv.* not at all.
ovvας, *ἄρος*, *τί*, the floor or pavement; the ground; the earth.
ovvίς, *ῑός*, *ῑ*, *ovvίμια*, *as*, *ῑ*, *ovvίς*, *ῑός*, no one, nothing.
ovvίς, *ῑός*, *τί*, nothing, none.
ovvίσῳ, *adv.* (*ovvί* and *ovvί*, sometimes,) never, not ever; in no manner.
ovvίσῳ, never, by no means.
ovvίς, *ἄρος*, *τί*, the breast; a cow's udder or teats.
ovvίς, *adv.* no therefore; no certainly; no indeed.
ovvίς, (*ovv* and *ovv*, therefore,) is there not therefore? but, for; indeed, therefore.
ovvίς, *η*, *ov*, whole, sound, entire; soft, tender; curled, twisted.
ovvίς, *adv.* no indeed, certainly not.
ovvίς, *conj.* therefore; then, consequently.
ovvίς, *adv.* (*ovvίς*) for, on account of, for the sake of; wherefore, since.
ovvίς, *ἄρος*, *τί*, *Ion.* and *Poet.* for *ovvίς*, a name.
ovvίς, *Ion.* for *ovvίς*, to name.
ovvίς, *Ion.* for *ovvίς*, celebrated, renowned.
ovvίς, *adv.* not at all.
ovvίς, *ῡς*, *ῑ*, the tail, the rear.
ovvίς, *adv.* (*ovvίς*, heaven,) from heaven.
ovvίς, *adv.* (*ovvίς*, heaven,) in heaven.
ovvίς, *ov*, *ῑ*, heaven.
ovvίς, *Ion.* for *ovvίς*, (*ῑς*, boundary,) to bound, to limit, to serve as a boundary.
ovvίς, *ῑα*, *ῑον*, or *ovvίς*, *ov*, *ῑ*, *ῑ*, prosperous, fortunate, lucky.
ovvίς, *ov*, *ῑ*, (*ῑς*, to incite,) a favorable wind.
ovvίς, *Ion.* for *ῑς*, a boundary.

ΟΧΕ

ὄρος, *ιος*, *τό*, *Ion.* for *ὄρος*, a mountain.
οὔς, *ὠτός*, *τό*, the ear.
οὐτάμιν, *Ion.* for *οὐτάναι*, *Dor.* *οὐτάμιναι*, *pres. inf. act. of οὔσθαι*, the same as *οὐτάω*, to wound, pierce.
οὐτάω, *f. ήσω*, *p. ηπα*, to wound, to inflict a wound; to strike with the hand.
οὐτιδᾶνίς, *οὔ*, *ί*, (*οὔτις*, nobody,) good for nothing, worthless; deserving no consideration.
Οὔτις, *ί*, *accus.* *Οὔτιν*, Outis, Nobody, a name feigned by Ulysses to cheat the Cyclops by its similarity to *οὔτις*, no one.
οὔτις, (*οὔ* and *τίς*, some one,) no one, nobody.
οὔτος, *αὐτή*, *ταῦτο*, this; that man; that person; that.
οὔτω, *Att.* for *οὔτος*, this, this fellow.
οὔτω, and *οὔτως* when followed by a vowel, *adv.* so, thus, in the same manner, equally.
οὐχί, not.
ὀφείλω, *f. ὀφιλῆσω*, *p. ὀφείλῃα*, to owe; to be fined; to be bound by expediency, necessity, or duty to; 2. *a. ὀφίλον*, *ὀφιλον*, and *ὀφίλον*, I ought; I wish.
ὀφίλος, *ιος*, *τό*, (*ὀφίλλω*, to assist,) utility, use.
ὀφθαλμία, *ας*, *ή*, (*ὀφθαλμός*, the eye,) ophthalmia; inflammation of the eyes; blearedness of the eyes; blindness.
ὀφθαλμιάω, *ῶ*, *f. ἄσω*, (*ὀφθαλμός*, the eye,) to have a disease in the eyes; to be bleared-eyed.
ὀφθαλμός, *οὔ*, *ί*, (*ὄπτομαι*, to see,) an eye.
ὄφιν, *γος*, and *ιος*, *ί*, a serpent, a snake.
ὀφλημα, *ἄτος*, *τό*, (*ὀφλισκάνω*, to owe,) a fine; a penalty; a debt.
ὄφρ᾽, in order that; wherefore; until; as far as; while; as long as.
ὀφρύς, *ὕος*, *ή*, the eyebrows; the brow.
ὄχ᾽, *adv.* greatly, very much, more than the rest.
ὀχιστός, *ου*, *ί*, (*ὀχίω*, to carry,) a canal; an aqueduct.
ὀχίός, *ιος*, *ί*, (*ὀχέω*, to hold,) a bar; a

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bolt; a strap, a lash, a cord.
ὀχίω, *f. ήσω*, (*ὀχέω*, to hold,) to carry, to bear, sustain, endure, suffer; to ride in; *ὀχίσμας*, *οὔμας*, to be carried in a carriage or vessel; to ride on a horse.
ὀχθῆ, *ης*, *ή*, a bank.
ὀχλίζω, *f. ἴσω*, (*ὀχλαίω*, a bolt,) to remove with a bar or lever, to move.
ὀχλος, *ου*, *ί*, a multitude, a throng.
ὀχμάζω, *f. ἄσω*, to detain, restrain, withhold; to hold fast.
ὀψι, *adv.* (*ὀπίσω*, after,) late, after a long time; too late in the evening.
ὀψις, *ιος*, *ή*, (*ὀπτομαι*, to see,) face, countenance, appearance, view; the act of seeing; the sense of seeing.
ὀψον, *ου*, *τό*, any thing eaten with bread, sauce, a relish.

Π.

παγάν, *Dor.* for *πηγήν*, *παγαῖσι*, *Dor. dat. pl. for πηγαῖς*, fountains.
Πάγασις, *ἰδος*, *ί*, *ή* · *Παγασίδος κρήνας*, of the Pegasæan fountain.
πάγη, *ης*, *ή*, (*πηγνύω*, to fasten,) a snare, trap, a gin.
παγίς, *ἰδος*, *ή*, (*πηγνύω*, to fasten,) a trap, a snare.
πάθος, *ιος*, *ουίς*, *τό*, (*πάσχω*, to suffer,) suffering, misfortune, scene of suffering, feeling, experience.
παιάν, *ἄνος*, *ί*, a pæan, a hymn in honor of Apollo, or of any god; a hymn sung on going to battle.
παιγνία, *ας*, *ή*, (*παίζω*, to play,) play, sport.
παιγνίῃ, *ης*, *ή*, *Ion.*, (*παίζω*, to play,) play, sport, amusement, pastime.
παιγνιῶμων, *ονος*, *ί*, *ή*, (*παίζω*, to play,) fond of jesting, jocose, humorous.
παίγνιον, *ου*, *τό*, (*παίζω*, to play,) a play, playing, a ludicrous jest.
παιγνιωδής, *ης*, (*παιγνία*, play, and *ἰδός*, form,) sportive, jocose.
παιδεία, *ας*, *ή*, (*παιδίδω*, to educate,) education, learning, erudition.
παιδίσκος, *f. ἴσω*, *p. πεσπαιδίσκος*, (*παῖς*, a child,) to educate or bring up a

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- child; to instruct, teach, admonish.
παιδίον, ου, τό, (*παιδία*, childhood,) an infant, a young child.
παιδοτρέβης, ου, ἰ, (*παῖς*, a child, and *τρέβω*, to exercise,) a boy-trainer, one who trains boys in athletic exercises.
παίζω, *φ. ξω*, and *σω*, *π. τίπαιχα*, to play, to sport.
παιών, ους, ἰ, the same as *παιών*, ὄνος, a pæan.
παῖς, *παιδής*, ἰ, ἡ, a boy or girl, a child; a servant; a son.
παίω, *φ. αῖσω*, and *παήσω*, *π. αικα*, to smite, strike, beat.
Παιών, ὄνος, ἰ, the god of medicine, i. e. Apollo; a physician.
παιωνίζω, (*παιών*, a pæan,) to sing the pæan.
Πακτωλῆς, ου, ἰ, the name of a river, Pactolus.
πάλαι, *adv.* formerly.
παλαιός, ἄ, ὄν, (*πάλαι*, formerly,) antique, belonging to former times, ancient, old.
παλαιστής, οὔ, ἰ, (*παλαίω*, to wrestle,) a wrestler.
παλαίστρα, ας, ἡ, (*παλαίω*, to wrestle,) a palestra, a place for exercise.
παλαιόφρων, ου, ἰ, ἡ, (*πάλαι* and *φρονίμι*, to say,) spoken of old, celebrated in former times, ancient.
παλαίω, *φ. αῖσω*, to wrestle, to have a conflict with.
παλάμη, ης, ἡ, the palm of the hand, the hand.
Παλαμήδης, ου, ἰ, a proper name, Palamedes.
παλάσσω, *φ. ξω*, *π. σιπάλαχα*, (*πάλω*, to shake,) to cast lots; to pollute, defile, contaminate.
πάλιν, *adv.* again, anew.
παλιήριος, ου, ἰ, ἡ, (*πάλιν* and *ρίδιος*, the roaring of waves,) having reflux waves, or going backward and forward; recoiling; *κύμα παλιήριον*, the reflux wave.
παλιέσθω, ου, ἰ, ἡ, (*παλίν* and *σύμι*, to rush,) springing or bounding back, hastening back.

ΠΑΝ

- πάλλω*, *φ. ἄλλω*, *π. αλλω*, to brandish, shake, stir.
παμμιγίδης, ους, ἰ, ἡ, (*πᾶς* and *μίγιστος*, greatness,) very great, huge.
παμπληθής, ιος, ἰ, ἡ, (*πᾶς* and *πληθός*, multitude,) very numerous, very much.
πάμπολλοι, *pl.* from *πάπολος*, very many.
πάπολος, γεν. *παπολόων*, (*πᾶς* and *πολύς*, much,) very many, a great many, very numerous.
Πάμφιλος, ου, ἰ, a proper name, Pamphilus.
Πάν, *Πάνος*, ἰ, Pan, the god of herds.
πανέργυρος, ου, ἰ, ἡ, (*πᾶς* and *ἄργυρος*, silver,) all silver, of solid silver.
πανδαύτωρ, ους, ἰ, ἡ, (*πᾶς* and *δαμάω*, to subdue,) all-subduing, irresistible.
πανδημί, *adv.* (*πᾶς* and *δῆμος*, people,) all together, in a body, in a full assembly of the people.
Πανθήα, ας, ἡ, the name of a woman, Panthea.
πανουργία, ας, ἡ, (*πᾶν* and *ἔργον*, work,) readiness to do any thing; cunning, craft, roguery.
πανούργος, ου, ἰ, ἡ, (*πᾶν* and *ἔργον*, work,) ready to do any thing; cunning, artful, wily; ingenious; roguish, villanous.
Παντακλῆς, ιους, ἰ, a proper name, Pantacles.
πανταχῇ, *adv.* everywhere.
πανταχοῦ, *adv.* (*πᾶς*, all,) everywhere, in all places.
παντιλῆς, and *παντιλῆος*, *Ion. adv.* (*πᾶς* and *εἶλος*, end,) completely, entirely.
πάντη, *adv.* (*πᾶς*, the whole,) entirely; in every direction; always.
παντοδαπός, ἄ, ὄν, (*πᾶς* and *δάπιδον*, soil,) belonging to every region and country, of every sort.
παντοῖος, εἰα, οἶον, (*πᾶς*, all,) of every sort, various.
πάντως, *adv.* (*πᾶς*, the whole,) wholly, entirely, absolutely.

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πᾶν, *adv.* (πᾶς, whole,) altogether, quite, very.

πανίστατος, ἄτη, ατον, (πᾶς and ὑστατος, the last,) the last of all.

πανωλίθρια, ας, ἡ, (πᾶς and ἑλιδρος, destruction,) utter destruction.

παπαί, *an exclamation of sorrow or surprise, alas! wondrous!*

Πατριμίτης, ου, ὁ, *the name of an Egyptian district, Papriemites.*

παρά, *prep.* with a *genitive*, of, from, by, with, or among, on the part of; with a *dative*, with, by, to, at; with the *accusative*, near or by, to, against or contrary to, for or during, through, beyond, except.

παρβαίνω, παρβῆμι, *f.* παρβήσμαι, *p.* παρβίβηκα, (παρά and βαίνω, to go,) to pass over, to transcend, to go beyond; to transgress.

παρβάλλω, *f.* παρβᾶλῶ, *p.* παρβίβληκα, (παρά and βάλλω, to throw,) to throw to or before, to cast; to liken, compare; to affix; to commit to.

παράβληκα, ἄτος, τό, (παρά and βάλλω, to throw,) a defence against.

παραβονθίω, *f.* ἦσω, (παρά and βοηθίω, to aid,) to sustain, support.

παραβύω, *f.* ὕσω, (παρά and βύω, to stuff,) to force or thrust in, to cram in.

παραγγιλία, ας, ἡ, (παρά and ἀγγίλλω, to announce,) a command, order.

παραγγίλλω, *f.* παραγγιλῶ, *p.* παρεγγίληκα, (παρά and ἀγγίλλω, to announce,) to command, charge, announce, proclaim.

παραγίνομαι, 1. *f.* π. παραγινήσμαι, 2. *a.* π. περιγινόμεν, (παρά and γίνομαι, to be,) to arrive, approach; to go to; to be present, to be at hand.

παράγω, *f.* παράξω, *p.* παρήχα, (παρά and ἄγω, to lead,) to produce, bring forward; to advance; to conduct, to mislead.

παράδειγμα, ἄτος, τό, (παρά and δείκνυμι, to show,) an example, pattern.

παράδεικνυμι, *f.* ξω, *p.* χα, (παρά and

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δείκνυμι, to show,) to manifest, show, exhibit, set forth.

παράδεισος, ου, ὁ, a garden, a park.

παραδίχομαι, (παρά and δίχομαι, to take,) to receive, admit; to approve.

παραδίδωμι, *f.* παραδώσω, 1. *a.* παρίδωκα, 2. *a.* παρίδων, (παρά and δίδωμι, to give,) to deliver, give up, surrender.

παράδοξος, ου, ὁ, ἡ, (παρά and δόξα, opinion,) contrary to opinion, unexpected; astonishing, incredible.

παραδαρύνω, and παραδαρύνω, (παρά and δαρύνω, or δαρύνω, to encourage,) to encourage, stimulate.

παραινῶ, ὦ, *f.* ἴσω, *p.* παρήκα, (παρά and αἰνῶ, to praise,) to exhort, encourage, admonish.

παραιρῶ, ὦ, *f.* ἦσω, *p.* ἤρηκα, (παρά and αἰρῶ, to take,) to remove, take away, destroy.

παρακάθημαι, (παρά and κάθημι, to sit down,) to sit beside or near.

παρακαλῶ, ὦ, *f.* ἴσω, *p.* παρακίληκα, (παρά and καλῶ, to call,) to call, send for, unite, to call upon.

παρακαταθήκη, ης, ἡ, (παρακατατίθημι, to deposit,) a deposit; a trust.

παρακίλισις, ιως, ἡ, (παρά and κίλινω, to bid,) exhortation, encouragement.

παρακίλισμός, ου, ὁ, (παρά and κίλινω, to bid,) exhortation, encouragement.

παρακίλινω, *f.* ἴσω, (παρά and κίλινω, to bid,) to exhort, encourage, urge, stimulate; παρακίλίσωμαι, to stimulate, urge on.

παρακολουθῶ, ὦ, *f.* ἦσω, *p.* παρεκολουθήκα, (παρά and ἀκολουθῶ, to follow,) to follow, accompany.

παρακομίζω, *f.* ἴσω, *p.* παρακομίμικα, (παρά and κομίζω, to bring,) to carry by, to carry beyond, transport, to bring to.

παρακούω, *f.* ούσω, *p.* παρήκουκα, (παρά and ἀκούω, to hear,) to hear wrongly; to refuse to hear, disregard.

παραλαμβάνω, *f.* π. παραλήψομαι, *p.* περιλήψω, (παρά and λαμβάνω,

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to take,) to receive, take; to succeed to.

παράλιον, (*παρά* and *λίον*, to leave,) to leave, omit, pass over in silence.

παράλιος, *ος, ἰ, ἡ*, (*παρά* and *ἄλς*, the sea,) maritime, near the sea.

παράλογίζομαι, *fut. ἵσται*, 1. *α. παριλογισάμην*, (*παρά* and *λογίζομαι*, to reason,) to impose upon by false reasoning or by reckoning; to deceive.

παράλογος, *ος, ἰ, ἡ*, (*παρά* and *λόγος*, word,) unlooked for, unexpected.

Πάραλος, *ος, ἰ*, (*παρά* and *ἄλς*, the sea,) the *Paralus*, a public ship or galley at Athens, used on sacred missions, embassies, and the like, in the service of the state.

παράλυσιν, *ῶ, f. ἴστω*, (*παρά* and *λύσις*, to afflict,) to afflict, distress, trouble.

παράλιος, (*παρά* and *ἐπιλις*, to neglect,) to neglect, despise, treat with disrespect.

παρῆναι, *f. μέν, p. μένικα*, 1. *α. παρίμνη*, (*παρά* and *μέν*, to remain,) to remain, abide with, to stand by.

παρῆναι, *οἶμαι, f. mid. ἴσται*, (*παρά* and *μυθίζομαι*, to relate,) to exhort, encourage, console.

παρῆναι, *ῶ, f. ἴστω*, (*παρά* and *νῆναι*, to swim,) to swim by or near to.

παρῆναι, *ῶ, f. ἴστω, p. παρῆναι*, (*παρά* and *νόμος*, law,) to act contrary to law or justice.

παρῆναι, *ἄτος*, (*παρά* and *νόμος*, law,) a violation of law, transgression.

παράπαν, *adv.* (*παρά* and *πάν*, all,) wholly, entirely, utterly.

παράπρω, *f. ψω*, (*παρά* and *πρω*, to send,) to send along, to pass over, omit; to transport, carry; to conduct, lead, escort.

παράπρω, *οἶμαι, f. ἴσται*, (*παρά* and *πτομαι*, to fly,) to fly near to or by.

παράπρω, *f. πλίσσω*, (*παρά* and

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πλίσσω, to sail,) to sail by or beyond. *παράπρω*, *ῶ, ἰ, ἡ*, (*παρά* and *πλίσσω*, to smite,) smitten, insane, deranged in mind.

παράπρω, *ος, ἰ, ἡ*, (*παρά* and *πλίσσω*, to smite,) nearly approaching, akin to, similar, very like.

παράπρω, and *παράπρω*, by much, by far.

παράπρω, *f. μέν, p. ἴσται*, (*παρά* and *πρω*, to flow,) to flow by, or by the side of, to run near.

παράπρω, or *παράπρω*, *ος, ἰ*, a parasang, a Persian mile, equal to about three English miles.

παράπρω, *f. ἴστω, p. παρῆναι*, (*παρά* and *εὐνάζω*, to prepare,) to prepare, make ready, furnish.

παράπρω, verbal, (*παράπρω*, to prepare,) one must prepare or procure.

παράπρω, *ος, ἰ, ἡ*, (*παρά* and *συνή*, treaty,) violating a treaty, contrary to treaty, perfidious.

παράπρω, and *-πρω*, *f. ἴστω, p. εὐνάζω*, to draw up in battle array; to array against.

παράπρω, *f. ἴστω, p. παρῆναι*, (*παρά* and *εὐνάζω*, to stretch,) to stretch out, extend; to defer.

παράπρω, *ῶ, f. ἴστω, p. παρῆναι*, (*παρά* and *τηρῶ*, to keep,) to observe, mark; to watch for.

παράπρω, *f. παρῆναι*, (*παρά* and *εὐνάζω*, to place,) to set before; to afford, give.

παράπρω, *adv.* immediately, forthwith.

παράπρω, *ῶ, f. ἴστω, p. παρῆναι*, (*παρά* and *φρονῶ*, to think, from *φρόν*, the mind,) to be destitute of reason, senseless, delirious, to be out of one's wits.

παράπρω, *adv.* (*παρά* and *χρῆμα*, a thing,) on the event, on the spot, at once.

παράπρω, *ῶ, f. ἴστω*, (*παρά* and *χωρῶ*, to go,) to cede, give up.

παράπρω, *ος, ἰ, ἡ*, (*παρά*, to, and *γράφω*, to write,) fraudulently or clan-

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destinely inscribed or enrolled.

παριγγράφω, *f. ψω*, (*παρά*, *iv*, and *γράφω*, to write,) to inscribe falsely or clandestinely, to insert fraudulently.

παριγγυῶν, *ω̃*, *f. ήσω*, (*παρά* and *ιγγυῶν*, to pledge,) to intrust or pass on to the next, to deliver; encourage; to order, to transmit.

παριᾶ, and *Æol. παρηϊᾶ*, *αι̃ς*, *ή*, the cheek; the jaw.

παρίμι, *f. παρίσσομαι*, (*παρά* and *ιμί*, to be,) to be present, to be by the side of.

παρίμι, (*παρά* and *ίμι*, to go,) to pass by, to come, advance, arrive; to excel.

παρίζ, or *παρίς*, (*παρά* and *ίζ*, or *ιζ*), without, out of; except.

παρίερχομαι, *f. m. παριλύσσομαι*, 2. *a. παρήλθον*, (*παρά* and *ιρχομαι*, to go,) to pass by; to come to; to engage in.

παρίχω, *imperf. παριῶχον*, *f. παρίζω*, *p. παρίσχω*, (*παρά* and *ιχω*, to hold,) to furnish, afford, impart.

παρίδιμιος, *Poet. and Ion. for παρδιμίος*, *part. 2. a. m. of παρτιδιμι*, *f. παραθήσω*, to set before, to risk.

παρίνης, *ου̃*, *ή*, a virgin.

παριπνύω, (*παρά* and *ιπνύω*, to ride,) to ride by on horseback.

παριστάνω, or *παρίστημι*, *f. παραστήσω*, (*παρά* and *ίστημι*, to stand,) to place before, to bring forward, present, to stand by.

παρίστημι, *f. παραστήσω*, *p. παρίστηκα*, (*παρά* and *ίστημι*, to stand,) to place before, bring forward, exhibit, to stand by.

παρόδος, *ου̃*, *ή*, (*παρά* and *όδος*, a way,) entrance, a passage; *iv παρόδῳ*, in passing.

παροικίω, *ω̃*, *f. ήσω*, *p. παροίκηκα*, (*παρά* and *οικίω*, to inhabit,) to dwell by, to inhabit, to dwell in or near, to sojourn.

παροιμία, *ας*, *ή*, (*παρά* and *οἶνος*, wine,) indecent conduct over wine, folly or

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madness by the goblet, drunkenness.

παροίχομαι, *f. m. παροιχίσσομαι*, *p. πας*. *παρόιχημαι*, (*παρά* and *οίχομαι*, to go,) to pass by; to perish.

Πάρος, *ου̃*, *ή*, the name of an island, Paros.

παρός, *adv.* before, before that.

παροτρύνω, *f. νῶ*, *p. παρώτρυνκα*, (*παρά* and *οτρύνω*, to incite,) to urge on, to instigate, stir up, excite.

παροχίομαι, *αῦμαι*, *f. ήσομαι*, (*παρά* and *οίχομαι*, to ride,) to ride with or by the side of.

παρήνεια, *ας*, *ή*, (*παρά* and *ήνω*, to say,) freedom of speech, assurance, confidence, liberty.

παρήνσιαστίς, *ου̃*, *ή*, one who speaks with freedom.

Παρυσατίς, *ιδος*, *ή*, the name of a woman, Parysatis.

παρῶδιω, *ω̃*, *f. ώσω* and *ωδήσω*, (*παρά* and *ώδιω*, to push,) to expel, eject, turn out of doors.

παρωροφίς, *ιδος*, *ή*, (*παρά* and *ροφος*, roof,) the border of the roof, the eaves.

πᾶς, *πᾶσα*, *πᾶν*, *gen. παντός*, *πάντος*, all, every, the whole.

πασίων, *Ion. for πασῶν*, of all.

πάσσᾱλος, and *All. πάττᾱλος*, *ου̃*, *ή*, (*πήσσω*, to fasten,) a nail or spike; a peg.

πάστας, *ἄδος*, *ή*, a chamber; a portico, hall.

πάσχω, *f. m. πείσσομαι*, 2. *a. ἱπᾶθον*, *p. act. πειπάθηκα*, 2. *p. πίπονθα*, to suffer, to be affected with, or experience joy or sorrow, good or bad fortune.

Πατάρβημις, *ως*, *ή*, a proper name, Patarbemis.

πατάσσω, *f. ξω*, *p. τιπάταχα*, to strike, beat.

πατήρ, *ἱός*, and *πατήρ*, *ή*, a father.

Πατησιάδας, *ου̃*, *ή*, a proper name, Patesiadadas.

πάτος, *ου̃*, *ή*, (*πατίω*, to trample,) a beaten path, a footpath.

Πάτουμος, *ου̃*, *ή*, the name of a city, Patumus.

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πατήρ, *Ion.* for πατήρ, descent.
 πατήρ, ὁ, ἐν, (πατήρ, a father,) paternal.
 πατήρ, ἰα, ια, and ος, ου, ἰ, ἦ, (πατήρ, a father,) paternal, hereditary.
 πατρίς, ἰδος, ἡ, (πατήρ, a father,) a country, fatherland.
 πατρίδην, *adv.* from a father; after the father; on the father's side.
 Πατροκλῆς, ἤ, ἰος, ἰος, οὔς, a proper name, Patroclus.
 Πάτροκλος, ου, ἰ, same as the preceding, a proper name, Patroclus.
 πατήρ, φα, φον, (πατήρ, a father,) paternal.
 Πausanias, ου, ἰ, a proper name, Pausanias.
 παύω, *f.* ου, *p.* τίπαινα, to cause to cease, finish, put an end to; *mid.* to cease.
 πάχος, ιος, τό, grossness, fatness, fat; thickness.
 παχύς, ἰος, παχύς, παχύ, thick, gross, fat; stupid, dull.
 πῶδη, ης, ἡ, (πῶς, foot,) a fetter, shackle, foot-lock.
 πεδίον, ἡ, ἐν, (πίδον, the ground,) plain, level.
 πεδίον, ου, τό, a plain, an open, level field.
 πεῖ, on foot.
 πεζομάχια, (πέζα, the foot, and μάχαι, to fight,) to fight on foot.
 πεζός, ἡ, ἐν, (πέζα, the foot,) on foot, travelling on foot.
 πείθω, *f.* πείσω, 1. α. ἔπεισα, 2. α. ἔπειθον, 2. *p.* πείθω, to persuade, move, induce, convince.
 πεινᾶν, ᾶ, *f.* ἔσσω, (πεινᾶν, hunger,) to be hungry, to be pressed with hunger.
 πῦρ, ας, ἡ, (πειράω, to try,) an effort, undertaking, trial, attempt.
 πειράζω, *f.* ἄσω, *p.* πειρίζω, to attempt, try, tempt.
 Πειραιεύς, ἰως, ἰ, the port of Athens, called the Piræus.
 πῦρ, or πῦρ, ἄτος, τό, an end.
 πειράω, ᾶ, *f.* ἄσω, or ἔσω, *p.* πειρίζω, to endeavour, strive; to try, ex-

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amine.
 Πειρίνθος, ου, ἡ, the name of a place, Pirinthus.
 Πεισίδαι, ου, οἱ, the Pisidæ.
 πείσμα, ἄτος, τό, (πειθω, to persuade,) confidence, assurance; a cable, rope.
 πειστικός, ἰα, ἰος, (πειθω, to persuade,) to be obeyed or complied with.
 Πίσων, ἄτος, ἰ, a proper name, Pison.
 πιλᾶγιος, ου, (πῖλαγος, the sea,) by sea, from sea.
 πῖλαγος, ιος, τό, the sea.
 πῖλανος, ου, ἰ, (πᾶλη, fine flour,) a cake made of the finest flour and used in sacrificing; clotted foam or froth.
 πῖλας, *adv.* near.
 Πιλαργίαι, ἰδος, ἡ, a Pelasgian woman.
 πῖλας, ας, ἡ, and πιλῶς, ἄδης, ἡ, a species of pigeon, a dove.
 πῖλας, ιως, ἰ, an axe.
 Πιλοπονήσιοι, ου, οἱ, the inhabitants of Peloponnesus.
 πιλαστός, οὔ, ἰ, a soldier armed with the shield called a pelta.
 πῖλτη, ης, ἡ, a pelta; a short shield or buckler.
 πιλτοφόρος, (πῖλτη and φέρω, to bear,) one who bears a buckler.
 πῖλωρ, ὤρος, τό, a monster.
 πῖλωρ, ου, ἰ, ἡ, (πῖλωρ, a monster,) monstrous, gigantic, huge.
 πῖλωρ, ὤρος, ὤρον, (πῖλωρ, a monster,) monstrous, portentous.
 πεμπτός, ἡ, ἐν, fifth.
 πέμπω, *f.* ψω, *p.* πέμπω, to send, dismiss, send forth.
 πένις, ου, ἰ, (πένις, to labor,) a servant, a laborer.
 πένις, ης, ἡ, (πένις, to labor,) one who earns a living by labor, poor.
 Πενθίος, ἰως, ἰ, a proper name, Pen-theus.
 πένθω, ᾶ, *f.* ἔσω, *p.* πένθω, (πένθω, grief,) to weep, mourn.
 πένθιμος, ου, ἰ, ἡ, and πένθιμος, ἴμης, μόν, (πένθω, grief,) mournful, sad.
 πένθος, ιος, τό, grief, mourning.

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πεντα, ας, ἡ, (πέντε, poor,) poverty.
 πεντάκις μυρία, five myriads.
 πεντακίσιοι, αι, α, five hundred.
 πέντε, οι, αι, τέ, five.
 πεντηκοντήρυος, ου, (πεντήκοντα, fifty, and ἑργονία, a fathom,) fifty fathoms.
 πεντηκόντορος, ου, ἡ, ναὺς understood, a fifty-oared ship or galley.
 πεπαιλαγμένος, part. perf. pas. of παλάσσω, to stain, to cast lots.
 πεπάλαχθαι, 2. pl. perf. imperat. pas. of παλάσσω, to cast lots.
 πῖπλον, ου, and πῖπλον, ου, τέ, the peplum or robe.
 πῖπλον, ους, ὁ, ἡ, baked by the sun, ripe; weak, effeminate.
 πῖρ, although.
 πειραίνω, f. αἶω, p. αἶμα, (πίρας, end,) to end, to finish, complete, accomplish.
 πειραῖον, ὦ, f. ὄσω, (πειραῖος, beyond,) to carry over, to pass over, cross.
 πέραν, adv. over, across, beyond, yonder.
 πῖρας, ἄτος, τέ, and πῖρας, τέ, and πῖρα, ἄτος, τέ, an end, a boundary; also an adv. finally.
 πέραν, f. ὄσω, and ἔσω, (πῖρα, beyond,) to pass over, cross; to overcome.
 Περιόπικας, ου, ὁ, a proper name, Perdiccas.
 πῖριξ, ἴκος, ὁ, ἡ, a partridge.
 πῖρδαι, f. σαι, p. κα, to destroy, lay waste.
 περί, prep. concerning, about, on account of, for the sake of, for, above or exceeding.
 περιάγω, (περί, about, and ἄγω, to lead,) to go about, to lead about.
 περιαιρῶ, ὦ, f. ἔσω, p. περιήρηκα, (περί and αἶρῶ, to take away,) to take away, to take down, to take off, to prune.
 Περιανδρος, ου, ὁ, the name of a man, Periander.
 περιάπτω, f. ἀψω, (περί and ἄπτω, to fasten,) to fasten round, to connect with, fasten to; to confer upon.

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περιβάλλω, f. βάλω, perf. βίβληκα, (περί and βάλλω, to throw,) to throw around, surround, encompass, clothe, cover.
 περιβλήπτος, ου, ὁ, ἡ, (περί and βλέπω, to see,) conspicuous, remarkable.
 περιβόητος, ου, ὁ, ἡ, (περί and βοᾶν, to shout,) famous, celebrated.
 περιγίγνομαι, or περιγίνομαι, (περί and γίγνομαι, to be,) to remain, to be superfluous, to be superior to; to overcome.
 περιδιῶς, (περί, around, and διῶς, fear,) fearfully, with terror.
 περιελάνω, f. λάσω, (περί and ἔλανω, to ride,) to ride round or about, to drive about.
 περιέσω, and περιέτωμαι, to pay respect to; to be busy about; to guard.
 περιεργία, ας, ἡ, (περί and ἔργον, work,) care, anxiety, excessive diligence.
 περιεργω, an ancient form of περιερίγω, to enclose.
 περιέρχομαι, (περί and ἔρχομαι, to come,) to come round to, to rove about, to circumvent; in the 2. perf. περιελήλυθα sometimes means, to be beaten or to come off second best.
 περιέχω, and in the mid. -ίχομαι, to to take hold of, contain; to surround, to be superior to; to hold fast.
 περιηγίομαι, οὔμαι, f. τι. ἤσομαι, (περί and ἡγίομαι, to lead,) to lead round, to relate.
 περιθυμῶς, (περί and θυμός, anger,) very angrily.
 περιίστημι, f. περιστήσω, p. περιστήκα, (περί and ἵστημι, to stand,) to stand about, to place round, surround; to come round.
 περιπαλύπτω, f. ψω, p. περιπαλύφω, (περί and παλύπτω, to conceal,) to cover, envelope, veil around.
 περιπατάληστος, ου, ὁ, ἡ, (περί, κατά, and λαμβάνω,) caught.
 Περιπλῆς, ἴους, ὁ, a proper name, Pericles.
 περιπρίψω, f. ψω, p. περιπρίψω, (περί

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and λίσσω, to leave,) to leave behind.
 περιλαστος, ου, ὁ, ἡ, (περί and λαστός, remaining,) remaining after, left behind.
 περιμέχωντος, ου, ὁ, ἡ, (περί and μέχωναι, to fight,) fought around, contended for.
 περιμένω, f. περιμῶ, p. περιμμένηκα, (περί and μένω, to wait,) to wait for, await, tarry, to remain after.
 περιμέτρον, ου, τό, (περί and μέτρον, measure,) measure round, circuit, circumference, perimeter.
 περιμήκης, ιος, ὁ, ἡ, (περί and μήκος, length,) very long.
 περινοστίω, ᾶ, f. ἥσω, (περί and νόστος, a return,) to go round, wander about, ramble.
 περί, adv. (περί, around,) around, roundabout.
 περιόδος, ου, ἡ, (περί and ὁδός, a way,) a round, a circuit; a period.
 περιόκη, ᾶ, f. ἥσω, p. περιόκηκα, (περί and οἰκῶ, to dwell,) to dwell near or about.
 περιόπτωμαι, (περί and ὀπτομαι, to see,) to look around; to overlook, neglect.
 περισφραίνω, (περί and σφραίνωμαι, to smell,) to smell round.
 περιπάτος, ου, ὁ, (περιπατῶ, to walk round,) a walk, promenade.
 περιπίμπω, f. ψω, (περί and πίμπω, to send,) to send about.
 περιπίπτω, f. περισσώσω, p. περιπίπτωκα, (περί and πίπτω, to fall,) to fall upon, into, among.
 περιπιδντος, ου, ὁ, ἡ, (περί and πεδίω, to desire,) very desirable, wished for.
 περιπύσσω, f. ξω, (περί and πύσσω, to fold,) to fold round, embrace.
 περιρρίω, f. ρύσω, (περί and ρίω, to flow,) to flow round, to wash.
 περισσός, and Att. περιττός, ὁ, ὅν, (περί, above,) excellent, eminent, superior to; excessive, superfluous.
 περιστέλλω, f. ἐλῶ, p. ἀλασ, (περί and στέλλω, to adorn,) to protect, to cover or wrap up; to lay out a

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corpus.
 περιστιγῆ, ᾶς, ἡ, a dove, a pigeon.
 περιστιγῶν, ὄνος, ὁ, (περιστιγῆ, a dove,) a pigeon-house, a dove-cote.
 περιστύλος, ου, ὁ, ἡ, (περί and στυλος, a pillar,) surrounded by pillars, pil-lared, having a peristyle.
 περισχῶ, Ion. for περισχων, 2. a. imp. m. From περί and ἵχω, f. ἵξω, and ἐχέω, 2. a. ἵχων, 2. a. m. ἵχόμεν, to hold round, to protect.
 περισώζω, f. ὦσω, (περί and σῶζω, to save,) to save from, protect, secure.
 περιτίμω, f. τιμῶ, p. περιτιμῶ, (περί and τίμω, to cut,) to cut round, to cut off, to clip, retrench.
 περιτίθημι, f. περιθήσω, p. περιτίθηκα, 1. a. περιθήκη, 2. a. περιθή, (περί and τίθημι, to place,) to place round, bring forward, put on, clothe, assume.
 περιτροπῶ, ᾶ, f. ἥσω, (περί and τρέπω, to turn,) to turn round, revolve.
 περιτροπή, ἥς, ἡ, (περί and τρέπω, to turn,) revolution, rotation.
 περιττός, and περισσός, ὁ, ὅν, excellent, eminent; superfluous, useless.
 περιτυγχάνω, f. m. τυύχομαι, 2. a. ἵδωχον, to fall in with, to meet accidentally, to find, to encounter.
 περιυβρίζω, (περί and ὑβρίζω, to insult,) to treat with great contumely.
 περιφέρω, f. περιφέρω, (περί and φέρω, to carry,) to carry about, to carry in one's train; to bring round to, to bring under, to subject.
 περιχῶ, f. ὑσώ, and -χῶ, χύσω, (περί and χέω, to pour,) to pour around, to diffuse, spread over.
 περιχορεύω, f. ὑσώ, (περί and χορεύω, to dance,) to dance around, to move round.
 Περσεύς, ιος, or ιως, ὁ, a proper name, Perseus.
 Πέρσης, ου, ὁ, a Persian; pl. Πέρσαι, οἱ, the Persians.
 Περσικός, κῆ, κόν, Persian; a Persian.
 πέταλοι, and Ion. πίτηλοι, ου, τό, (πετάω, to spread,) a leaf; a plate or lamina, a thin leaf.

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πιτάννυμι, *f. ἄσω*, to spread.
 πιτάω, πιτάννυμι, and -ύω, *f. ἄσω*, to spread-out, unfold, open.
 πῖταμαι, -ᾶμαι, and πῖτάομαι, to fly.
 πῖτρα, αἰ, ἡ, a rock, a cave in a rock.
 πῖτρη, ης, ἡ, *Ion.* for πῖτρα, a rock.
 πιτροβόλος, ου, ὁ, ἡ, (πῖτρα, a rock, and βάλλω, to throw,) casting stones, hurling rocks.
 πῖτρος, ου, ὁ, a stone, a rock.
 πιφιδίσθαι, *Ion.* and *Poet.* for φιδίσθαι, 2. *a. inf. m.* of φιδέομαι, to spare.
 πιφιδήσομαι, an *Ion.* and *Poet.* future reduplicated of φιδέομαι, to spare.
 πιφιδίτο, *Ion.* and *Poet.* for φιδίτο, 3. *sing. 2. aor. opt. m.* of φιδέομαι, to spare.
 φιλαμίνος, *Dor.* for φιφιλημίνος, η, ον, *part. perf. pas.* of φιλιώ, to love.
 πηγῇ, ἥς, ἡ, a fountain, a spring.
 πηδάω, ᾶ, *f. ἴσω*, *p.* πιπήθηκα, to leap, spring forth.
 πῆδημα, ᾶτος, τό, (πηδάω, to leap,) a leap, a spring, a bound, a caper.
 πηλός, ου, ὁ, clay, mud.
 πῆμα, ᾶτος, τό, (πάσχω, to suffer,) damage, loss, ruin, calamity.
 Πηνελόπη, ης, ἡ, a proper name, Penelope.
 πήρα, ας, οτ πήρη, ης, ἡ, *Ion.* a wallet, bag, sack.
 πήρωσις, ἰως, ἡ, (πηρώω, to mutilate,) mutilation, loss of a limb or of a sense.
 πῆχυς, ἰως, ὁ, the arm; the middle of a bow; a cubit.
 πῖαρ, ἄρος, τό, (πίων, fat,) fatness, fat.
 πῖίζω, *f. ἴσω*, *p.* πιπίσκω, to weigh upon, to seize, to oppress, to distress.
 πῖθηκος, ου, ὁ, an ape.
 πικρός, ᾶ, ὅν, bitter, sour, harsh, severe, rigid; woful, accursed.
 πικρῶς, *adv.* (πικρός, bitter,) bitterly, strictly, rigidly.
 πιμιλῆς, ἰος, ὁ, ἡ, fat.
 Πινδαρος, ου, ὁ, a proper name, Pindar.
 πῖνω, *f. πῶσω*, *p.* πίπωκα, 2. *a. ἔπλον*, to drink, imbibe.

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πῖνῶδης, ἰος, ὁ, ἡ, (πῖνος, filth, and ἴδος, form,) like dirt, foul, dirty, squalid.
 πῖράσκω, *f. πῶσω*, *p.* πῖρακα, (πῖράω, to sell,) to sell.
 πῖρωμις, ἰος, ὁ, an Egyptian word, meaning excellent, noble.
 πῖσσα, οτ πῖττα, ης, ἡ, (πίτυς, the pine,) pitch.
 πιστεύω, *f. ἴσω*, *p.* πισίστευκα, (πίστις, belief,) to believe, trust, confide in, commit to.
 πίστις, ἰως, ἡ, (πιστός, credible,) belief, faith, assent.
 πιστόν, τό, a covenant; τὰ πιστά, pledges.
 πιστός, ἡ, ὅν, (πείθω, to persuade,) worthy of belief, credible; faithful.
 Πιστάκος, ου, ὁ, a proper name, Pittacus, one of the seven wise men.
 Πιττύας, ου, ὁ, a proper name, Pityas.
 Πιτύας, ου, ὁ, a proper name, Pityas.
 πῖτῦς, ὅς, ἡ, the pitch-tree, the pine.
 πῖων, ονος, ὁ, ἡ, fat, rich, fruitful.
 πλακίους, ἰσσω, ὅν, (πλάξ surface,) broad, thin, extended.
 πλακοῦς, οὔντος, ὁ, (πλακίους, *contr.*) a cake, so called on account of its broad shape.
 πλανάω, *f. ἴσω*, *p.* πῖπλωνα, (πλάνη, error,) to cause to wander, to cause to err, to mislead, deceive, seduce; πλανάομαι, to be misled, to be deceived; to wander about.
 πλάσθω, *Dor.* for πλάζω, to cause to wander.
 πλάσσω, and *Att.* -τω, *f. πᾶσω*, *p.* πῖπλακα, *p. pas.* πῖπλασμαι, to form, fashion, make.
 Πλαταιαί, ὤν, αἱ, a city in Greece, Plataea.
 Πλαταιεύς, ἰως, ὁ, a Plataean, of or belonging to Plataea.
 πλάτος, ἰος, τό, (πλατύς, broad,) breadth.
 πλάτῦς, ἰος, πλατυῖα, πλατύ, broad, large, spacious.
 Πλάτων, ονος, ὁ, a proper name, the philosopher Plato.

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πληθρηϊός, αία, αἶον, (πλήθρον, an acre or plethrum,) of or belonging to a plethrum; an acre in extent.
 πλήθρον, ου, τό, a measure of 100 Greek or 104 Roman feet; an acre.
 πλείον, or πλίον, more; compar. n. g. of πολός.
 Πλειστόλας, ου, ἰ, a proper name, Pleistolas.
 πλείυτος, ἴσση, ὤσση, (superl. of πολός, compar. πλείων, and πλίον,) most, the greatest part, the greatest.
 πλεικτώνη, ης, ἡ, (πλέω, to twine,) any thing plaited or woven, a curl, a net, a noose; the arm of the polypus.
 πλεικτός, ἡ, ἐν, (πλέω, to twine,) plaited, woven, twisted.
 πλίον, ονος, τό, and πλίον, more.
 πλειοναίω, ὤ, f. ἄσω, (πλίον, for πλίον, and ἔχω, to have,) to have more, to have the advantage, to be superior to, to excel; to be avaricious.
 πλίος, ἰα, ἰος, full.
 πλευρά, αῖς, ἡ, the side, the ribs.
 πλευρόν, τό, the side.
 πλίω, f. πλείω, p. πείσσω, to sail; to navigate.
 πλίω, Att. for πλίος, full.
 πληγή, ἥς, ἡ, (πλήσσω, to strike,) a blow, a wound, a stroke.
 πληθος, ιος, τό, (πλήθω, to fill,) a multitude, a great number; the rabble.
 πληθώρα, ας, ἡ, and Ion. πληθώρα, (πλήθω, to fill,) fulness, abundance, redundancy; satiety; a large assemblage of men.
 πλημύρα, and -ία, ας, ἡ, and -ις, -ιδες, ἡ, a flood, tide, overflow; superabundance, a vast crowd.
 πλήρης, ιος, ἰ, ἡ, and πληρής, τό, (πλίος, full,) full.
 πληρίω, ὤ, f. ἄσω, p. πεπλήρωκα, (πλήρης, full,) to fill; to complete; to supply, to furnish.
 πλησιάζω, f. ἄσω, (πλησίον, near,) to approach, to come near.
 πλησίον, adv. near, at hand.

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πλησμονή, ἥς, ἡ, (πλήθω, to fill,) satiety, excess, fullness.
 πλίνθος, ου, ἡ, a brick, a tile.
 πλοῖον, ου, τό, (πλέω, to sail,) a vessel, a boat.
 πλόκῃμοι, ου, ἰ, (πλέω, to braid,) curls or locks of hair, curled or braided hair.
 πλόος, οῦς, ἰ, gen. ὅου, οῦ, (πλέω, to sail,) navigation, voyage, course of a ship.
 πλούσιος, ἰα, ἰος, (πλουῖτος, wealth,) rich, opulent.
 πλουτίω, ὤ, f. ἄσω, p. πεπλούνηκα, (πλουῖτος, wealth,) to become rich, to be rich.
 πλουτίζω, f. σω, (πλουῖτος, wealth,) to enrich, to make rich.
 Πλουῖτος, ου, ἰ, riches, wealth; Plutus.
 Πλούτων, ωιος, ἰ, Pluto, the god of the infernal regions.
 πλυνω, f. πλύνω, to wash.
 πλωτός, ἡ, ἐν, (πλώω, to float,) navigable; floating, swimming.
 πνῆμα, ἄτος, τό, (πνέω, to breathe,) breath, a blast of wind; the wind; a breathing.
 πνῆμων, ιος, ἰ, Att. πνῆμων, (πνῆμα, breath,) the lungs or organs of breathing.
 πνέω, f. πνέσω, p. πένσω, to blow, to breathe, exhale.
 πνιγμός, οῦ, ἰ, (πνίγω, to strangle,) suffocation, strangling.
 πνίγος, ιος, τό, (πνίγω, to suffocate,) suffocation, strangling.
 πνοή, ἥς, ἡ, (πνέω, to breathe,) a blast, wind, a breeze, air.
 ποδώνιπτος, ἥρος, ἰ, (ποῦς, foot, and νίπτω, to wash,) a vessel, in which to wash the feet.
 ποδωκία, ας, ἡ, (ποῦς, foot, and ὤκνι, swift,) swiftness of foot.
 ποδώκης, ιος, ἰ, ἡ, (ποῦς, foot, and ὤκνι, swift,) swift of foot.
 ποδωκία, ας, ἡ, (ποῦς, foot, and ὤκνι, swift,) swiftness of foot.
 πόθιμός, ἡ, ἐν, (πόθος, desire,) desirable, lovely.
 πόθιν, whence?

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ποθίοντι, *Dor.* for ποθίονσι, 3. pl. pres. ind. act. of ποθίω, to desire.
 ποθίω, *f.* ήσω, and ίσω, (πόθος, desire,) to desire, long for.
 πόθος, *ου, έ, desire, longing; love; regret.*
 ποῖ, whither? to what purpose? where?
 ποίω, *ω, f. ήσω, p. ποιήσω,* to do, make, prepare.
 ποίη, *ης, Ion.* for ποία, *ας, ή,* grass.
 ποιητής, *ου, έ, (ποιώ, to make,) a maker, author, a poet.*
 ποικιλόθρονος, *ου, έ, ή, (ποικίλος, variegated, and θρόνος, seat,) sitting upon a variously ornamented throne, beautifully throned.*
 ποικίλος, *η, ου, various, diverse, of various colors, many-colored, spotted.*
 ποιμαίνω, *f. ανώ, (ποιμήν, a shepherd,) to feed, to attend the herds; to conduct, to rule.*
 ποίμνη, *ης, ή, Dor.* ποίμνα, a flock.
 ποίμνιοι, *ου, τό, a flock.*
 πόκα, *Dor.* for ποτί, when, ever.
 πολίμαρχος, *ου, έ, (πόλιμος, war, and αρχός, commander,) the polemarch, a commander-in-chief; a minister of war.*
 πολέμια, *ω, f. ήσω, p. πολεμήσω,* (πόλιμος, war,) to wage war.
 πολεμικός, *ή, όν, (πόλιμος, war,) warlike, military.*
 πολέμιος, *ία, ιον, (πόλιμος, war,) inimical, hostile, injurious.*
 πόλεμος, *ου, έ, war, battle, combat.*
 πολέμους, *Dor.* for πολέμους, wars.
 πολήτης, *ου, έ, Ion. and Poet.* for πολίτης, (πόλις, a city,) a citizen.
 πολιορκία, (πόλις, a city, and είργω, to shut,) to besiege a city, to assault, to reduce by siege.
 πολιορκία, *ας, ή, (πόλις, a city, and είργω, to shut,) a siege, an assault.*
 πολίος, *ιά, ίόν, white, grey.*
 πόλις, *ιως, ή, a city.*
 πολιτεία, *ας, ή, and Ion.* πολιτηή, (πόλις, a city,) a state, a commonwealth; policy, constitution.
 πολιτεύω, *f. ύσω, p. πολιτεύω,* (πολίτης, a citizen,) to govern the

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state, to conduct the affairs of the state.
 πολίτης, *ου, έ, (πόλις, a city,) a citizen.*
 πολλάκις, *adv.* often, frequently.
 πολλαπλάσιον, *ονος, έ, ή, (πολύς, much,) manifold, many times as much.*
 πολλαχόθιν, *adv.* from many places.
 πολλός, *ου, Poet.* for πολύς, much, great, large, vehement, earnest.
 πολλοστημόριον, *ου, τό, (πολλοστής and μόριον, a small part,) one of many parts, the least part.*
 πολύ, (πολύς, much,) much; επί πολύ, a long time; τὰ πολλά, much, very generally.
 πολυνδρίον, *ου, τό, (πολύς, many, and άνήρ, a man,) sepulchre, burying-place.*
 πολυνάνθρωπος, *ου, έ, ή, (πολύς and άνθρωπος, man,) thickly peopled.*
 Πολυάρχης, *ου, έ, a proper name, Polyarches.*
 πολύγλωσσος, and *Att.* -γλωττος, *ου, έ, ή, (πολύς, many, and γλώσσα, tongue,) many-tongued.*
 Πολύδαμας, *αντος, έ, a proper name, Polydamas.*
 Πολυδύτης, *ιος, έ, ή, a proper name, Pollux.*
 πολυειδής, *ιος, έ, ή, (πολύ and είδος, appearance,) many-formed, of different forms or colors, various.*
 πολυθρύλλητος, *ου, έ, ή, (πολύς, much, and θρύλλος, a whisper,) much talked of, very celebrated, famous.*
 πολύθυρος, *έ, ή, (πολύς and θύρα, door,) having many holes, many-doored.*
 πολύκλυτος, or πολύκλαυτος, *ου, έ, ή, (πολύς and κλαίω, to weep,) much lamented; mournful, sorrowful.*
 Πολυμήτωρ, *ορος, έ, a proper name, Polymestor.*
 Πολυνίκης, *ους, έ, a proper name, Polynices.*
 Πολυξίη, *ης, ή, the name of a woman, Polyxena.*
 πολυύμματος, *ου, έ, ή, (πολύς, many,*

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and ὄμμα, eye,) many-eyed.
 πολύπους, ὄδῳ, ἰ or ἡ, (πολύς, many, and ποῦς, a foot,) many-footed; the polypus.
 πολὺς, πολλή, πολύ, gen. πολλοῦ, πολλῆς, πολλοῦ, much, many, numerous, frequent.
 πολυτελής, ἰός, ἰ, ἡ, (πολύ and τίλος, cost,) costly, sumptuous, magnificent, excellent.
 πολυτελῶς, adv. sumptuously, magnificently.
 Πολύφημος, ου, ἰ, a proper name, Polyphemus.
 πόμα, or πάμα, ἄτος, τό, (τίνω, to drink,) drink, wine, a draught.
 πομπή, ἥς, ἡ, (τίμω, to send,) a mission, sending; a procession, a triumphal parade; an escort, convoy.
 πόνος, ὦ, f. ἤσω, (πόνος, labor,) to labor; to strive to perform, make; to endure; to be wearied, fatigued; to be sick, in pain; to cause pain.
 πονηρία, αἰ, ἡ, (πόνος, labor,) wretchedness; wickedness.
 πονηρός, ρά, ρόν, (πόνος, labor,) wrong, wicked, perverse, malignant, vicious.
 πόνηρος, ρα, ρον, (πόνος, labor,) laborious, wretched, unhappy.
 πόνος, ου, ἰ, labor; pain, trouble; injustice.
 πόντιος, ἰα, ἰον, (πόντος, the sea,) of the sea, marine.
 πόντος, ου, ἰ, the sea.
 Πόντος, the name of a region, the kingdom of Pontus.
 πόποι, an exclamation, expressive of amazement, sometimes of anger; ᾧ πόποι, equivalent to ᾧ θεοί, O gods!
 πορεύ, ας, ἡ, (πορεύω, to make go,) a departure, a journey, march.
 πορεύομαι, f. σομαι, (πέρω, a passage,) to go, depart.
 πορεύσιμος, ου, ἰ, ἡ, (πορεύομαι, to go,) passable, that may be travelled over.
 πορευτίον, verbal, one must go.
 πορεύω, f. ἔσω, p. πιπέρωκα, (πέρω, a passage,) to transport, conduct.
 πορεύω, f. ἔσω, p. πιπέρωκα, 2. a.

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ἱπράθω, 2. p. πίπορθα, to lay waste, ravage, destroy.
 πορθμίον, ου, τό, (πορθμός, ferry,) a channel; a boat.
 πορθμύς, ἰως, ἡ, (πορθμός, ferry,) a ferryman, a boatman.
 πορθμία, ὦν, τά, ferry money, fare.
 πορίζω, f. ἴσω, p. πιπέρωκα, perf. pass. πιπέρωμαι, (πέρω, a passage,) to open a way or passage; to invent; to furnish, procure.
 πέρω, ου, ἰ, (τίρω, to pierce,) a passage, a crossing; a ford; a way or method of effecting any thing.
 πῆρῳ, adv. further, at a distance, far, before, beyond.
 πορεύω, f. ἔσω, (τίρω, to furnish,) to prepare, furnish, get ready.
 πέρωτις, ἰός, ἰ, or ἡ, a calf, a heifer, a steer.
 πορφύρεος, ἰα, ἰον, contract. πορφυρεῶς, ᾧ, οὔν, (πορφύρα, purple,) purple, splendid, elegant.
 πορφύρεῖς, ἰδος, ἡ, a purple robe, the imperial purple.
 πέρω, f. πέρω, to furnish, afford, supply.
 Ποσειδάων, ἄνωτος, and ἄνωτος, ἰ, Neptune, the god of the sea.
 Ποσειδῶν, ἄνωτος, ἰ, Neptune, the god of the sea.
 πόσις, ἰως, ἡ, (τίνω, to drink,) drink.
 πόσις, ἰος, or ἰως, ἰ, a husband.
 ποταμός, οὔ, ἰ, a river.
 ποτιδρῆμι, Dor. for ποσιδρῆμι, 3. sing. 2. a. of ποσιτρέχω, to run.
 πότιρος, ποτίρα, πότιρον, which of the two.
 ποτί, and ποτί, Dor. for πέρω, to.
 Ποτιδαία, ας, ἡ, the name of a place, Potidæa.
 ποτιδωρεῖς, ου, ἰ, ἡ, for ποσιδωρεῖς, (ποτί, Dor. for πέρω, and δωρεῖν, a supper,) suitable for or preparatory to supper, for supper.
 ποτιφωνήϊς, ἡσσα, ἦν, (ποτί, for πέρω, and φωνή, the voice,) vocal, having the power of speech, capable of speaking.
 πότης, ου, ἰ, lot, fate, destiny, death.

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Πορνάδες, *ον, αι*, the Furies; *πορνιά-
δες θηαι*, the goddess Furies.

πότνιος, *ια, ιον*, venerable, revered.

ποτόν, *οὔ, τό*, (*πίνω*, to drink,) drink.

πόδι, *ποδός, ἰ, dat. pl. πόσι*, Poet.

ποσός and πόδιςσι, dual *ποδοῖν* or *ποδοῖν*, the foot; a foot in measure; the foot or bottom of a mountain.

πραγμα, *ἄτος, τό*, (*πράσσω*, to do,) a thing, affair, business.

πρᾶτῃναι, 1. *inf. pas. of πρᾶττω*, to sell.

πρακτικός, *α, ον*, (*πράσσω*, to do,) to be done.

πρᾶν, *Dor. for πρήν*, lately.

πραΐς, *ιος, ἦ*, (*πράσσω*, to do,) a deed, an acting, action, business.

πράσσω, and *-τω*, *f. ξω, p. χα*, to do, to act; to be engaged in, to take cake of; to treat with; to do, as in the phrase, to do well or ill.

πρᾶτος, *α, ον*, *Dor. for πρῶτος*, first.

πρίμνον, *ον, τό*, a trunk, a stem, a tree.

πρίσι, (*πρίτω*, to beseem,) it is becoming, it becomes.

πρίσβυς, *ια, υ, ὅς*, and *Alt. ιως*, old, venerable, grey-headed.

πρίσβυς, *ιος, ἰ*, an ambassador, an envoy.

πρισβύτατος, *ἄτη, ατον*, *superl. of πρίσβυς*, the eldest, the most ancient.

πρισβύτερος, *ἰρα, ιρον*, *compar. of πρίσβυς*, older; an elder.

πρισβύτες, *ιδος, ἦ*, an old woman.

πρήγμα, *Ion. for πρᾶγμα*, *ατος, τό*, a thing, an affair, business, price.

πρήξις, *ιος, ἦ*, *Ion. for πρᾶξις*, *ιος, ἦ*, affair, fortune, business, action.

πρήσσω, *Ion. for πράσσω*, to do.

πρήσσω, (*πράω*, to pass,) to pass over. *πρίᾱμαι*, to buy.

Πριάμης, *ον, ἰ*, the son of Priam.

Πρίᾱτος, *ον, ἰ*, and *Ion. Πρίηπος*, the name of a deity, Priāpus.

πρό, before, in reference both to time and place, in presence of; for; in preference to; on account of.

προαγορεύω, *f. ὕσω*, (*πρό and ἀγορεύω*, to speak,) to foretell, announce be-

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fore; to direct, proclaim.

προάγω, *f. ἄξω*, (*πρό and ἄγω*, to lead,) to go before, precede, surpass; to conduct, impel, drive forward.

προαίρωμαι, *οὔμαι, f. mid. ἴσμαι, 2. α. m. προιλόμην*, *perf. pas. προήρημαι*, (*πρό and αἰρίω*, to choose,) to prefer, choose, purpose.

προαπαντάω, *ᾶ, f. ἴσω*, (*πρό and ἀπαντάω*, to meet,) to go forward to meet, to meet before.

προάπιμι, (*πρό and ἀπιμι*, to depart,) to depart before.

προαπόλλυμι, and *-απολλύω, f. ὕσω*, (*πρό, ἀπό, and ἄλλυμι*, to destroy,) to destroy before.

προάστειν, *ον, τό*, (*πρό and ἄστυ*, a city,) a suburb.

πρόβᾶτον, *ον, τό*, a sheep.

προγίνομαι, *f. m. προγινήσμαι, p. pas. προγινήμηναι, 2. α. m. προγινόμεναι*, (*πρό and γίνομαι*, to be,) to precede, to be before.

προγονικός, *ἦ, ὄν*, (*πρό and γίνος*, birth,) of or relating to ancestors, ancestral.

πρόγονοι, *ων, οἱ*, (*πρό and γίνος*, birth,) ancestors, forefathers.

πρόγονος, *ου, ἰ*, (*πρό and γίνος*, birth,) an ancestor, forefather.

πρόδηλος, *ον, ἰ, ἦ*, (*πρό and δηλος*, manifest,) very manifest, evident.

προδοσία, *ας, ἦ*, (*πρό and δίδωμι*, to give,) treachery; surrender.

προδοτής, *ον, ἰ*, (*πρό and δίδωμι*, to give,) a betrayer, a traitor.

προεδρεύω, *f. ὕσω*, (*πρό and ἔδρα*, a seat,) to preside, to be president.

προεδρία, *ας, ἦ*, (*πρό and ἔδρα*, a seat,) the chief seat; the right to the first seat, precedence, presidency.

προεπιτιν, (*πρό and εἰσιν*, to say,) to foretell, to command, to speak before.

προεξανάγωμαι, (*πρό, ἐκ, ἀνά, and ἄγωμαι*, to be led,) to sail out before.

προεργάζομαι, *f. ἄσομαι*, (*πρό and ἔργον*, work,) to work for, to work before.

προέρχομαι, *f. mid. προελίσσομαι, 2. α. προήλθον*, (*πρό and ἔρχομαι*, to go or come,) to go before; to g

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forward, to step forward.

προῖχων, *f.* *προίξω*, (*πρό* and *ἔχω*, to have,) to have before; to hold before one's self, to hold up; to have the advantage, to have the start of, to excel.

προθυμίαμαι, *οὔμαι*, *f.* *ήσομαι*, (*πρό* and *θυμός*, zeal,) to be willing, eager, prompt, zealous.

προθυμία, *αἰ*, *ή*, (*πρό* and *θυμός*, zeal,) readiness, zeal, promptitude.

πρόθυμος, *ου*, *ή*, *ή*, (*πρό* and *θυμός*, zeal,) willing, eager, earnest.

προθυμως, *adv.* (*πρό* and *θυμός*, zeal,) willingly, readily, eagerly.

πρόθυρον, *ου*, *τά*, (*πρό* and *θύρα*, a door,) the vestibule before the door.

προϋδὶν, *f. m.* *ἰσομαι*, to foresee.

προίημι, and *προΐω*, (*πρό* and *ἵημι*, to throw,) to send or throw forward; to send before; to send away, dismiss; to give up, abandon.

προΐστημι, *f.* *προστήσω*, (*πρό* and *ἵστημι*, to stand,) to place before; to set before; to hold up as a pretext; to place over; to undertake; to surpass; to govern.

προκαλίεμαι, (*πρό* and *καλῶ*, to call,) to call forth, to challenge, provoke.

προκατακλίνειμαι, (*πρό*, *κατά*, and *κλίνω*, to bend,) to sit above, to take an upper place at table.

προκαταλαμβάνω, *f. m.* *λήψομαι*, *p.* *λήψα*, and *Alt.* *ἰλήψα*, *2. a.* *ἴλαβον*, *perf. pass.* *ἰλήμμαι*, (*πρό*, *κατά*, and *λαμβάνω*, to take,) to take beforehand, to anticipate.

πρόκειμαι, *f.* *έσμαι*, (*πρό* and *κίμαι*, to lie,) to lie before, to be proposed.

προκινδυνύω, *f.* *ύσω*, (*πρό* and *κίνδυνος*, danger,) to expose one's self to danger, to take the lead in dangers.

Προκλής, *ἰσος*, *ή*, a proper name, Procles.

προκρίνω, *uis*, *ui*, (*πρό* and *κρίνω*, to judge,) to prefer, to give the preference.

προκύπτω, *f.* *ύψω*, (*πρό* and *κύπτω*, to bend,) to stoop forward, to bend before, to bow down under.

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προλείπω, (*πρό* and *λείπω*, to leave,) to leave, abandon, forsake.

προμαντιύομαι, *f.* *ύσομαι*, (*πρό* and *μαντιύομαι*, to predict,) to foretell, to prophesy.

προμήθεια, *αἰ*, *ή*, *οτ* *προμηθία*, (*πρό* and *μηδός*, care,) care, providence, foresight.

προμηθίομαι, *οὔμαι* and *-εύομαι*, to care for, provide for; to have regard for, to respect.

Προμηθεύς, *ἰσος*, *ή*, a proper name, Prometheus.

προοίω, *ω*, and *-ίομαι*, *οὔμαι*, *f.* *ήτω*, *p.* *προοιήκα*, (*πρό* and *οἶω*, to think,) to conceive, imagine, think of before.

προνοία, *αἰ*, *ή*, and *Ion.* *προνοία*, (*πρό* and *νοῶ*, to think,) care, prudence, foresight, foreknowledge.

προνομή, *ης*, *ή*, (*πρό* and *νίμω*, to feed,) forage; a plundering.

Πρόξενος, *ου*, *ή*, a proper name, Proxenus.

προοδοπορίω, *ω*, (*πρό*, *ὁδός*, and *πείρος*, a passage,) to go or travel before.

προοίχομαι, (*πρό* and *οἴχομαι*, to go,) to go before, to precede.

πρόπαν, (*πρό* and *πᾶς*, all,) the whole.

προπάρειθι, *adv.* (*πρό* and *πάρειθι*, before,) before, in presence of, in front.

πρόπας, *-πασα*, *-παν*, (*πρό* and *πᾶς*, all,) all, every one.

προπάτωρ, *αἰσος*, *ή*, (*πρό* and *πάτερ*, father,) forefather, grandfather, ancestor.

προπίπτω, *f.* *ψω*, (*πρό* and *πίπτω*, to send,) to send before; to conduct, accompany, escort.

προπιθής, *ἰσος*, *ή*, *ή*, (*πρό* and *πίτω*, to fall,) falling; ready to fall; inclined to.

προπίνω, (*πρό* and *πίνω*, to drink,) to drink before; to invite to drink; to drink and pass the cup to another, to drink to one's health.

προπίπτω, *f.* *πτῶσω*, *p.* *πίπτωκα*, (*πρό* and *πίπτω*, to fall,) to fall down before, to fall forward, to fall to, to

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start forward.

πρόπλοις, ους, ον, ον, (πρό and πλώ, to sail,) sailing in advance.

προπονώ, ὤ, f. ήνω, (πρό and πόνος, labor,) to labor before, to toil for.

προπύλαιον, and πρόπυλον, ου, τό, (πρό and πύλη, a gate,) a vestibule, a propylæum.

πρός, prep. with gen. by, from, with, or on the part of, by the side of, before, near; with dat. to, at, near, in-addition to; with acc. to, at, towards, for, or on account of, for the purpose of.

προσαγορεύω, f. εύω, p. προσηγόρευκα, (πρός and άγορεύω, to harangue,) to accost, salute, call.

προσάγω, f. ξω, p. προσήχα, (πρός and άγω, to lead,) to bring to; mid. to gain over to one's self, to conciliate; to introduce, apply to.

προσαγωγή, ής, ή, (πρός and άγω, to lead,) access, admission to, approach.

προσακούω, f. σω, (πρός and ακούω, to hear,) to hear, listen to.

προσάπολλυμι, f. όλίσω, (πρός, από, and έλλυμι, to destroy,) to kill with or besides; in mid. to perish with.

προσαρκίω, ὤ, f. ίσω, (πρός and αρκίω, to suffice,) to help, succour.

προσαρμόζω, (πρός and αρμόζω, to fit,) to adapt, prepare for, suit to.

προσαρτάω, f. ήσω, (πρός and αρτάω, to attach,) to attach to, make fast to.

προσαυδάω, ὤ, (πρός and αυδάω, to speak,) to address, speak to.

προσβάλλω, (πρός and βάλλω, to throw,) to throw into, to add, contribute to, fall upon; to attack.

προσβιάζομαι, (πρός and βιά, violence,) to force to, to compel by force.

προσβόλη, ής, ή, (πρός and βάλλω, to throw,) an addition; shock, engagement, assault.

πρόσγειος, ον, (πρός and γή, earth,) towards the earth, near the land, landward.

προσγελάω, ὤ, f. άσω, (πρός and γελάω, to smile,) to smile upon.

προσγίνομαι, or προσγίγνομαι, (πρός

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and γίνομαι, to be) to come to; grow to or upon.

προσδιόμαι, (πρός and δίμαι, to want,) to feel want, to need.

προσδίχομαι, f. τι. ξομαι, (πρός and δίχομαι, to receive,) to admit, receive, wait for.

προσδίδω, ὤ, f. ήσω, (πρός and δίδω, to bind,) to bind or tie to.

προσδοκάω, ὤ, f. ήσω, (πρός and δοκάω, to watch,) to expect, to hope, to look for.

προσεδρία, ας, ή, (πρός and ιδρα, a seat,) attendance, sitting by.

πρόσιμι, (πρός and είμι, to go,) to come near, to be added.

προσιπτιν, (πρός and ιπτιν, to speak,) to speak to, to salute, address.

προσιερχομαι, f. τι. προσιεύσομαι, 2. α. προσήλθω, (πρός and ιερχομαι, to come,) to come to, approach; to be related to, akin to.

προσίτι, adv. (πρός and ίτι, yet,) besides, hitherto.

προσήκει, it is becoming, it suits, it belongs to.

προσήκω, f. ήξω, (πρός and ήκω, to come,) to belong to, to suit, be related or connected.

προσηλώω, ὤ, f. ώσω, p. προσήλωκα, (πρός and ήλώω, to nail,) to nail to.

προσθίω, (πρός and θίω, to run,) to run to.

προσιζάνω, f. άνω, (πρός and ιζάνω, to sit,) to sit or rest near; to hang on, adhere.

προσίστημι, to send to, bring to, προσ-ίσθαι, to admit, receive.

προσκαλίω, ὤ, f. ίσω, p. πρόσκληκα, (πρός and καλίω, to call,) to call, to invite, to send for.

προσκατήμαι, Ion. for προσκαθήμεαι, to sit down before, to besiege.

πρόσκειμαι, f. κίσσομαι, (πρός and κίμαι, to lie,) to be situated near; to be added, joined to; to press closely, to beset; to solicit earnestly.

προσκομίζω, f. ίσω, (πρός and κομίζω, to bring,) to bring to, to fetch.

προσκορής, ες, (πρός and κόρος, satiety,)

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satiating, wearisome.

προσπτάμαι, *f. m. πτήσμαι*, *p. κίετημαι*, (*πρός and πτάμαι*, to gain,) to gain in addition, acquire.

προσπύειν, *f. ὄσιν*, (*πρός and πύειν*, to kiss,) to salute, to kiss the hand to, to bow down to; to worship.

προσλαμβάνω, *f. m. προσλέψομαι*, *2. a. προσλάβω*, (*πρός and λαμβάνω*, to take,) to receive besides.

προσμάχομαι, (*πρός and μάχομαι*, to fight,) to make an assault upon.

προσμύνω, *f. προσμύνω*, (*πρός and μύνω*, to remain,) to wait by; to stand by, endure, persevere, await.

προσμιγνῶ, *or προσμίγνυμι*, (*πρός and μίγνυμι*, to mix,) to mingle with; to bring to; to engage with.

προσμύνομαι, *f. ὀμῶ*, (*πρός and ὀμνυμι*, to swear,) to swear in addition.

προσπαίζω, *f. ἔω*, and *σω*, (*πρός and παίζω*, to sport,) to play with, to jest at.

προσπιλᾶω, (*πρός and πιλᾶω*, to approach,) to approach, to bring to.

προσπίπτω, (*πρός and πίπτω*, to fall,) to fall down before, to be a suppliant; to meet, to fall in with.

προσπλίο, *f. ὕσω*, (*πρός and πλίο*, to sail,) to sail to or towards.

προσποιόμαι, *οὔμαι*, (*πρός and ποιῶ*, to make,) to claim, to gain; to pretend or feign.

πρίσπαισμα, *ἄτος*, *τέ*, (*πρός and πταίω*, to stumble,) a stumbling, a fall.

προσπταίω, *f. σω*, the same as *πταίω*, to stumble against to be defeated.

προσπτύσσω, *f. ἔω*, (*πρός and πτύσσω*, to fold,) to enfold, to embrace; to apply to; in the mid. *προσπύσσομαι*, to be applied, to be folded or wound round.

προσπύω, *f. ὕσω*, (*πρός and πύω*, to spit upon,) treat with contempt.

προσπύσσει, *2. aor. part. fem. of προσίχω*, to approach, to come to, to stop at.

πρίσταξις, *ως*, *ἡ*, (*πρός and τάσσω*, to arrange,) an arrangement, a com-

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mand, appointment.

προστάσσω, *or -τω*, *f. ἔω*, *p. προτίταχα*, (*πρός and τάσσω*, to arrange,) to command, give directions.

προστῆναι, *ου*, *ἰ*, (*πρός and ἵστημι*, to stand,) a president, leader, one who is at the head of, director of.

προτίθημι, *f. προσθήσω*, *p. προτίθηκα*, (*πρός and τίθημι*, to place,) to place near, to add.

προσφέρω, (*πρός and φέρω*, to bring,) to bring or carry to, to present; *προσφέρομαι*, to be brought to, to rush upon, to advance against.

πρόσφημι, (*πρός and φημί*, to say,) to speak to, accost, address.

προσφιλῶς, *adv. (προσφιλέως*, friendly,) kindly, in a friendly manner.

προσθῶ, *f. ὕσω*, (*πρός and θῶ*, to grow,) to cause to grow to or upon; to adhere to, to cling to.

πρίσω, *adv. (πρός*, before,) before, in front; beyond, far.

Προσπότης, *ἰδος*, and *ιος*, *ἡ*, the name of an island, Prosopitis.

πρίσωπον, *ου*, *τό*, (*πρός and ὤψ*, the eye,) the face, the countenance.

προσπῶτον, *adv. furthest.*

προσπύειν, *adv. further.*

προτάσσω, *or -τω*, *f. ἔω*, *p. προτίταχα*, (*πρός and τάσσω*, to arrange,) to place or station before; to appoint.

προτίω, *f. ὕω*, *p. προτίτακα*, (*πρός and τίω*, to stretch,) to stretch forth, to extend, to hand to.

προτερῖος, *αἰα*, *αἰον*, (*πρότερος*, former,) the former, first, preceding.

πρότερον, *adv. before, rather.*

πρότερος, *ἰρα*, *ἰρον*, (*πρός*, before,) former, front, advanced, earlier.

προτίω, *-ως*, and *-ωσι*, *adv. (πρός*, before,) before, further, onward.

πρότι, *Poet. and Dor. the same as πρὸς*, to, towards, against.

προτιμάω, *ῶ*, *f. ἵσω*, (*πρός and τιμάω*, to honor,) to prefer; to honor before.

προτρέχω, *f. m. θρίξομαι*, *2. f. m. δραμεῖμαι*, *2. a. ἰδρῶμι*, *p. act.*

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διδράμηναι, 2. *p.* διδραμα, (πρό and δίδωμι, to run,) to run before, out-strip.

Προυσίας, ου, ἰ, the name of a man, Prusias.

προόχων, *f.* προέχων, (πρό and ἔχω, to have,) to excel.

προφαίνω, *f.* ανῶ, (πρό and φαίνω, to show,) to shine forth, to appear; to light before; to show before.

προφανής, ἰος, ἰ, ἡ, (πρό and φαίνω, to show,) manifest, clear, plain, open, fair.

προφᾶσις, ἰως, ἡ, (πρό and φαίνω, to show,) a showing forth, an occasion, pretence; indication.

προφήτης, ου, ὁ, (πρό and φημί, to speak,) a prophet.

προφρων, ονος, ὁ, ἡ, (πρό and φρήν, mind,) ready-minded, zealous, earnest.

προφύλαξ, ἄκος, ὁ, (πρό and φύλαξ, a guard,) one who keeps guard before; a centinel; an advance guard.

πρόχειρος, ου, ὁ, ἡ, (πρό and χεῖρ, the hand,) at hand, in readiness.

προχωρεῖν, *f.* ἴσω, (πρό and χωρεῖν, to proceed,) to go forward, advance, to proceed.

πρυμνήσια, ον, τά, (πρύμνα, the stern,) cables, stern cables.

πρυμνήσιον, ου, τό, a cable, a rope fastened to the stern of a vessel.

πρυτανεύω, *f.* εὔσω, (πρύτανις, a prytanis,) to be a Prytanis, to be one of the presidents of the senate of five hundred.

πρωαν, Dor. for πρών, *adv.* properly, the day before yesterday, lately.

πρωθῆβης, ου, ὁ, and πρωθῆβος, ου, ὁ, ἡ, (πρωτός and ἦβη, a youth,) one who has just attained the age of puberty, one in early manhood.

πρωῖ, πρωῒ, πρωῆ, πρωῆ, *adv.* early, the morning.

Πρωτισίλαος, ου, ὁ, a proper name, Protesilaus.

Πρωτεύς, ἰος, ὁ, ἡ, a sea god, Proteus.

πρωτεύω, *f.* εὔσω, *p.* πιπρωτεύω,

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(πρωτός, first,) to maintain the first rank, to be first.

πρωτίστα, also πρωτίστον, *adv.* first, in the first place, chiefly, above all things.

πρωτός, πρώτη, πρώτον, properly, a superl. from πρό, πρότιμος, πρότατος, first, the first, the most eminent. πρωτοστάτης, ου, ὁ, (πρωτός, first, and ἵστημι, to stand,) one who stands in the front ranks.

πτελίξ, ας, ἡ, the elm.

πτερίσις, ὀίσσα, ἰν, (πτερόν, a wing,) winged, swift.

πτερόν, οὔ, τό, a wing; a feather.

πτεροφόρος, ον, (πτερόν, a wing, and φέρω, to bear,) winged, wing-borne.

πτερόω, ὦ, *f.* ὥσω, (πτερόν, a wing,) to furnish with wings, to give wings to, to wing.

πτέρυξ, ὄγος, ἡ, (πτερον, a wing,) a wing.

πτερωτός, ἡ, ὄν, (πτερόω, to wing,) winged, feathered.

Πτολιμαῖος, ου, ὁ, a proper name, Ptolemy.

πτολίθρον, οὔ, τό, (πόλις, a city,) a small town.

πτολίπορθος, and πτολίπορος, ου, ὁ, (πόλις, for πόλις, and ἔρδω, to destroy,) a destroyer of cities.

πόλις, ἰως, ἡ, Poet. for πόλις, a city.

πυγών, ὄνος, ἡ, the elbow, a cubit, a measure extending from the elbow to the end of the hand clinched.

Πυθαγόρας, a proper name, Pythagoras.

Πυθῆν, νιος, ὁ, a proper name, Pythen.

Πυθικός, ἡ, ὄν, Pythian.

Πυθόδωρος, a proper name, Pythodorus.

πυκάζω, *f.* ἄσω, (πύκα, thickly,) to thicken, to make thick; to cover, to adorn, deck.

πυκνός, ἡ, ὄν, the same as πυκνός, (πύκα, thickly,) thick, crowded, numerous; prudent.

πυκνός, ἡ, ὄν, for πυκνός, thick, dense, close.

πυκνύω, *f.* εὔσω, *p.* πιπυκνύω, (πύ-

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πωμ, a pugilist,) to be a boxer or pugilist, to box.

πύλη, *ης, ἡ, or πυλῆς, ἰδος, ἡ*, a gate.

Πύλος, *ου, ἡ*, the name of a place, Pylus.

πύλαρος, *ᾱ, f. ἡσω*, (*πύλη*, a gate, and *ἄρος*, a keeper,) to keep watch at the gate or door, to guard the door.

πύμας, *ᾱτος, ατος*, *Poet.* the last, extreme.

πυνθῶμαι, *f. m. πύνομαι, perf. mas.*

πίσσομαι, *2. a. m. ἰπυθόμεναι*, to hear, to learn; to investigate, to question, to ask.

πῦρ, *πῦρός, τό*, fire; a fever.

πῦραγμα, *ας, ἡ*, (*πῦρ* and *ἄγριον*, to take,) pincers, tongs.

πῦρακτις, and *-ίω*, (*πῦρ* and *ἄγω*, to bring,) to put into the fire, to turn round in the fire, to harden in fire, to make hot.

πύργος, *ου, ἰ*, a tower.

πυρίσσω, or *-ττω*, *f. ξω, p. πυύριχα*, (*πυρίος*, a fever,) to have a fever.

πυριπῆς, *ιος, ἰ, ἡ*, (*πῦρ*, fire, and *ἀκμή*, point,) fire-pointed, sharpened in the fire.

πυρφλεγίδας, *οντος, ἰ*, (*πῦρ*, fire, and *φλεγίδας*, to burn,) burning with fire; a river in the infernal regions, Pyriphlegethon.

πῦρος, *ου, ἰ*, wheat, a grain of wheat.

πύρεω, *ᾱ, f. ἡσω, p. πυύρεωκα*, (*πῦρ*, fire,) to fire, to heat, to set on fire.

πυρρίχη, the Pyrrhic dance.

πυρρίχιζω, (*πυρρίχη*, the Pyrrhic dance,) to dance the Pyrrhic or armed dance.

πῦρρος, *ιος, ἰ, ἡ*, (*πῦρ*, fire, and *ἵδος*, appearance,) fiery-looking, on fire, flaming, fiery.

πω, *enclit.* some how, in some way; somewhere; ever.

πωλίω, *Poet.* for *πάλω*, to be or live with.

πωλίω, *f. ἡσω, p. πτωλίωκα*, to sell.

πῶμα, *ᾱτος, τό*, a cover.

πῶμᾶλᾶ, *adv.* (*πω* and *μάλα*, very,) by no means.

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πίπασσι, for *πασί*, *adv.* at any time, ever.

Πῖρος, *ου, ἰ*, the name of a man, Porus.

πι, *enclitic*, in some way, by some means.

P.

πε, *enclitic particle*, like *ἄρ*, truly, indeed, certainly.

πίβδος, *ου, ἡ*, a staff, a rod.

πίδιος, *ια, ιον*, and *πίδιος, ἰ, ἡ*, easy, light.

πίδιουργία, *ας, ἡ*, (*πίδιος*, easy, and *ἔργον*, work,) easiness in work, idleness, indolence.

πίθυμία, *ᾱ, f. ἡσω*, (*πίδιος*, easy, and *θυμός*, temper,) to be easy-tempered, to be wanting in diligence, to be slothful.

πίθυμία, *ας, ἡ*, (*πίδιος*, easy, and *θυμός*, temper,) easy temper, remissness, sloth, negligence.

πιῖζω, *f. ἴσω*, (*πίδιος*, easy,) to be easier, to grow better or recover.

πίω, *f. σω, p. κα*, to destroy, ruin, spoil, break, shatter.

πίσιον, *ου, τό*, (*ρήγνυμι*, to tear,) a rag.

πιψάδιον, *ᾱ*, (*πίπτω*, to sew, and *ᾠδή*, a song,) to rhapsodize, to put verses together, to celebrate in verse, to recite poetry.

πιψάδιον, *ας, ἡ*, (*πίπτω*, to sew, and *ᾠδή*, song,) a series of verses put together, the composition of verse; rhapsody.

πίπθρον, or *πίπθρον*, *ου, τό*, (*πίω*, to flow,) a current, a stream.

πίζω, *f. πίξω*, and *ἔξω, p. χα*, to do, to perform, to cause, to sacrifice.

πίσω, *f. ψω*, to tend or incline to, to preponderate, to turn the scale.

πίω, *f. πίωω*, to flow.

Ῥηγιον, *ου, τό*, the name of a city, Rhegium.

Ῥηγῖνοι, *ων, οἱ*, the Rhegians.

ρήγμιν, *ινος*, (*ρήσσω*, to break,) a breaker, a shore, or bank; a rocky shore.

ΡΩΝ

- ῥηΐδιος, *ία, ιον*, Poet. for ῥᾶδιος, easy.
 ῥηΐδιως, *adv.* easily, with facility.
 ῥῆμα, ἄτος, τό, (*ῥίω*, to say,) a word, a thing spoken.
 ῥήτωρ, *ερος, ῆ*, (*ῥίω*, to speak,) a speaker, a rhetorician, an orator.
 ῥίζα, *ης, ἥ*, a root, sucker.
 ῥιζοτόμος, *ου, ῆ, ἥ*, (*ῥίζα*, a root, and *τέμνω*, to cut,) cutting or gathering roots, a botanist.
 ῥιν, and *ῥίς, ῥινός, ἥ*, *acc.* ῥίνα and ῥίνα, the nose.
 ῥιον, *ου, τό*, the top or ridge of a mountain.
 ῥισαίω, *f.* ῥίω, to cast, throw, precipitate, cast down, to prostrate.
 ῥίπτω, *f.* ψω, and ῥιπτίω, *f.* ῥίω, to cast, throw, precipitate, cast down, to prostrate.
 ῥίς, ῥινός, ἥ, the nose.
 Ῥῶδιος, *ία, ιον*, Rhodian.
 ῥοδοδάκτυλος, *ου, ῆ, ἥ*, (*ῥόδον*, a rose, and *δάκτυλος*, a finger,) rosy-fingered.
 ῥόδον, *ου, τό*, a rose.
 Ῥῶδος, *ου, ἥ*, the name of an island, Rhodes.
 ῥοή, *ης, ἥ*, (*ῥίω*, to flow,) a stream, a current.
 ῥοίζος, *ου, ῆ*, a shrill noise, a whizzing or hissing.
 ῥόος, *οῦς, ῆ*, (*ῥίω*, to flow,) a current, a stream.
 ῥοπαῖλον, *ου, τό*, (*ῥίπω*, to incline,) a club, staff.
 ῥόγχος, *ιος, τό*, the beak of a bird; the snout of a hog; the nose.
 ῥυθμίζω, *f.* ῥίω, *p.* ῥυθμίζω, (*ῥυθμός*, rhythm,) to adapt to metre, to adapt just.
 ῥύμη, *ης, ἥ*, (*ῥύω*, to draw,) force, strength.
 ῥυμός, *οῦ, ῆ*, (*ῥύω*, to draw,) the pole of a carriage.
 ῥύμη, *ης, ἥ*, (*ῥαννύω*, to strengthen,) strength, force.
 ῥωννύμι, or ῥωννύω, *f.* ῥώσω, as if from ῥώω, *p.* ῥρῶω, *l. a.* ῥρῶω, to strengthen, confirm, corroborate, make firm.

ΣΕΒ

Σ.

- Σάβάζιος, *ου, ῆ*, Sabazius, an epithet of Bacchus.
 Σαβακῶς, ᾧ, ῆ, a proper name, Sabacos.
 σαγνίσσα, (*σαγήνη*, a net,) ensnaring.
 σαγνιύς, (*σαγήνη*, a net,) a snarer.
 σᾶγήνη, *ης, ἥ*, a net, a snare.
 Σάϊς, ἥ, the name of a city, Sais.
 σαίρω, *f.* ἄρῶ, *p.* σαρῶω, to clean with brooms, to sweep.
 Σαίτης, *ου, Ion.* *ιω, ῆ*, the name of a district in Egypt, Saïtes.
 Σακαί, ᾧ, *οι*, the Sacæ; a people of Scythia.
 Σάκης, ῆ, a Sacian, one from the country of the Sacians, or Scythians.
 Σαλαμίς, *ινος, ἥ*, the name of an island, Salamis.
 Σαλαμίνιος, *ία, ιον*, a Salaminian, of Salamis.
 σάλπιγξ, *ιγγος, ἥ*, a trumpet.
 σᾶμα, ἄτος, τό, Dor. for σῆμα, also for σῶμα, a sign, body.
 Σάμιος, *ιου, ῆ, ἥ*, Samian, of Samos.
 Σάμος, the name of an island in the Ægean sea, Samos, also the city of Samos.
 σάνδαλον, a sandal.
 Σαπφώ, *ίος, οῦς, ἥ*, the name of the poetess Sappho.
 Σαρδανάπαλος, *ου, ῆ*, the name of an Assyrian king, Sardanapalus.
 Σάρδεις, *ων, αι*, the capital city of Lydia, Sardis.
 σάρξ, κός, ἥ, flesh, body.
 σατράπης, *ου, ῆ*, a satrap, a Persian governor.
 σάτυρος, *ου, ῆ*, a satyr, a fabulous animal, half-man and half-goat.
 Σάτυρος, *ου, ῆ*, a proper name, Satyrus.
 σάφᾶ, *adv.* (σαφής, clear,) clearly, certainly, evidently.
 σαφής, *ίος, ῆ, ἥ*, clear, evident, manifest, plain.
 σαφῶς, *adv.* manifestly, plainly.
 Σεβιννύτης, *ου, ῆ*, the name of an Egyptian district, Sebennytes.

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Σιβιννυτιόν, *στίμα*, the name of one of the mouths of the Nile.
 Σιβιννυτικός, *η, ον*, Sebennytic.
 σίβωμαι, to venerate, revere.
 σίδιν, for εἶδιν, *Poet. Dor. and Ion.*
for σού, gen. sing. of σού.
 Σιλνός, *ου, ἰ*, a proper name, Silenus.
 σιερά, *αι, ἡ*, a chain, a cord.
 σίσω, *φ. σίσω, π. σίσωκα*, to shake, agitate, make tremble.
 σίλινον, *ου, τό*, the herb parsley.
 Σιλλασία, *αι, ἡ*, the name of a place, Sellasia.
 σίλμα, *ἄτος, τό*, the space between the sides of a ship, the benches or thwarts on which the rowers sat.
 Σιμίλη, *ης, ἡ*, a proper name, Semele, the mother of Bacchus.
 Σιμνός, *ἡ, ὄν*, venerable, to be revered, august, grave.
 σηαίς, *οὔ, ἰ*, an enclosure; a stall, a pen, a sheepfold, a house.
 σῆμα, *ἄτος, τό*, a sign, signal, mark; prodigy; funeral monument or tomb.
 σημαίνω, *φ. ἀνῶ, 1. α. ἰσημανα, and ἰσημνηα, 1. α. inf. act. σημαῖναι, π. σισήμαγκα*, (σῆμα, a sign,) to give a signal; to command, order; to indicate.
 σημίον, *ου, τό*, a mark, note, sign.
 σήμερα, and *Att. τήμερον*, *adv.* this day, to-day, now.
 Σηστός, *ου, ἡ*, the name of a city, Sestos.
 Σθινίλαος, *ου, ἰ*, a proper name, Sthenelaus.
 σθίνω, (*σθίνος*, strength,) to be able, to have power.
 σίδηρος, *ἰ*, and *σίδηρον, τό*, iron, steel.
 Σιδόν, *ωνος, ἡ*, a city of Phoenicia, Sidon.
 Σιδωνίος, *ια, ιον*, a Sidonian; Σιδωνίην γυναῖκα, the Sidonian woman, Europa.
 σίζω, *φ. εἶσω, or εἶξω*, to hiss.
 Σικανός, *ου, ἰ*, a proper name, Sicanus.
 Σικιλία, *αι, ἡ*, Sicily.
 Σικιλίτης, *ου, ἰ*, Sicilian.
 Σικελικός, *ἡ, ὄν*, Sicilian.
 Σικελιώται, *ων, οἱ*, Sicilians.

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Σικυών, *ωνος, ἡ*, the name of a city, Sicyon.
 Σικυωνίος, *α, ον*, Sicyonian.
 σίμβλον, *ου, τό*, or *σίμβλος, ου, ἰ*, a beehive.
 σμίς, *ἡ, ὄν*, flat-nosed.
 σινδών, *ωνος, ἡ*, linen, fine linen cloth.
 Σινωπίς, *ως, ἰ*, an inhabitant of Sinope.
 Σιοῦφ, the name of a city, Siouph.
 σισᾶγωγός, *ἡ, ὄν*, (*σίτος*, corn, and *ἄγω*, to bring,) bringing grain or corn, laden with corn, carrying provisions.
 Σιτάκη, *ης, ἡ*, the name of a city, Sitace.
 σισίον, *ου, τό*, (*σίτος*, corn,) food, provision.
 σιστοαίς, *οὔ, ἰ*, (*σίτος* food, and *ποιῶ*, to make,) a bread-maker, a baker.
 σισοφάγος, *ου, ἰ*, (*σίτος*, corn, and *φάγω*, to eat,) eating bread or wheat, civilized.
 σιωπάω, *φ. ἦσω, π. σισιώπηκα*, (*σιωπή*, silence,) to be silent, to keep silence.
 σιωπή, *ης, ἡ*, silence, taciturnity.
 σκαίς, *αι, ὄν*, of the left hand; foolish, stupid, left-handed.
 σκαίως, *adv.* on the left hand, unluckily, stupidly, left-handedly.
 σκάπτω, *φ. ψω, π. ἰσκάφα*, to dig, excavate; to clear out.
 σκαφίδιον, *ου, τό*, and *σκαφίον, ου, τό*, (*σκαφος*, a boat,) a little boat.
 σκαφίς, *ιδος, ἡ*, (*σκάπτω*, to hollow,) a hollow vessel, a milk-pail, a utensil for holding honey.
 σκάφος, *ιος, τό*, a boat.
 σκιδάω, *-άζω*, and *σκιδάννυμι, φ. άσω, π. ἰσκιδαννα*, to scatter, dissipate.
 σκίλος, *ιος, τό*, a leg, a foot.
 σκίπαρον, *ου, τό*, an axe, a hatchet.
 σκίπτομαι, *φ. π. ψομαι, π. πας. ἰσκιμμαι*, to look around, survey, consider, examine.
 σκυή, *ης, ἡ*, preparation; armour, equipments; equipage.
 σκυός, *ιος, τό*, a vessel, utensil, implement; *σκυή*, military implements or baggage, sumpter.
 σκυοφόρος, *ου, ἰ, ἡ*, (*σκυός*, baggage,

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and φέρω, to bear,) carrying the baggage, sumpter.
 σκέψις, ιως, ἡ, (σκέπτομαι, to examine,) contemplation, examination, reflection, inquiry.
 σκηνή, ἥς, ἡ, a tent, booth.
 σκηνώμα, ἄτος, τό, (σκηνίζω, to pitch a tent,) a tabernacle, tent.
 Σκηπίων, υνος, ὁ, the name of a man, Scipio.
 σκηπτουῖχος, ου, ὁ, ἡ, (σκηπτρον, a sceptre, and ἔχω, to have,) holding a sceptre, sceptre-bearing.
 σκηπτρον, ου, τό, a sceptre.
 σκιά, ᾤς, ἡ, shade.
 σκιτάω, ᾤ, f. ἔσω, p. ἐσκήτηκα, to leap, to bound, to skip.
 σκιρτητικός, ὅς, ἐν, (σκιρτάω, to leap,) frisky, skipping, frolicsome, gay.
 Σκιρωνίδες, ων, αἱ, the Scironian rocks, between Megara and Corinth, so called from the robber Sciro.
 Σκιωναῖοι, ων, οἱ, the Scionæans.
 σκολιός, ὅς, ἐν, crooked, tortuous.
 σκόπιλον, ου, τό, a high rock.
 σκόπιλος, ου, ὁ, a high rock, a high place, an eminence.
 σκοπῶ, ᾤ, f. ἔσω, p. ἐσκόπηκα, (σκοπός, aim,) to look around or at, watch, spy.
 σκοπία, ᾤς, ἡ, (σκοπῶ, to watch,) a watchtower, height, eminence.
 σκοπός, οὔ, ὁ, and ἡ, a watchman, sentinel; observer.
 σκοπός, οὔ, ὁ, (σκέπτομαι, to look at,) the scope, object, aim.
 σκοταῖος, α, ων, (σκότος, darkness,) late, in the dark, by night.
 σκότος, ου, ὁ, or ιος, τό, darkness.
 Σκύθαι, ων, οἱ, the Scythians, pl. of Σκύθης, ου, ὁ, a Scythian.
 σκύλαξ, ἄκος, ὁ, ἡ, a whelp.
 σκυλεύω, f. εἴσω, (σύλη, plunder,) to strip off, to plunder.
 σκύλον, ου, τό, (σύλη, plunder,) plunder, spoil, booty.
 σκυτοτομία, ᾤ, f. ἔσω, (σκύτος, leather, and τίμνω, to cut,) to work in leather, to make shoes, to cobble.
 σκυτοτόμος, ου, ὁ, ἡ, (σκύτος, leather, and τίμνω, to cut,) a leather-cut-

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ter, a shoemaker, a cobbler.
 σκώπτω, f. σκώψω, p. ἱσκωφα, to satirize, make game of.
 σμιρδᾶλλιος, ἰα, ιος, terrifying, of a frightful appearance.
 σμικρός, ὅς, ἐν, *Alt.* for μικρός, small, little.
 σοβίω, ᾤ, f. ἔσω, p. σοβίσθηκα, to drive away, expel; to go rapidly, hasten.
 Σόλων, υνος, ὁ, the name of a Grecian lawgiver, Solon.
 σός, σή, εἰν, thine, yours.
 Σούσα, ων, τά, the name of a city in Persia, Susa.
 Σοφαινέτος, ου, ὁ, a proper name, Sophanetus.
 σοφία, ας, ἡ, (σοφός, wise,) wisdom, genius, talent, ability.
 σοφίζω, f. ἴσω, p. σοσέφικα, (σοφός, wise,) to make wise; σοφίζομαι, to be taught or instructed in wisdom; to contrive, to be artful or shrewd.
 σοφισμα, ἄτος, τό, (σοφός, wise,) an invention or expedient, a sophism.
 σοφιστής, οὔ, ὁ, (σοφός, wise,) one skilled in any art; a reasoner; a learned man; a sophist; an artful speaker.
 Σοφοκλῆς, ἰος, ὁ, a proper name, Sophocles.
 σοφός, ὅς, ἐν, wise, able, skilful.
 σπανίζω, f. ἴσω, p. ἱσπάνικα, (σπάνις, want,) to be poor; to be in want of.
 σπάνιος, ἰα, ων, rare, scarce.
 σπάνις, ιως, ἡ, (σπανός, scarce,) want, scarcity, rarity.
 σπάργανον, ου, τό, a swath for children, swaddling-clothes.
 Σπάρτη, ης, ἡ, the chief city of Lacedæmonia, Sparta.
 σπᾶω, f. σπᾶσω, p. ἱσπασκα, to draw, draw out, unsheathe.
 σπίνδω, f. σπείσω, to make libations, to offer to the gods; σπίνδω, and σπίνδομαι, to make a truce, adjustment, or settlement.
 σπειύω, f. σπειύσω, to hasten, expedite, use diligence.
 σπήλαιον, ου, τό, (σπίς, a cave,) a cave, cavern, den.

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σπυδῖς, οὐ, ἰ, ashes.

σπονδή, ἥς, ἡ, (σπίνδω, to pour,) a libation; σπονδαί, libations offered on making a treaty; the treaty or truce itself.

σπουδάζω, f. ἄνω, (σπονδή, zeal,) to hasten, accelerate, expedite; to study earnestly.

σπουδαῖος, αῖα, αῖον, (σπονδή, zeal,) earnest, diligent, attentive; honest; able; studious, serious, grave.

σπουδή, ἥς, ἡ, diligence, promptness, earnestness.

στάδιον, ου, τό, and στάδιος, ου, ἰ, the stadium or race-ground; a furlong.

σταδμεῖν, and σταδμεῖναι ὤμαι, to measure with a ruler; to ascertain with exactness; to weigh, value, estimate.

σταδμήμινος, Dor. for σταδμούμινος, from σταδμήμιμαι, for σταδμέμεναι.

σταδμήνδι, adv. to the fold.

σταδμῖς, οὐ, ἰ, (ἵστημι, to stand,) a station, a resting place, a day's journey; a balance or scales, a weight; a stall, a stable.

στασιάζω, f. ἄνω, (στάσις, sedition,) to excite sedition; to make a faction, to quarrel.

στύγη, ἥς, ἡ, (στύγω, to cover,) a roof, covering; a house, an edifice.

στύγος, or τύγος, ιος, τό, (στύγω, to cover,) a covering, roof.

στῆνω, Ion. for στήνω, (στένός, narrow,) to compress, to suffer, to groan, to be full.

στείχω, f. ξω, p. ἵσσειχα, to mount, to go, to proceed in order, to advance.

στέλλω, to send; to prepare, procure, equip; to restrain, repress; στέλλεμαι, to be prepared.

στέμμα, ἄρος, τό, (στέφω, to crown,) a crown, a fillet, a band.

στενωγμῖς, οὐ, ἰ, a groan.

στενάζω, (στένός, narrow,) to groan, sob, sigh.

στενέχω, f. ξω, Poet. and στεναχίω, to groan.

στένός, ἡ, ἡ, narrow, contracted, pinched up.

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στεινότης, ἄρος, ἡ, (στένός, narrow,) narrowness of space.

στεινωρία, αἰ, ἡ, (στένός, narrow, and χώρας, place,) a narrow place.

στῆνω, f. ἰνώ, (στένός, narrow,) to compress, groan, lament, deplore, to be full.

στείρω, f. ξω, p. ἵσσειρα, to love, have a natural affection for; to acquiesce or be contented with.

στερίω, ὦ, f. ἄνω, p. ἡπα, to deprive of, to frustrate.

στερίσκω, to deprive.

στῆρυν, ου, τό, the breast.

στερίζω, to be deprived, to be destitute of.

στέφανός, ἥς, ἡ, (στέφω, to crown,) a crown.

στέφανος, ου, ἰ, (στέφω, to crown,) a crown or garland.

στέφανών, ὦ, f. ἄνω, p. ἵσσειφάνω, (στέφανος, a crown,) to crown; to honor, decorate.

στῆθος, ιος, τό, the breast, bosom.

στήλη, ἥς, ἡ, a monument, a column, a pillar.

στίβος, ιος, τό, (στίβω, to tread,) a compressed body, a band or body of soldiers.

στῆλος, ου, ἰ, (στέλλω, to equip,) a military expedition; a fleet; a journey, a march.

στόμα, ἄρος, τό, a mouth.

στόματις, dat. pl. Ion. Dor. and Poet. of στόμα, mouth.

στῆμιον, ου, τό, dimin. of στόμα, a little mouth or opening.

στενάζω, f. ἄνω, (στενάζω, a sob,) to groan, sob.

στένος, ου, ἰ, (στένω, to groan,) a groan, sob, moan.

στοχάζεσθαι, f. ἄνω, p. ἵσσειχασθαι, (στόχος, aim,) to aim at; to conjecture.

στράτευμα, ἄρος, τό, (στρατεύω, to march,) an army, a troop, a military force.

στρατεύω, f. ἰών, p. ἵσσειστρευνα, (στρατός, an army,) to do military duty, to lead out an army to war, to

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make war.

στρατηγία, ᾧ, *f.* ἡμε, (*στρατός*, an army, and ἄγω, to lead,) to command an army.

στρατηγός, ας, ἡ, (*στρατηγός*, a commander,) military command, military skill.

στρατηγικός, ἡ, ὄν, (*στρατηγός*, a commander,) skilled in military science.

στρατηγός, οὔ, ὁ, (*στρατός*, an army, and ἄγω, to lead,) a military commander, a leader.

στρατιή, *Ion.* for *στρατία*, an expedition, an army.

στρατιώτης, ου, ὁ, (*στρατιά*, an army,) a soldier.

στρατιώτης, δος, ἡ, ship of war.

στρατόπιδον, ου, τό, (*στρατός*, an army, and πῖδον, a plain,) a camp.

στράτός, οὔ, ὁ, an army, land or naval forces.

στρίψω, *f.* ψω, *p.* ἱστρίφα, to turn, bend, twist round; reflect.

στρουθός, οὔ, ὁ, a sparrow; an ostrich.

Στρυμόνιος, (*Στρυμών*, the Strymon,) Strymonian.

Στρυμών, ὄρος, ὁ, a river in Thrace, the Strymon.

στρατός, ἡ, ὄν, (*στράννυμι*, to spread,) spread, strewed.

στυγίς, ἡ, ὄν, (*στυγός*, hatred,) hateful, odious.

στυλος, ου, ὁ, a column, a pillar.

Στυμφάλιος, ἰα, ἰον, Stymphalian.

Στύξ, γός, ἡ, a river in the infernal regions, Styx.

στυπιών, ου, τό, and *στυππιών*, and *στυππίον*, tow, flax.

στυπτηρία, ας, ἡ, alum.

στυμῦλος, ου, ὁ, ἡ, (*στόμα*, the mouth,) talkative, facetious.

συνάτης, ου, ὁ, (*σῦς*, swine, and βόσκειν, to feed,) a swineherd.

συγγένεια, ας, ἡ, (*σύν* and γένος, race,) consanguinity.

συγγενής, ἰος, ὁ, ἡ, (*σύν* and γένος, race,) of the same kindred or blood.

συγγειργός, ου, ὁ, (*σύν*, γῆ, earth, and ἔργον, work,) a fellow farmer.

συγγίνομαι, (*σύν* and γίνομαι, to be,) to be together; to be with; to

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assemble or come together.

συγγινώσκω, (*σύν* and γινώσκω, to know,) to know; to be conscious of; to be of the same opinion.

συγγνώμη, ης, ἡ, (*σύν* and γνῶμη, will,) consent; leave; pardon.

συγγνωστός, ἡ, ὄν, (*συγγινώσκω*, to pardon,) excusable, pardonable.

σύγγονος, ου, ὁ, ἡ, (*σύν* and γένος, race,) kindred, related.

συγγράφω, *f.* ψω, (*σύν* and γράφω, to write,) to write together, reduce to writing, to compose.

συγκάθημαι, (*σύν* and κάθημαι, to sit down,) to sit down together.

συγκάλιω, ᾧ, or -ίωμαι, οὔμαι, *f.* ἰω, (*σύν* and καλῶ, to call,) to convoke, call together, invite as a guest.

συγκάλυπτω, *f.* ψω, *p.* συγκιλύφα, (*σύν* and καλύπτω, to cover,) to cover, conceal, hide.

συγκαταβαίνειν, *f.* π. βήσομαι, 2. α.

συγκατίβην, (*σύν*, κατά, and βαίνω, to go,) to go down together, descend in company.

συγκαταθάπτω, *f.* ψω, (*σύν*, κατά, and θάπτω, to bury,) to bury with.

συγκαταθνήσκω, (*σύν*, κατά, and θνήσκω, to die,) to die with.

συγκαταστρίψω, *f.* στρίψω, (*σύν*, κατά, and στρίψω, to turn,) to overthrow or overturn with, to help overturn.

συγκατεργάζομαι, (*σύν*, κατά, and ἐργάζομαι, to work,) to work or finish together; to assist in finishing.

σύνκειμαι, (*σύν* and κίμαι, to lie,) to lie together, to be placed or situated together; to be composed of.

σύνκλυς, ὕδος, ὁ, ἡ, (*σύν* and κλύω, to wash,) washed together, gathered together indiscriminately, of all sorts.

συγκομίζω, *f.* ἴω, *p.* συγκομίμικα, (*σύν* and κομίζω, to carry,) to carry with; to gather, to take together.

συγχαίρω, 2. α. πας. συιχάρην, 2. α. imperat. πας. συιχάρηθε, (*σύν* and χαίρω, to rejoice,) to rejoice together; to felicitate or congratulate.

συγχορεύς, ου, ὁ, (*σύν* and χορεύω, to

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dance,) companion in the dance, fellow dancer.
συγχωρίω, f. ήσω, (σύν and χωρίω, to go,) to assent, concede, agree, grant.
συκαμινία, as, ή, a mulberry tree.
συκοφάντης, ου, ή, (σύν and φάινω, to detect,) properly, a fig detector, that is, one who detected and informed against those who exported figs from Attica contrary to law; an informer, a false accuser.
συκοφαντία, as, ή, (συκοφάντης, an informer,) calumny; a false charge; the business of an informer.
συκοφαντία, ή, έν, (συκοφάντης, an informer,) false; calumniating; relating to or like a false accuser.
συλλαμβάνω, f. m. συλλήψομαι, p. Att. συλήψα, 2. a. ind. act. συλλαβον, (σύν and λαμβάνω, to take,) to take with, seize, arrest; to assist.
συλλίγω, f. συλλίξω, p. συλλίλιχα, (σύν and λίγω, to gather,) to collect, assemble together.
συλλογίζω, f. σω, (σύν and λόγος, a word,) to collect, to repeat, to argue, to conclude, to compare.
συμβαίνω, Att. συμβαίω, f. m. συμβήσομαι, p. συμβίβηκα, (σύν and βαίνω, to go,) to happen, come to pass.
συμβάλλω, Att. συμβάλλω, f. συμβάλλω, (σύν and βάλλω, to throw,) to throw together; to conjecture to understand; to join; to meet with; to fight or engage with.
σύμβασις, ιως, ή, (σύν and βαίνω, to go,) an agreement, compact.
συμβοάω, ώ, f. ήσω, (σύν and βοάω, to cry,) to cry out together.
συμβουλευόμαι, f. εύσω, p. συμβεβούλευκα, (σύν and βουλή, counsel,) to advise, persuade, deliberate together, consult.
συμμαχίω, ώ, f. ήσω, (σύν and μάχομαι, to fight,) to be an ally in war.
συμμαχία, as, and Ion. ης, ή, (σύν and μάχομαι, to fight,) alliance in war.
συμμαχος, ου, ή, ή, (σύν and μάχομαι, to fight,) a companion in arms.
συμμίγνυμι, f. μιξω, p. μίμιχα, (σύν

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and μίγνυμι, to mix,) to mix together; to join, to unite with.
συμπαίζω, (σύν and παίζω, to sport,) to play with or together, to be a playfellow.
συμπάριμι, (σύν, παρά, and είμί, to be,) to be present at together.
συμπαρομαρτίω, ώ, (σύν, παρά, and ίμαρτίω, to accompany,) to join in accompanying, attend; to follow.
σύμπας, ασα, έν, (σύν and πās, all,) all, the whole, all together.
συμπαρασκευάζω, f. σω, (σύν, παρά, and σκευάζω, to prepare,) to assist in procuring or preparing.
συμπήγνυμι, συμπηγνύω, (σύν and πηγνύω, to fix,) to fix, fasten together; to construct.
συμπίπτω, (σύν and πίπτω, to fall,) to fall together, to coincide, to meet.
συμπλώ, (σύν and πλώ, to sail,) to sail with, to accompany in sailing.
συμπτονίω, ώ, f. ήσω, (σύν and τόνος, labor,) to labor or work together; to bear or sustain together.
συμπόσιον, ου, εή, (σύν and πίνω, to drink,) a feast; a drinking or eating together, a banquet; the banqueting room.
συμπότης, ου, ή, (σύν and πίνω, to drink,) one who drinks with another; a guest.
συμπράσσω, or -ττω, (σύν and πράσσω, to do,) to do with another, to co-operate, assist.
συμφέρω, υς, υ, f. συείσω, (σύν and φέρω, to carry,) to bring together; to assist in carrying; to agree, accord; to be expedient, advantageous; to happen.
συμφοιτητής, ώ, ή, (σύν and φοιτάω, to frequent,) a school-fellow; a classmate.
συμφορά, ας, ή, (σύν and φέρω, to carry,) the act of bringing together; heaping up; a contribution; accident, occurrence, disaster.
σύμφερος, ου, ή, ή, (σύν and φέρω, to carry,) useful, expedient, fit.
συμφύομαι, (σύν and φύω, to grow,) to

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grow together; to cohere, to coalesce, amalgamate.
συμφῶν, *f. ὄσω*, (*σύν* and *φύω*, to plant,) to plant together; to cause to grow together.
σύν, *prep. with the dat.* with, together with.
συνάγω, *f. συνάξω*, (*σύν* and *ἄγω*, to lead,) to collect, bring together; to contract.
συνακοῦίζω, *f. είσω*, *p. συνήθροικα*, (*σύν* and *ἄθροός*, collected,) to assemble or collect together.
συναίνω, *ᾶ, ίσω*, (*σύν* and *αἰνώ*, to praise,) to agree to.
συνακολουθίω, *ᾶ, f. ήσω*, *p. συνηκολουθῆκα*, (*σύν* and *ἀκολουθός*, an attendant,) to follow; to attend.
συναναγκάζω, *f. ἄσω*, (*σύν* and *ἀνάγκη*, necessity,) to force or compel together with, to help compel.
συναντάω, *ᾶ, f. ήσω*, (*σύν* and *ἀντάω*, to meet,) to meet with; to encounter; to happen.
συνάπτιμι, (*σύν*, *ἀπεί*, and *είμι*, to go,) to depart with.
συναποιεύω, (*σύν*, *ἀπεί*, and *νύω*, to bend,) to bend or incline together.
συνάπτω, *f. ψω*, *p. συνῆφα*, (*σύν* and *ἄπτω*, to join,) to tie, connect, join together.
συνᾶρᾶσσω, *Att. -ττω*, (*σύν* and *ἄρᾶσσω*, to strike,) to beat, strike, or clash together.
συναρίσκω, (*σύν* and *ἄρίσκω*, to please,) to approve with, to coincide with.
συναρπάζω, *f. ἄσω*, *p. συνήρπακα*, (*σύν* and *ἄρπάζω*, to snatch,) to carry off together, to help carry off.
συναρτάω, *ᾶ, f. ήσω*, (*σύν* and *ἄρτάω*, to hang,) to hang up with, to fit to, fasten to, to hang together.
συνδίπτος, *ου, ό*, (*σύν* and *δύπτιον*, supper,) a guest at supper.
συνδίδω, *f. ήσω*, *p. συνδίδικα*, (*σύν* and *δίδω*, to tie,) to tie, to fasten together.
συνδιαβάλλω, *f. βᾶλῶ*, (*σύν*, *διά*, and *βάλλω*, to cast,) to cross over at the same time; to join in calumniating.

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συνδιαπράττω, *f. ξω*, (*σύν*, *διά*, and *πράττω*, to do,) to accomplish with, to execute with; transact business with.
συνδοκίω, (*σύν* and *δοκίω*, to think,) to agree in opinion; *used impersonally*, *συνδοκί*, it seems proper or fit, it is agreed.
συνδράω, *ᾶ, f. ἄσω*, (*σύν* and *δράω*, to do,) to do with, to assist in doing.
συνίδριον, *ου, τό*, (*σύν* and *ἰδρα*, a seat,) a session, a place of assembly, a council.
συνίργω, *Poet. for συνίργω*, (*σύν* and *ίργω*, to shut,) to shut up together; to bind together.
σύνιμι, (*σύν* and *είμι*, to be,) to be with, to have intercourse with.
συνίρω, (*σύν* and *ίρω*, to knit,) to knit together; to deliver a connected discourse; to close up; to form an unbroken line.
συνισφίρω, *f. είσω*, (*σύν*, *ισί*, and *φίρω*, to bring,) to contribute together with.
συνεκτίω, *α, ου*, (*σύν* and *ίχω*, to hold,) to be withheld, to be held together.
συνιπαινίω, *ᾶ*, (*σύν*, *ίπεί*, and *αἰνίω*, to praise,) to agree in approving.
συνιπύχομαι, *f. ξομαι*, (*σύν*, *ίπεί*, and *εὔχομαι*, to pray,) to invoke with, to join in an invocation.
συνίσταμαι, (*σύν* and *ίσταμαι*, to follow,) to follow, accompany, attend.
συνίχομαι, *f. m. συνλιύσομαι*, 2. *a. συνῆλθον*, (*σύν* and *ίρχομαι*, to come,) to come together, assemble; to adopt the same measures.
συνιτός, *ή, όί*, (*συνίημι*, to understand,) understanding, sagacious; intelligent, knowing; prudent; intelligible.
συνιχέω, *ίος, ό, ή*, (*σύν* and *ίχω*, to hold,) continual, connected, frequent.
συνίχω, *f. συνίξω*, *p. συνίσχηκα*, (*σύν* and *ίχω*, to hold,) to hold together; to contain; to maintain or preserve; to bind.
συνιγορεύω, *ᾶ, f. ήσω*, (*σύν* and *ἀγορεύω*, or *ἀγορεύω*, to speak,) to be an ad-

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vocate, plead, or defender.

συνήθης, *ως*, *ή*, *ή*, (*σύν* and *ήθης*, custom,) accustomed to; familiarized with, customary.

σύνδιος, *ου*, *ή*, *ή*, and *συνδιός*, *ή*, *όν*, (*σύν* and *τίθηναι*, to put,) put together; joined; fictitious.

συνθήκη, *ης*, *ή*, (*σύν* and *τίθηναι*, to put,) consent, agreement, compact.

σύνθημα, *ατος*, *τέ*, (*σύν* and *τίθηναι*, to put,) a thing agreed on; a concerted signal.

συνιδύν, 2. a. inf. (*σύν* and *ιδύν*, to see,) to perceive, consider.

συνίστημι, *φ*. *ευστήσω*, *π*. *συνιστάνα* or *συνίστηνα*, (*σύν* and *ίστημι*, to stand,) to constitute, establish, institute; to appoint; to prove; to exist.

συνίω, or *συνήω*, (*σύν* and *ίω*, to heap,) to heap together, to collect together.

συνδοσιπóρος, *ου*, *ή*, *ή*, (*σύν*, *δóς*, and *πόρος*, a passage,) a fellow traveller.

σύνωδα, 2. *π*. *συνιδύναι*, *π*. inf. (*σύν* and *οἶδα*, I know,) to be conscious.

συνοικία, *φ*. *ήσω*, *π*. *συνώκηνα*, (*σύν* and *οἶκος*, a home,) to be housed together, to dwell or associate together.

συνουσία, *ας*, *ή*, (*σύν* and *σμί*, to be,) society, intercourse, presence, company.

σύνταξις, *ως*, *ή*, (*σύν* and *τάσσω*, to order,) construction; an array, arrangement.

συντάσσω, or *-ττω*, *φ*. *τάξω*, *π*. *τίταχα*, (*σύν* and *τάσσω*, to arrange,) to arrange together, to set in battle array, to form in line.

συντιλίω, *ω*, *φ*. *ίσω*, *π*. *συντιλίκα*, (*σύν* and *τιλίω*, to end,) to end with, to celebrate rites with; to be associated with; to pay one's proportion, to contribute.

συντήκω, *φ*. *ξω*, (*σύν* and *τήκω*, to melt,) to waste away, to pine.

συντίθηναι, *φ*. *συνθήσω*, *π*. *συντίθικα*, *mid*. *συντίθικμαι*, (*σύν* and *τίθηναι*, to put,) to put together, to compose; to feign; to contrive; to make an

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agreement, treaty, or convention.

σύντομος, *ου*, *ή*, *ή*, (*σύν* and *τέμνω*, to cut,) cut short, brief, concise, short.

σύντρις, *εί*, *αί*, (*σύν* and *τρίς*, three,) by three and three, three together.

συντρίβω, *φ*. *ψω*, *π*. *συντρίφα*, (*σύν* and *τρίβω*, to rub,) to rub, bruise, or crush together.

Συρακούσαι, *ών*, *αί*, and *Συράκουσαι*, the name of a city, Syracuse.

Συρακούσιος, *α*, *ον*, Syracusan.

σφριγξ, *γγος*, *ή*, a musical pipe or reed; the syrinx.

σφρίζω, *Att*. *σφρίττω*, *Dor*. *σφρίδω*, *φ*. *ίω*, *π*. *σιούρικα*, (*σφριγξ*, a pipe,) to play on a pipe.

Σύριος, *α*, *ον*, Syrian.

σφρίδιν, and *σφρίδιν*, *Dor*. for *σφρίζω*, from *σφρίζω*, to play on the pipe.

σφρίσω, or *-ττω*, *φ*. *ξω*, to hiss, whistle.

Συριστί, *adv*. in the Syrian language.

Συροφονίξ, *ινος*, *ή*, a Syro-Phœnician.

σφρίβω, *φ*. *βίωσω*, (*σύν* and *βίω*, to flow,) to flow together; to form a junction or confluence; to flock together in crowds.

σφρτίς, *ιδος*, and *ως*, *ή*, a sandy bank, particularly on the coast of Lybia; a quicksand; the Syrtis.

σφσπνος, *ου*, *ή*, *ή*, (*σύν* and *επῆνος*, a tent,) lodging or dwelling in the same tent, messing together.

σφσκιάζω, *φ*. *άσω*, (*σύν* and *σκιά*, shadow,) to overshadow wholly; to hide in the shade.

σφσπανάζω, (*σύν* and *σπίτες*, darkness,) to envelope in darkness, to grow dark.

σφσπιμάω, *ω*, *φ*. *ήσω*, (*σύν* and *σπιμάω*, to draw,) to draw or collect into a close body.

σφστάσις, *ως*, *ή*, (*σύν* and *ίστημι*, to stand,) constitution; establishment; temperament; composition; construction; anxiety; straining, tension.

σφστρατιύω, *φ*. *ιύσω*, (*σύν* and *στρατιύω*, to make war,) to make war together, to be a soldier with.

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ευστρατιώτης, ου, ὁ, (σύν and στρατιώτης, a soldier,) a fellow soldier, a comrade.
ευστρέφω, *f.* ψω, (σύν and τρέφω, to turn,) to roll up; to roll up into a bundle or ball; to contract, draw together.
ευχνός, ἡ, ὁν, frequent; crowded; numerous.
σφαγή, ἡς, ἡ, (σφάζω, to kill,) a slaying, a slaughtering.
σφάζω, or *σφάττω*, *f.* ἄξω, *p.* χα, to kill, slay.
σφαλιρός, ῥά, ῥόν, (σφάλλω, to overset,) tottering, stumbling, slippery, dangerous.
σφαῖαγίω, ᾧ, *f.* ἦσω, (σφάραγος, a noise,) to make a noise, to hiss, to disturb.
σφίαις, *Ion.* for *σφαῖς*, them.
σφινδανάω, and -ίω, (σφινδάνη, a sling,) to sling, to wield a sling.
σφινδάνη, ης, ἡ, a sling.
σφινδανήτης, ου, ὁ, (σφινδάνη, a sling,) a slinger.
σφίσις, α, εν, his own, one's own.
σφί, and *σφιν*, for *σφίσι*, and for *αὐτοῖς*, to them.
σφίδρα, *adv.* (σφοδρός, vehement,) very, very much, greatly, exceedingly.
σφοδρός, ῥά, ῥόν, vehement, strenuous.
σχιδία, ας, ἡ, (σχιδῖος, hasty,) a raft or vessel hastily made, a light boat.
σχιδόν, *adv.* nearly, almost.
σχίστιλος, ἰα, ἰον, unhappy, wretched, miserable; cruel, unfeeling.
σχῆμα, ἄτος, τό, (ἵχω, to hold,) figure, form, external appearance, dress, air.
σχοῖνος, ου, ὁ, ἡ, a rush, a rope made of rushes; a schœnus, an Egyptian land measure of sixty stadia.
σχολάζω, *f.* ἄσω, *p.* ἰσχόλακα, (σχολή, leisure,) to be at leisure or unemployed, to be idle.
σχολή, ἡς, ἡ, leisure.
σώζω, *f.* ὠσω, *p.* σίσσω, (σῶος, safe,) to save, preserve.
Σωκράτης, ιος, ους, ὁ, a proper name, Socrates.

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σῶμα, ἄτος, τό, a body, a person.
σώματοφύλαξ, ατος, ὁ, (σῶμα, body, and φύλαξ, a guard,) a bodyguard, a lifeguard.
σῶος, ου, ὁ, ἡ, or *σῶος*, ὡς, ᾧον, (σῶος, safe,) safe, secure.
Σωστρατίδας, ου, ὁ, a proper name, Sostratidas.
Σωστράτης, ου, a proper name, Sostratus.
σώτις, ας, ἡ, (σῶζω, to save,) *fem.* of *σωτήρ*, a saviour, a liberator, deliverer.
σωτηρία, ας, ἡ, (σῶζω, to save,) preservation, security.
σωτήριος, ου, ὁ, ἡ, (σωτήρ, a saviour,) salutary, wholesome, saving.
σωφρονίω, ᾧ, *f.* ἦσω, *p.* σισωφρόνηκα, (σῶος, sound, and φρεν, mind,) to be of sound mind, to be sane, to be wise, of a discreet mind.
σωφροσύνη, ης, ἡ, (σῶος, sound, and φρεν, mind,) moderation, modesty; soundness of mind.
σῶω, the same as *σῶζω*, (σῶος, safe,) to save, to carry safely.

Τ.

Ταινᾶρος, ου, ὁ, the name of a promontory, Tænārus.
ταινία, ας, ἡ, (τείνω, to stretch,) a fillet, a band.
τάλαιτωριώ, *f.* ἦσω, (ταλαίπωρος, wretched,) to be wretched, to undergo suffering.
τάλαιτωρία, ας, ἡ, (ταλαίπωρος, wretched,) wretchedness, misery, distress, pain.
τάλαιπωρος, ου, miserable, unhappy.
τάλαντον, ου, τό, a balance, a weight, a talent.
τάλλος, ου, ὁ, a basket.
Ταλθύβιος, ου, ὁ, a proper name, Talthybius.
ταμίνομαι, (ταμίας, a steward,) to be a steward, to lay up, deposit, to disburse; to lay up against the future; to use moderately, to economize.
ταμίνη, ης, *Poet.* and *Ion.* for *ταμίς*,

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as, ἄ, a housekeeper, dispenser.
Ταμῶς, ω, ἰ, a proper name, Tamos.
ταῦν, commonly ὃ ταῦν, indeclin., a salutation, O thou, O friend, my friend, sir.
Τάναϊς, ἰδος; ἡ, the name of a river, Tanais.
τάναϊς, οὔ, ἰ, ἡ, and ταναΐς, ἡ, ἰν, (τεῖνω, to stretch,) stretched out, extended.
τῆναύτους, ποδες, ἰ, ἡ, (τεῖνω, to extend, and ποῦς, the foot,) foot-stretching, swiftly-running, long-legged.
Τανίτης, ου, ἰ, the name of an Egyptian district, Tanites.
Τανταλίδης, ου, ἰ, a descendant of Tantalus.
Τάνταλος, ου, ἰ, the name of a man, Tantalus.
τάξις, ιος, ἡ, (τάσσω, or -τω, to arrange,) order, arrangement; post, position, rank; battle array.
ταπεινός, ἡ, ἰν, humble, low.
ταπεινότης, ητος, ἡ, (ταπεινός, humble,) humility, abjectness.
τάραγμα, ἄτος, τό, and τάραγμα, ου, ἰ, (ταράσσω, to disturb,) disturbance, confusion, commotion.
τάραγμα, ου, ἰ, (ταράσσω, to disturb,) disturbance, confusion, commotion.
Ταρεντῖνοι, ων, οἱ, the Tarentines.
Τάρας, αντοι, ἰ, the name of a place, Tarentum.
ταράσσω, or -τω, f. ξω, p. τιτάραχα, to trouble, disturb.
ταραχώδης, ιος, ἰ, ἡ, (τάραχος, disturbance, and ἰδος, kind,) of a disorderly kind; tumultuous.
ταρβίω, f. ἦσω, (τάρβος, fear,) to fear; to reverence; to tremble at.
ταρβός, or ταρβός, οὔ, ἰ, a hurdle, a crate.
Τάρταρος, ου, ἰ, and in pl. τὰ Τάρταρα, Tartarus; the infernal regions.
τάσσω, or -τω, f. ξω, p. τίταχα, to arrange, set in array; to place; to appoint.
ταῦρος, ου, ἰ, a bull.
ταφῆ, ης, ἡ, (θάπτω, to bury,) burial,

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interment; tomb.
τάφος, ου, ἰ, (θάπτω, to bury,) a hillock; a mound; a tomb.
τάφρος, ου, ἰ, (θάπτω, to bury,) a ditch; a pit.
ταχίως, adv. quickly, soon, speedily.
τάχιστα, very quickly; as soon as possible.
τάχος, ιος, τό, (ταχύς, swift,) swift-ness, quickness.
ταχυναυτίω, ῶ, (ταχύς, swift, and ναῦς, a ship,) to sail swiftly.
τάχύς, ια, ὁ, comparat. ταχύτερος, ταχίον, θάσσων, and -των, superl. ταχύτατος, or τάχιστος, quick, swift, speedy; prompt, precipitate.
τί, a copulative conjunction, and; it always follows the word which it connects, as ἵπτι τί, and he said.
Τίγισ, lon. Τυγίν, a town in Arcadia, Tegea.
Τιγικτής, ου, ἰ, one belonging to Tegea.
τίγος, ιος, τό, (τίγω, to cover,) the roof.
τιθῆναι, 2. p. of θάσσω, to be amazed.
τεῖνω, f. τεῖνω, p. τινάω, to stretch, extend, distend.
τεῖνω, f. τεῖνω, to vex, afflict, subdue.
τειχιζέω, f. ἴσω, p. τετείχισα, (τείχος, a wall,) to build a wall; to enclose with a wall, to fortify.
τείχισμος, ου, ἰ, (τείχος, a wall,) wall-building, fortification, breast-work.
τείχος, ιος, τό, a wall, rampart; any place defended by a wall or rampart; a city.
τεχυδριον, ου, τό, (τείχος, a wall,) a little wall.
τενμαίρομαι, η, σμαι, (τίκμαρ, aim,) to fix as an aim, to bring to a conclusion; to observe or remark; to conjecture.
τεῖνον, ου, τό, (τίκνω, to beget,) a birth; offspring, a child.
τενέφι, adv. (τεῖνον, a child,) of a child, from a child, by means of a child.
τένος, ιος, τό, (τίκνω, to beget,) a child, offspring, progeny, issue.

TET

τεκταίνω, f. ἄνω, (τίκτων, a workman,) to work in wood; to be a housewright, joiner.

τίκτων, ones, ὁ, (τιύχω, to make,) one who works in wood, a carpenter.

τελίδω, and τελίδομαι, (τίλλω, to be,) to be, become, rise up.

τέλειος, ου, ὁ, ἡ, and τέλειος, ἰα, ἰον, (τέλος, the end,) perfect, whole, complete.

τελείω, ὦ, f. ὥσω, p. τετελίωκα, (τέλος, the end,) to finish, complete, make an end of, put an end to.

τελευτή, ἥς, ἡ, (τέλος, end,) an end, a conclusion; initiation.

τελευταῖος, αῖα, αῖον, (τελευτή, the end,) final, at the end; the last.

τελῖω, ὦ, f. ἴσω, p. τετίλωκα, (τέλος, an end,) to bring to an end, finish, complete, accomplish; to expend, disburse.

τέλος, ἰος, τό, an end; import, tribute; death; dignity, magistrate; οἱ ἐν τέλει, men in office; a legion, troop.

τέμνω, ἰος, τό, (τίμνω, to cut,) a lot or parcel of land set apart from the rest; consecrated ground.

τίμνω, f. τιμῶ, p. τίμηκα, to cut, cleave, amputate, separate; to cut down.

τίς, ἑ, ὅν, Poet. and Dor. for εἰς, ἡ, ὅν, thine.

τέρας, ου, ὁ, ἡ, (τίρας, a wonder,) wonderful, extraordinary.

τίρην, ἰνος, τίρινα, τίρις, tender, soft, feeble.

τιρανής, ἡ, ὅν, (τίρω, to delight,) agreeable, pleasant, charming, sweet, delightful.

τεσσαράκοντα, αἰ, αἰ, τό, forty.

τεσσαρεκοντάργυρος, ου, ὁ, ἡ, (τεσσαράκοντα, forty, and ὄργυια, a fathom,) forty fathoms.

τεταρτημόριον, ου, τό, (τέταρτος, fourth, and μοῖρα, part,) a fourth part.

τετληώς, ἑτος, for τετληκώς, part. p. act. of τελάω, to suffer.

τετραῖς, adv. (τέσσαρες, four,) four times.

τετρακισμύριοι, αι, α, (τετράκς, four

TII

times, and μύριοι, ten thousand,) forty thousand.

τετρακύκλος, ου, ὁ, ἡ, (τέσσαρες, four, and κύκλος, wheel,) having four wheels, four-wheeled.

τετρατάλαιστος, ου, ὁ, ἡ, (τίτταρες, four, and παλαιστή, a span,) of four spans, four spans long.

τετραπᾶχτος, ἰος, ὁ, ἡ, (τίτταρες, four, and πῆχος, a cubit,) four cubits long.

τετραπᾶχτος, Ion. for τετραπᾶχτος, four cubits long.

τίττιξ, ἴγος, ὁ, the cicada, or tree cricket.

Τευθρᾶνία, ας, ἡ, the name of a place, Teuthrania.

τιύχω, f. ξω, p. τίτιχα, to make, fabricate, build, get ready; to invent, devise.

τεχνάζομαι, f. m. ἀσμαι, (τίχνη, art,) to make or fabricate.

τίχνη, ης, ἡ, art; an art, a trade.

τεχνηστής, ου, ὁ, (τίχνη, art,) an artist; a tradesman; a player; a cheat.

Τίως, ω, ἡ, the name of a city, Teos.

τῆ, Poet. and Dor. for τᾷς, pres. imperat. of τάω, to take.

Τήλιμος, ου, ὁ, a proper name, Telemus.

τηλικούτος, τηλικαύτη, τηλικούτο, and more generally τηλικούτον, as great as, such as.

τηλόθεν, adv. at a distance, afar off, from afar.

τήμερον, and -ρα, Att. for σήμερον, adv. (ἡμέρα, a day,) to-day.

τηνικᾷδε, and τηνικαῦτα, adv. then, at last.

τήνος, τῆνα, τῆνο, Dor. for ἐκίνος, he.

τήρησις, ἰως, ἡ, (τηρίω, to watch,) observation, watching, a guard; a prison.

τῆς, τῆσι, Epic and Ion. for ταῖς, dat. pl. fem. of ὁ and ἡ, to or for them.

τῆσι, Ion. for ταῖς, dat. pl. f. g. of ἡ, to or for the, or them.

τιᾶρα, ας, ἡ, a tiara.

Τίγρης, ητος, ὁ, the name of a river, the Tigris.

TAA

Τίγρις, ἰδὲ, and τίς, ἰ, the same, the Tigris.

τίθημι, *f.* θέσω, *p.* τίθυνα, 1. *a.* ἵθυνα, 2. *a.* ἵθην, to put, place; to lay down, establish.

Τιθωνεύς, οὐ, ἰ, a proper name, Tithonus. τίκτω, *f.* τέξω, and *m.* τίξμαι, 2. *a.* ἵτιον, to bear, produce.

τιμάω, ὤ, *f.* ἴσω, *p.* τιτίμωσα, (τιμή, honor,) to honor; to do honor to; to esteem, to estimate or appreciate.

τιμή, ἥ, ἰ, (τίω, to honor,) honor, respect, reverence.

τιμίος, ἰα, ἰω, (τιμή, honor,) honorable, revered, dear, precious.

Τιμόδιος, ου, ἰ, a proper name, Timotheus.

τιμωρία, ᾧ, *f.* ἴσω, *p.* τιτιμώρηκα, with *dat.* (τιμωρός, an avenger,) to assist, protect, defend; but τιμωρίζωμαι, with *acc.* to punish, torment.

τιμωρία, ας, ἡ, (τιμωρός, an avenger,) punishment; vengeance; assistance.

τιμωρός, οὐ, ἰ, ἡ, an avenger, a punisher. τίς, Dor. for σοί, *dat.* of εὐ, thou.

τινῶν, (τίω, to punish,) to expiate, pay, repay, recompense; to punish.

τίω, *f.* τίω, *p.* τίττω, to expiate, pay, to make retribution.

τίπτει, and τίπτει, why, pray?

τίπτει, for τίπτει, Poet. for τίπτει.

τίς, τί, τίς, who? what? But τίς, τίνος, indef. pron. some one, a certain person.

τίσις, ἰω, ἡ, (τίω, to punish,) revenge; punishment; payment.

Τισσαφέρνης, ἰος, ους, ἰ, a proper name, Tissaphernes.

Τιτάν, ἄνω, ἰ, Titan; *pl.* Τιτᾶνες, the Titans.

τιτρώσκω, *f.* τρώσω, to wound, hurt; to pierce.

Τιτυεύς, οὐ, the name of a giant, Tityus.

τίω, *f.* ἴσω, *p.* τίττω, to honor, respect, regard; to appreciate or treat justly; to value; to recompense, pay; to punish, avenge.

τλήμων, ἰος, ἰ, ἡ, Dor. for τλήμων, miserable.

τλάω, not used in the present, *p.* τί-

TOΣ

τλήω, 2. *a.* ἵτλην, to bear, endure, suffer; to have courage or boldness.

τλήμων, ἰος, ἰ, ἡ, (τλάω, to bear,) patient, afflicted, wretched.

τοδί, Att. for τοδί.

τοί, an enclitic particle, therefore, accordingly, consequently.

τοιγάρ, and τοιγάρων, and τοιγαρτοί, indeed, truly; therefore.

τοιούτος, τοιαύτη, τοιῦτο, such, of this kind.

τοῦχος, ου, ἰ, a wall of a house; a wall or fortification.

τοιχωρῦχίω, ᾧ, *f.* ἴσω, (τοῦχος, a wall, and ἑρύσσω, to dig,) to break through, to break through walls, to be a house-breaker or shop-lifter.

τοιχωρῦχος, ου, ἰ, (τοῦχος, a wall, and ἑρύσσω, to dig,) a house-breaker, burglar, a shop-lifter.

τοκίός, ἰος, ἰ, (τίκτω, to beget,) a father, parent.

τόκος, ου, ἰ, a childbirth; offspring; interest money.

τόλμα, and τόλμη, ἥ, ἡ, boldness, courage.

τολμάω, ᾧ, *f.* ἴσω, *p.* τιτόλμηκα, (τόλμα, daring,) to dare, undertake.

Τολμίδης, ου, ἰ, a proper name, Tolmides.

τόν, for ὅν, or ἐκείνον, *acc. sing.* of ὅς, him.

τοιδορύζω, and τοιδορίζω, *f.* ἴσω, *p.* ἴσω, to murmur, mutter, whisper.

τόξισμα, ἄτος, τό, (ταξίω, to shoot, from τόξον, a bow,) an arrow, a dart, javelin; a shot with an arrow.

ταξίω, and ταξίζωμαι, (τόξον, a bow,) to dart, throw, shoot.

τόξον, ου, τό, a bow; a quiver full of arrows.

τοξότης, ου, ἰ, (τόξον, a bow,) an archer.

τόπος, ου, ἰ, a place, space, room, position, situation.

Τορωναίαι, ων, οί, the Τορωνæans.

τόσος, and Poet. τόσσος, η, ον, so great; τόσον πόσον, as much as.

τοσούτος, τοσαύτη, τοσούτο, so great, so many.

τόσσος, Poet. for τόσος, as much.

TPI

τρεῖσμα, ἄτος, τό, (τρώγω, to eat,) the dessert, second course.
 τρέγος, ου, ἰ, a goat.
 τράπεζα, ης, ἡ, a table; meats set on the table.
 τραῦμα, ἄτος, τό, (τιτρώσκω, to wound,) a wound; a blow, cut.
 τραυματίας, ου, ἰ, (τραῦμα, a wound,) wounded, hurt.
 τραχύς, ἰα, ὅ, rough, rugged.
 τραχύτης, ητος, ἡ, (τραχύς, rough,) rudeness; roughness.
 τρεῖς, οἱ, αἱ, and τὰ τρία, three.
 τρέμω, f. μῶ, (τρέω, to fear,) to fear; to tremble at; to dread.
 τρέπω, f. ψω, p. τίτρεφα, to turn, turn about.
 τρέφω, f. θρέψω, p. τίτρεφα, to nourish, bring up; to feed; to support; to compact; to coagulate.
 τρέχω, f. δρέξομαι, p. διδράμηναι, to run, hasten, hurry; to incur.
 τρίακτα, ης, ἡ, (τρία, three,) a trident.
 τριακάδικα, thirteen.
 τριακονταίσις, ιδος, ἰ, ἡ, (τριάκοντα, thirty, and ἑτος, year,) of thirty years.
 τριακόςιοι, αι, α, three hundred.
 τρέβω, f. ψω, p. τίτρεφα, to beat, bruise, rub.
 τρεβάνιον, ου, τό, (τρέβω, to wear out,) an old cloak, a thread-bare coat.
 τρηκόςιοι, Ion. of τριακόςιοι, three hundred.
 τρηράρχος, ου, ἰ, and τρηράρχης, ου, ἰ, (τρηρής, a galley, and ἄρχω, to command,) the commander of a galley, the furnisher of a galley.
 τρηρής, ιος, ἡ, (τρεῖς, three, and ἄρω, to raise,) a galley with three banks of oars.
 τρηρίτης, ου, ἰ, a rower in a galley; passenger in a galley.
 τριάδος, ου, ἡ, (τρεῖς and ὁδός, a way,) a place where three roads meet.
 Τριοπίδης, ου, ἰ, one belonging to Triopus.
 τριπλός, ὅη, ὅον, contr. τριπλούς, ἡ, οὔν, (τρεῖς, three,) threefold; trebled.
 τριπίδατος, ω, ἰ, ἡ, Dor. for τριπίδη-

TPT

τος, ου, ἰ, ἡ, (τρέω and ποθίω, to desire,) thrice wished or prayed for.
 τρεῖπους, ὁδός, ἡ, (τρεῖς, three, and πούς, a foot,) a tripod.
 τριταῖος, αἰς, αἰον, (τρεῖς, three,) the third; enduring three days; coming after three days or on the third day.
 τρεῖς, η, ον, (τρεῖς, three,) the third.
 Τρίτων, ὄνος, ἰ, a proper name, Triton; Τριτώνης, ων, οἱ, the Tritons, sea gods.
 τριφάσιος, ἰα, ιον, (τρεῖς, three,) threefold, triple.
 τριχᾶ and Dor. τριχθά, adv. (τρεῖς, three,) trebly; in a threefold manner.
 τριώβολον, ου, τό, (τρεῖς, and ὀβολός, an obolus,) three oboli or halfpence.
 Τρεία, ας, and Ion. ης, ἡ, the name of a city, Troy.
 Τροίηδιν, from Troy.
 τρέπαλον or τροπαῖον, ου, τό, (τρέπω, to turn,) a monument for the defeat of an enemy; a trophy.
 τρεπτή, ἡς, ἡ, (τρέπω, to turn,) a turning; a change; a turning of the back in flight; the solstice.
 τρέπος, ου, ἰ, (τρέπω, to turn,) a turn, a mode, manner, custom, habit, practice, pursuit, disposition.
 τροπαντήρ, ἥρος, ὅ, (τρέπω, to turn,) a leather thong by which the oar was hung to the side of the boat.
 τροφίον, ου, τό, (τρέφω, to maintain,) the cost for food, instruction, or education.
 τροφή, ἡς, ἡ, (τρέφω, to maintain,) nourishment, food, care.
 τροφός, οὔ, ἰ, ἡ, (τρέφω, to nourish,) a nurse, a guardian.
 Τροφάνιος, ου, ἰ, a proper name, Trophonius.
 τροχοειδής, ιος, ἰ, ἡ, (τροχός, a wheel, and ἴδω, form,) shaped like a wheel; round, wheel-formed.
 τροχός, οὔ, ἰ, (τρέχω, to run,) a wheel.
 τρύγαν, ᾶ, f. ἥσω, p. τιστρύγαναι, (τρύγω, grain,) to collect the fruits; to gather ripe fruits or grapes at harvest; to enjoy.

ΤΤΦ

τρῦπανον, ου, τό, (τρέψω, an auger,) an

auger or wimble.

τρυσάω, ᾶ, f. ἤσω, (τρέψω, an auger,) to bore, pierce, perforate.

τρυφή, ἥς, ἡ, luxury, effeminacy, sensuality.

Τρώαδες, ων, αἱ, Trojan women.

Τρῶες, ων, οἱ, the Trojans.

Τρωϊκός, Τρώϊος, Τρώος, η, ον, Trojan.

Τρώς, Τρῶϊς, ἰ, a Trojan.

τό, Dor. for σύ, σύγα, Dor. for σύγ, thou.

το, Æol. for σι.

Τυδείης, ἰως, ἰ, a proper name, Tydeus.

τυδ᾽, Æol. for τῇ, τῇδε, here, hither.

τύμβος, ου, ἰ, a tomb, a sepulchre.

Τυνδαρείης, ἰω, ἰ, a proper name, Tyn-dareus.

τύπος, ου, ἰ, (τύπτω, to strike,) a stroke, a mark, pattern, model, type; an image, a figure.

τυπτήσω, Att. for τύψω, 1. f. act. of τύπτω, to strike.

τύπτω, f. ψω, p. τίτυφα, to beat, bruise, pound; to smite, strike.

τυραννία, f. ἥσω, (τύραννος, a prince or tyrant,) to reign; to have the supreme authority, to be a prince.

τυραννικός, ἡ, ὅν, (τύραννος, a prince or tyrant,) royal; princely; fit for a king; tyrannical.

τύραννις, ἰδος, ἡ, (τύραννος, a king,) royalty; the supreme power; a tyranny.

τύραννος, ου, ἰ, ἡ, a prince; a king; a queen; a tyrant

Τύριος, ἰα, ἰον, of or belonging to Tyre, Tyrian.

τυρός, οὔ, ἰ, cheese.

Τύρος, ου, ἡ, the name of a city, Tyre.

τύρσις, ἰως, ἡ, a tower; a defence.

τυτθός, ἡ, ὅν, or τυτθός, οὔ, ἰ, ἡ, little, small.

τυφλός, ἡ, ὅν, blind; without eyes.

τυφλώω, f. ᾶσω, p. τυτύφλωκα, ας, ι, (τυφλός, blind,) to blind, deprive of sight, to put out the eyes.

τύφος, or τῦφος, ου, ἰ, (τύφω, to smoke,) smoke; vanity, vainglory.

Τυφών, ὄνως, a proper name, Typhon,

ΤΙΑ

a giant.

τύχη, ας, ἡ, (τυγχάνω, to chance,) fortune, result, chance.

τῷ, Dor. for τοῦ, of the, of him.

Τ.

Τάκινθος, ου, ἰ, a proper name, Hyacinthus.

ὕβριζω, f. ἰσω, and Att. ἰῶ, p. ὕβρικα, (ὕβρις, insolence,) to injure, to be abusive, to insult.

ὕβρις, ἰως, ἡ, abuse, injury, insolence.

ὕβριστής, οὔ, ἰ, (ὕβριζω, to insult,) an abusive, insulting, insolent person.

ὕγιαια, ας, ἡ, (ὕγιος, healthy,) health, soundness.

ὕγιος, ἰος, ἰ, ἡ, sound, healthy, entire, perfect; right, just, useful, good.

ὕγρος, ἄ, ὅν, (ῦω, to rain,) moist, wet.

ὕδρηλος, ἡ, ὅν, (ῦδω, water,) watery, humid; irrigated, watered.

ῦδρος, ου, ἰ, (ῦδω, water,) a water snake.

ῦδω, ᾶτος, τό, water.

υἱός, οὔ, ἰ, a son, offspring.

ὕλαπῆ, ἥς, ἡ, a bark, a howl.

ὕλαπτιώ, ᾶ, f. ἤσω, (ὕλαπῆ, a howl,) to bark, to howl.

ῦλη, ἡς, ἡ, a wood, a forest.

ὕληις, ἡσσα, ἥν, (ῦλη, wood,) woody, shaded with woods.

ὕμνιος, ου, ἰ, a marriage-song, chanted by those who attended the bride from her father's house to that of the bridegroom; also the god of marriage.

ὕμνιον, ᾶ, f. ἤσω, p. ἡκα, (ῦμνος, a hymn,) to celebrate in verse, to make the subject of song; to applaud.

ῦμνος, ου, ἰ, a hymn, a song, a festal song in praise of the gods or heroes.

ὕμις, Poet. for ὕμνιτες, your.

ὕπαγω, f. ὑπάξω, p. ὑπᾶχα, (ὑπό and ἄγω, to lead,) to bring under, to subject; to bring to trial, to prosecute; to slip away.

ὕπακτος, f. οὔσω, p. ὑπάκουα, (ὑπό

THE

- and *ἀκούω*, to hear,) to hearken to, to obey, listen to, to give heed to; to acquiesce; to admit.
- ὑπαρχος*, ου, ὁ, (*ὑπό* and *ἄρχος*, commander,) an under officer, an inferior commander; a prefect, a lieutenant.
- ὑπάρχω*, f. *ὑπάρξω*, p. *ὑπῆρχα*, (*ὑπό* and *ἄρχω*, to begin,) to begin from, spring up; to act, say, or do first; to be, exist.
- ὑπασπιστής*, ου, ὁ, (*ὑπό* and *ἀσπίς*, a shield,) an armour-bearer, a shield-bearer.
- ὑπέρ*, *Poet.* for *ὑπέρ*, beyond.
- ὑπικαυμα*, ἄτος, (*ὑπό*, *ἐκ*, and *καίω*, to burn,) tinder.
- ὑπικτιθῆμι*, f. *ἦσω*, (*ὑπό*, *ἐκ*, and *τίθῆμι*, to place,) to put forth privately; to cause to be transported anywhere; to put in safety.
- ὑπικρύβω*, f. *ξω*, (*ὑπό*, *ἐκ*, and *φύγω*, to flee,) to flee privately, escape; to take to flight.
- ὑπιδάγω*, (*ὑπό*, *ἐκ*, and *ἄγω*, to lead,) to withdraw secretly, to slip away.
- ὑπίεμι*, (*ὑπό* and *ἔπιμι*, to go out,) to go forth secretly; to steal away.
- ὑπιέρχομαι*, f. m. *ἰλιύσομαι*, 2. a. *ἦλθον*, (*ὑπό*, *ἔξ*, and *ἔρχομαι*, to go,) to go out privately, to escape.
- ὑπέρ*, *Poet.* *ὑπέρ*, *prep.* upon, above, over; with the gen. upon, above, for; with the acc. above, over, beyond.
- ὑπέρ*, ας, ἡ, (*ὑπέρ*, over,) the upper rope of a ship; a line or brace, by which the yards are braced to the mast, or slackened; a brace.
- ὑπερένω*, and *ὑπεράνωθεν*, adv. (*ὑπέρ* and *ἄνω*, upward,) above.
- ὑπερβαίνω*, f. m. *ὑπερβήσομαι*, p. *ὑπερβίβηκα*, 2. a. *ὑπερβην*, (*ὑπέρ* and *βαίνω*, to go,) to go over; to go beyond; to cross over; to excel or exceed, to transgress.
- ὑπεβάλλω*, f. *ἄλω*, p. *ἤκα*, (*ὑπέρ* and *βάλλω*, to throw,) to throw over, to throw beyond; to pass over; to excel, surpass.
- ὑπεβολή*, ῆς, ἡ, (*ὑπέρ* and *βάλλω*, to

ΤΠΗ

- cast,) a passage over; excess, excellence; addition.
- ὑπερίδω*, 2. a., inf. *ὑπεριδύν*, (*ὑπέρ* and *ἰδω*, I saw,) to overlook; to disregard, despise.
- ὑπέρχω*, f. *ξω*, (*ὑπέρ* and *ἔχω*, to hold,) to hold over, extend, or elevate above; to cover; to defend; to be above.
- ὑπερήφανος*, ου, ὁ, ἡ, (*ὑπέρ* and *φαίνω*, to show,) over showy, haughty, arrogant, vainglorious.
- ὑπερδράσκω*, (*ὑπέρ* and *δράσκω*, to leap,) to leap over, to rise above.
- ὑπερκαχλάζω*, f. *ἄσω*, (*ὑπέρ* and *καχλάζω*, to boil,) to boil over, effervesce.
- ὑπερμυγάνης*, *Ion.* for *ὑπερμυγίδης*, ιος, ὁ, ἡ, (*ὑπέρ* and *μύγις*, greatness,) over great, very large, immense, enormous, vast; huge.
- ὑπερπυκνός*, ἡ, ὁ, (*ὑπέρ* and *πυκνός*, to see,) supercilious, contemptuous; haughty, scornful, proud.
- ὑπεροράω*, f. *ἄσω*, p. *ὑπερώρακα*, (*ὑπέρ* and *οράω*, to see,) to look over or beyond; to overlook, despise.
- ὑπερφέρω*, f. *ὑπεροίσω*, (*ὑπέρ* and *φέρω*, to carry,) to carry over or above; to surpass, to excel.
- ὑπερφύλλος*, ου, ὁ, ἡ, (*ὑπέρ* and *βία*, violence,) a poetical word for *ὑπερβιος*, over-violent, over-haughty, insolent, perfidious.
- ὑπερφύης*, ιος, ὁ, ἡ, (*ὑπέρ* and *φύη*, nature,) supernatural, huge, lofty; very beautiful, very strong, mighty; strange; of great extent, vast.
- ὑπέρχω*, fut. *ὑπέρξω*, (*ὑπό* and *ἔχω*, to have,) to put or keep under; to sustain; to offer or present.
- ὑπάκουος*, ου, ὁ, ἡ, (*ὑπακούω*, to obey,) obedient, submissive; tractable.
- ὑπὲρ*, ας, ἡ, (*ὑπό* and *ἡνί*, a bit,) the part of the face below the nose; the beard.
- ὑπηρεσία*, ας, ἡ, (*ὑπό* and *ἔρῃσω*, to row,) service in rowing, service, office, ministry.
- ὑπηρετίω*, ῶ, f. *ἦσω*, p. *ἤκα*, (*ὑπηρετήω*,

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a rower, a servant,) to row, to serve, to be under orders, to minister to or attend upon.

ὑπηρείτης, ου, ὁ, (ὕπo and ἱερέτης, a rower,) a rower or waterman; a servant.

ὑπηρεχόμεμαι, οὔμαι, Ion. pres. ὑπηρεχόμεμαι, f. m. ὑποσχεσόμεμαι, p. pas. ὑπηρεχημαι, to promise, to engage one's self.

ὑπνος, ου, ὁ, sleep, repose in sleep.

ὑπό, Poet. ὑπαί, prep. used with the gen., dat., and acc. under, from, by.

ὑποβάλλω, f. ἄλλω, p. ὑποβίβληκα, (ὕπo and βάλλω, to put,) to put or extend under; to cast under; to suggest, admonish, to answer, to interrupt.

ὑποβολιμαῖος, αῖα, αῖον, (ὕπo and βάλλω, to place,) supposititious, substituted.

ὑπόγειος, ου, ὁ, ἡ, (ὕπo and γαῖα, earth,) underground, subterraneous.

ὑπόδδυσας, part. 1. a. act. by doubling δ, of ὑποδιδω, to be afraid of.

ὑποδιδω, f. σω, (ὕπo and δίδω, to fear,) to be somewhat afraid; to fear, be afraid.

ὑποδείκνυμι, f. δείξω, p. χα, (ὕπo and δείκνυμι, to show,) to show secretly, to foreshow; to point out, show.

ὑποδίδωμαι, f. m. δίδωμαι, p. pas. δίδωμαι, (ὕπo and δίδωμαι, to receive,) to receive, to entertain as a guest.

ὑποζεύγνυμι, or -ῖω, f. ζω, (ὕπo and ζεύγνυμι, to yoke,) to put under the yoke; to attach or fasten under or to.

ὑποζεύγνυσι, τό, (ὕπo and ζεύγος, a yoke,) a beast under the yoke, a beast of burden.

ὑπολαμβάνω, f. m. λαμβάνω, p. ὑπολήψω, (ὕπo and λαμβάνω, to take,) to undertake; to receive the onset of an enemy; to attack; to interrupt, to answer.

ὑπολείπω, f. ψω, p. ὑπολίψω, (ὕπo and λείπω, to leave,) to leave behind; to fall short; to be deficient.

ὑπόλοιπος, ου, ὁ, ἡ, (ὕπo and λείπω,

ΤΙΘΩ

remaining,) remaining over, left behind.

ὑπολῶω, f. ὑσω, (ὕπo and λῶω, to untie,) to loose below; to untie, to unnerve; to liberate.

ὑπομαλακίζω, f. σω, (ὕπo and μαλακός, soft,) to soften gradually.

ὑπομῖνω, f. μινῶ, p. μείνηκα, (ὕπo and μῖνω, to remain,) to stand by, to remain standing; to support, sustain; to persist, persevere; to wait for.

ὑπομνήσκω, f. μνήσκω, (ὕπo and μνήσκω, to remember,) to remind, to remember, to bring to mind.

ὑπόπτρις, ου, ὁ, ἡ, (ὕπo and πτερν, a wing,) feathered, winged; swift.

ὑποπτεύω, f. ἰδω, (ὕπo and ὄπτευω, to see,) to suspect, watch, to be suspicious.

ὑποπτόσσω, f. ξω, (ὕπo and πτόσσω, to fear,) to shrink or hide for fear; to fear; to lurk; to submit from fear.

ὑπόπτως, (ὕπo and ὄπτευω, to see,) suspiciously.

ὑποσείω, (ὕπo and σείω, to shake,) to shake under; to shake a little; to shake together.

ὑποσημαίνω, f. ἀνῶ, p. σιδήμαγκα, (ὕπo and σημαίνω, to signify,) to make a sign under, to underwrite; to give a signal; to point out.

ὑπόσπονδος, ου, ὁ, ἡ, (ὕπo and σπονδή, a libation or truce,) under a truce.

ὑποστίλλω, f. στίλλω, p. ὑπoστύλλω, (ὕπo and στίλλω, to place,) to place under, to draw in, to gather together, to contract; to dissemble.

ὑποστρέφω, f. ψω, (ὕπo and στρέφω, to turn,) to turn round, to turn back, to return, to turn, to bring back.

ὑποτίμνω, f. μω, p. τίμνηκα, (ὕπo and τίμνω, to cut,) to cut down; to cut beneath; to cut off.

ὑποτίθημι, f. τίθω, p. τίθηκα, (ὕπo and τίθημι, to put,) to put under, to lay down; to advise, to offer or propose.

ΥΠΕΡ

ὑπεράνωτος, ου, ὁ, ἡ, (*ὑπὸ and ὑρανός*, heaven,) under heaven, reaching heaven, heaven-high.

ὑποφύγω, *φ. ἴσω*, (*ὑπὸ and φύγω*, to flee,) to escape secretly; to escape.

ὑποφύομαι, (*ὑπὸ and φύομαι*, to grow,) to grow up from, or under, to spring up from under.

ὑποφωνία, ᾧ, *φ. ἴσω*, (*ὑπὸ and φωνή*, voice,) to call to, to respond to.

ὑποχείριος, ου, ὁ, ἡ, (*ὑπὸ and χεῖρ*, the hand,) under the hand, at hand, in hand; subjected to any one's power, captive.

ὑποχίω, (*ὑπὸ and χίω*, to pour,) to pour under, to pour in, to scatter under, to inspire with silently.

ὑποχέω, ου, ὁ, ἡ, (*ὑπὸ and ἔχω*, to hold,) held under, subject, dependent.

ὑποχωρίω, *φ. ἴσω*, *π. πεινώμενα*, (*ὑπὸ and χωρίω*, to give place,) to retreat, give ground.

ὑποψία, ας, ἡ, (*ὑπὸ and ὄψομαι*, to see,) mistrust, suspicion, jealousy.

ὑπτιος, ἱα, ἰον, lying on the back, supine.

ὑπώρη, ης, ἡ, *Ion. and Poet.* for *ὑπώρεια*, ας, (*ὑπὸ and ὄρος*, a mountain,) the foot of a mountain; the declivity or side of a mountain.

Ῥεπάσιος, α, ου, *Hyrceanian*, of Hyrcania.

Ῥυσάσπας, or *ης*, ου, ὁ, a proper name, Hystaspes.

ὑστέρτος, ἀτη, ατον, (*superl. of ὑστερος*, later,) the last, the newest.

ὑστεραίος, αἶα, αἶον, belonging, relating to, or happening on the day following; *τῇ ὑστεραίᾳ*, the day after.

ὑστερίζω, *φ. ἴσω*, (*ὑστερος*, later,) to loiter; to come too late; to be overcome; to be deprived of; to be inferior.

ὑστερον, after, afterwards.

ὑστερος, ἱεα, ἱεον, slower, later; following, second.

ὑφαίνω, *φ. ἄνω*, (*ὑφάω*, to weave,) to weave; to prepare; to plan or contrive.

ὑφαίριω, ᾧ, *φ. ἴσω*, (*ὑπὸ and αἰρίω*, to

ΦΑΙΝ

take,) to take away from; to subtract from.

ὑφίλκω, *φ. ἔω*, (*ὑπὸ and ἔλκω*, to drag,) to draw or pull from under.

ὑφίημι, *φ. ἴσω*, (*ὑπὸ and ἵημι*, to send or put,) to put down or under; to lower; to cease.

ὑφίστημι, *φ. ὑποστήσω*, *π. ὑφίστακα*, 1. α. *ὑπίστησα*, 2. α. *ὑπίστην*, (*ὑπὸ and ἵστημι*, to stand,) to put or place below or under; to substitute, to put in the place of another; to promise; in *mid. with 2. a.*, *perf.*, and *pl. act.* to be under, to go under; to support; to be put under; to be substituted; to receive the onset or shock; to resist; to bear.

ὑφοράω, ᾧ, and *ὑφοράομαι*, ᾧμαι, (*ὑπὸ and ἰδέω*, to see,) to suspect; to mistrust; to apprehend.

ὑψηλός, ἡ, ὅν, high, lofty, tall.

ὑψίκομος, ου, ὁ, ἡ, (*ὑψι*, high, and *κόμεν*, hair,) high-haired, high-leaved; lofty branching.

ὑψος, ἰως, τό, height, elevation.

ὑψοί, *adv.* on high, upward.

Φ.

φαγεῖν, *inf.*, 2. α. *act.* *ἔφαγον*, 2. *φ. m.* *φάγομαι*, for *φαγούμαι*, to eat, consume.

Φαιδρίας, ου, ὁ, a proper name, Phædrias.

φαιδρός, εἰ, εόν, (*φάω*, to shine,) polished, clear, glittering, refulgent, gay.

Φαιδρεῖ, ου, ὁ, a proper name, Phædrus.

φαίνω, *φ. φανῶ*, *π. πίφαγκα*, to bring to light; to show, declare, indicate; *mid.* *φαίνομαι*, to appear, to rise, to shine.

φᾶκῃ, or *φακή*, ἡς, ἡ, a lentil; pottage, soup.

φαλαγγίς, αγγος, ἡ, a phalanx.

φᾶλακρος, εἰ, εόν, (*φαλός*, *φαλαρός*, the top or crest,) bald.

Φαλύνος, ου, ὁ, a proper name, Phalynus.

φᾶνός, εἰ, εόν, (*φαίνω*, to show,) clear,

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manifest, evident, open.

φαντασία, ας, ἡ, (φαντάζω, to show,) a vision, an apparition.

φῶς, ιος, τό, (φάω, to shine,) light, day, sunrise, daybreak.

Φαρβαδίτης, the name of an Egyptian district, Pharbatithes.

φαρίτρα, ας, ἡ, (φέρω, to bear,) a quiver, a case to hold arrows.

φαρίτρην, acc. sing. Ion. of φαρίτρα.

φαρμακίος, ιος, ὁ, (φάρμακον, a drug,) a sorcerer, a poisoner; an apothecary.

φάρμακον, ου, τό, a medicine, a poison, a drug.

φαρμάσσω, or -ττω, (φάρμακον, drug,) to temper artificially, to harden by dipping into cold water; to drug, to medicine; to poison.

φάρυγξ, υγγος, ὁ, or ἡ, the throat, gullet.

φάσγανον, ου, τό, a knife, a sword.

Φάσηλις, ιδος, ἡ, the name of a city, Phaselis.

φάσκω, (φημί, to say,) to say.

φᾶτις, ιως, ἡ, (φημί, to say,) a saying, opinion; an oracle.

φαῦλος, η, ον, and φλαυρός, ρά, ρόν, Att. depraved, wicked; feeble, small; light, loose, frivolous.

φείδομαι, f. m. φείσομαι, to spare, pardon; to use sparingly.

φειδωλός, ἡ, ὅν, and -ού, ὁ, ἡ, (φείδομαι, to spare,) sparing, parsimonious, frugal.

Φεῖδων, υνος, ὁ, a proper name, Phidion.

Φεραιός, ὁ, ὅν, Pheræan, belonging to Pheræ.

φίετιρος, ἱρα, σπον, compar. (φέρω, to bear,) able to carry more; stronger, more robust.

φέρω, f. ὄσω, 1. α. ἤνεγκα, 2. α. ἤνεγκον, to bring, carry; to lead or conduct; to plunder, ravage, pillage; to bear.

φῦ, alas; ah!

φήμη, ης, ἡ, (φημί, to say,) a divine voice, a prophetic voice; fame, renown.

ΦΙΛ

φημί, φῆς, φησί, fut. φήσω, 1. α. ἔφησα, to speak, declare, say, utter. φθάω, f. φθάσομαι, and f. φθασω, p. ἔφθακα, to anticipate; get the start of.

φθίγγομαι, f. m. φθίγξομαι, p. παθ. ἔφθιγγαι, to give a sound; to speak, to shout, to name.

φθίγος, ἡ, ὅν, wasted; dead.

φθίγγος, ου, ὁ, and φθογγή, ῆς, ἡ, (φθίγγομαι, to speak,) a sound, a voice; a tone in music; a vowel.

φθονίω, ῶ, f. ἤσω, p. ἔφθονηκα, (φθόνος, envy,) to envy, to grudge.

φθόνος, ου, ὁ, envy, jealousy.

φθορά, ᾤς, ἡ, and φθίρος, ου, ὁ, (φθίρω, to corrupt,) destruction, mortality; ruin, overthrow.

φῶλη, ης, ἡ, (πίω, to drink,) a phial; a cup, a goblet; a bottle.

φιλαδελφία, ας, ἡ, (φίλος, dear, and ἀδελφός, a brother,) brotherly affection.

φίλημα, ᾗτος, τό, Dor. for φίλημα, (φιλῶ, to kiss,) a kiss.

φιλανθρωπία, ας, ἡ, (φίλος, friendly, and ἄνθρωπος, a man,) love of man, benevolence, philanthropy.

φιλένθρωπος, ου, ὁ, ἡ, (φίλος, friend, and ἄνθρωπος, a man,) loving man, humane, benevolent, philanthropic.

φιλῆλην, ιος, ὁ, (φίλος, a friend, and Ἑλλήν, a Greek,) a friend of the Greeks, a Philhellen.

Φιλίψιος, ου, ὁ, a proper name, Philapsius.

φιλίω, ῶ, f. ἤσω, p. ἐφίληκα, to love, to have an affection for, to like, to kiss.

φίλημα, ᾗτος, τό, (φιλῶ, to kiss,) an embrace, a kiss, a caress.

Φιλήτης, ου, Dor. Φιλήτας, α, ὁ, a proper name, Philetas.

φιλία, ας, ἡ, (φίλος, friend,) friendship; love, affection.

φιλικῶς, (φίλος, a friend,) in a friendly manner.

φίλος, ἰα, ιον, and φίλιος, ου, ὁ, ἡ, (φίλος, a friend,) friendly, benevolent; allied, confederate.

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Φίλιππος, ου, ὁ, a proper name, Philip.
 φιλοκίνδυνος, ου, ὁ, ἡ, (φιλίω, to love, and κίνδυνος, danger,) loving danger, daring, courageous.
 Φιλοκλής, ους, ὁ, a proper name, Philocles.
 φίλομουσία, (φίλος, love, and μούσα, the muse,) love of the muses, love of or taste for music, love of literature.
 φιλονικία, f. ἥσω, (φιλίω, to love, and νίκος, strife,) to be fond of altercation, to rival.
 φιλονικία, ας, ἡ, (φιλίω, to love, and νίκος, strife,) contention, love of strife; rivalry.
 φιλονίκος, ου, ὁ, ἡ, (φιλίω, to love, and νίκος, strife,) loving strife, quarrelsome, contentious.
 φιλόξινος, (φίλος, friendly, and ξένος, for ξίνος, a guest,) friendly to strangers, hospitable.
 φιλόξινος, ου, ὁ, ἡ, (φίλος, friendly, and ξένος, a guest,) hospitable.
 φίλοπόλεμος, and φιλοπτόλεμος, ου, ὁ, ἡ, (φιλίω, to love, and πόλεμος, war,) fond of war, warlike.
 φιλόπονος, ου, ὁ, ἡ, (φιλίω, to love, and πόνος, labor,) fond of labor, laborious, industrious, sedulous, diligent.
 φιλοπότης, ου, ὁ, (φιλίω, to love, and πίνω, to drink,) a lover of drink.
 φίλος, ου, ὁ, a friend.
 φιλοσώμμων, ονος, ὁ, ἡ, (φίλος and σῶμμα, a jest,) joke-loving, taking delight in scoffs; fond of jeering or jesting.
 φιλοσοφία, ᾧ, f. ἥσω, (φίλος, a friend, and σοφία, wisdom,) to love wisdom; to apply one's self to philosophy; to philosophize.
 φιλόσοφος, ου, ὁ, ἡ, loving wisdom, devoted to the study of wisdom; philosophic; a philosopher.
 φιλότης, ητος, ἡ, (φίλος, a friend,) friendship, love; benevolence.
 φιλοτιμία, ας, ἡ, (φιλίω, to love, and τιμή, honor,) love of honor, ambition.

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φιλότιμος, ου, ὁ, ἡ, (φιλίω, to love, and τιμή, honor,) desirous of honor, ambitious.
 φιλοφρονία, ᾧ, f. ἥσω, p. φιλοφρονήκα, (φίλος, friend, and φρόνη, mind,) to be obliging, kind, benevolent.
 φιλοψυχία, ᾧ, f. ἥσω, (φιλίω, to love, and ψυχή, the life,) to love life, to be sparing of one's own life.
 φύλμνος, ου, ὁ, ἡ, (φίλος and ὕμνος, song,) fond of song.
 φλόξ, γός, ἡ, (φλίσγω, to burn,) a flame.
 φλυαρία, ας, ἡ, trifles, trifling; prattling.
 φλύκταινα, ης, ἡ, a blister.
 φοβέρις, ᾧ, ὄν, (φόβος, fear,) terrible, dreadful, fearful, timid.
 φοβίω, ᾧ, f. ἥσω, p. φοβίσκα, (φόβος, fear,) to terrify, inspire fear; to affright; to put to flight; to threaten; to deter; mid. φοβίσμαι, εὔμαι, to fear, take to flight.
 Φοῖβος, ου, ὁ, Phœbus, Apollo; the sun.
 Φοινίκη, ης, ἡ, the name of a country, Phœnicia.
 φοινῖξ, ικος, ὁ, a palm tree; the fruit of the palm tree; a palm branch; the phœnix.
 φοινίσσω, f. ξω, (φαινός, blood red,) to redden, to make red or bloody; to stain or dye with purple.
 φοιταλός, ἱα, ἰον, and φοιταλός, ου, ὁ, ἡ, (φοιτάω, to frequent,) wandering; filled with fury, raving.
 φοιτάω, ᾧ, f. ἥσω, p. φοιτάνκα, to go, or go and come frequently; to go to find, or to see; to go to school.
 φοιτίω, Ion. for φοιτάω, to frequent.
 φονία, acc. sing. of φονύς, a murderer.
 φονύς, ἱως, ὁ, (φόνος, murder,) a murderer, an assassin.
 φονεύω, f. εὔσω, p. πεφόνευκα, (φόνος, murder,) to kill, slay; to condemn to death.
 φόνος, ου, ὁ, ἡ, and φόνιος, ἱα, ἰον, (φόνος, murder,) sanguinary, cruel.
 φοβός, ὁ, ὄν, pointed, sharp, with a pointed head.
 φορέω, ᾧ, f. ἴσω, and ἥσω, p. πεφόρηκα,

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and -ια, (φέρειν, to carry,) to bear, carry; to hold in the hand.
 φορητός, ἡ, ἐν, (φέρειν, to bear,) carried, borne; bearable, tolerable.
 φορμίζω, f. ἴσω, (φόρμιξ, a lyre,) to play on the lyre or harp.
 φορμίδω, Dor. for φορμίζω, to play on the harp.
 φέρος, ου, ἰ, (φέρειν, to bring,) offering, tribute, contribution.
 φορτίον, ου, τό, (φέρειν, to bear,) a burden; a load or loading; τὰ φορτία, goods.
 φορτίς, ἴδος, ἡ, (φέρειν, to bear,) a ship of burden.
 φράζω, f. ἄσω, p. πίφρακα, to say, relate, point out.
 φράτεις, αν, οἱ, belonging to the same tribe or kindred.
 φράτρια, or φρατρία, ας, ἡ, curia, tribe, or fraternity.
 φράτωρ, ορος, ἰ, (φράτρια, a tribe,) a member of the same curia or tribe.
 φρένις, αν, αἱ, the diaphragm; the bowels; prudence, thought; genius.
 φρίσσω, or -ττω, f. φρίξω, p. πίφριχα, (φρίξ, a ripple,) to be rough, to ripple, to roar, to be agitated, to tremble with terror or joy, to quake with fear.
 φρονίω, f. ἤσω, p. ηκα, (φρήν, the mind,) to understand; to have sense, experience; to be wise; to think, deliberate; to be proud.
 φρόνημα, ἄτος, τό, (φρονίω, to think,) sense, thought, knowledge, intelligence, purpose, determination.
 φρονησιόν, (φρονίω, to think,) one must think.
 φρόνιμος, ου, ἰ, ἡ, (φρήν, mind,) prudent, wise, enlightened.
 φροντίζω, f. ἴσω, and Att. -ιῶ, p. πιφρόντικα, (φροντίς, anxiety,) to think, reflect; to take care of; to disquiet one's self for.
 φροντίς, ἴδος, ἡ, thought, care, solicitude, anxiety.
 φρουραρχος, ου, ἰ, (φρουρά, a guard, and ἀρχός, chief,) a commander of a guard or garrison.

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φρουρός, ου, ἰ, a guard, a garrison soldier.
 Φρύγες, αν, οἱ, the Phrygians.
 Φρύγια, ας, ἡ, and Ion. -ης, a country in Asia Minor, Phrygia.
 Φρύξ, ὕγις, ἰ, Phrygian.
 φυγαδιύω, f. ἰύσω, (φύγω, to flee,) to banish.
 φύγας, ἄδος, ἰ, ἡ, (φύγω, to flee,) an exile, a banished man; a fugitive.
 φυγή, ἡς, ἡ, (φύγω, to flee,) flight; disposition to fly; banishment.
 φυλακτήριον, ου, τό, (φυλάσσω, to guard,) the spot or station for the sentinels, guard, or watch; a garrison.
 φύλαξ, ἄκος, ἰ and ἡ, (φυλάσσω, to guard,) a guard or keeper; watchman, sentinel.
 φυλάσσω, or -ττω, f. φυλάξω, p. πιφύλακα, to guard, preserve, keep, defend; φυλάσσομαι, and φυλάττομαι, to be guarded; to be guard or sentinel; to watch, to beware of; to avoid.
 φυλή, ἡς, ἡ, a tribe.
 Φυλή, ἡς, ἡ, a proper name, Phyle.
 φύλλον, ου, τό, a leaf; foliage.
 φύλον, ου, τό, a tribe.
 φύω, f. φύῶ, and Eol. φύρω, p. πύφωκα, to mix; to defile, make dirty.
 φύσις, ιως, ἡ, nature, character.
 Φύσκος, ου, ἰ, the name of a river, Phycus.
 φυτεύω, f. ἰύσω, p. πιφύτευκα, to plant; to break up afresh; to sow seed.
 φυτὸν, ου, τό, (φύω, to plant,) a plant; a stalk; a twig.
 φύω, or φύμι, f. φύσω, p. πύφωκα, 1. α. ἱφύω, to bring forth, beget, grow, 2. α. ἱφύω, to be born, spring up.
 Φώκαια, ας, ἡ, the name of a city, Phocæa.
 φωνή, ἡς, ἡ, a voice, sound; a word; a language.
 φώρ, φωρός, ἰ, a thief, one who takes by stealth.
 φωρέω, (φώρ, a thief,) to pursue a

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thief, to search a house for a thief, to surprise, detect, disclose.

φῶς, ὠτός, τό, light, fire ; a firebrand.

φῶς, φωτός, ὁ, a man.

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χαῖνω, *f.* χᾶνω, *f. m.* χανῶμαι, 2. *a.* ἔχᾶνον, *p.* κίχνηα, to gape, to gape open ; to gape or yawn with drowsiness.

Χαιρίλαος, *ω*, for Χαιρίλαος, *ου, ὁ*, a proper name, Chærelaus.

χαιρήσειν, 1. *f. inf.* of χαίρω, to rejoice.

Χαιρίδας, *ου, ὁ*, a proper name, Chæridas.

χαίρω, *f.* χαίρησω, *p.* κηάρεκα, to rejoice, to be glad ; to be delighted ; *pres. imperat.* χαῖρε, a form of salutation or leave-taking, hail, or farewell.

χαίτη, *ης, ἡ*, hair.

χαλάω, or χαλάζω, *f. άσω, p.* κηάλακα, to slacken, relax ; to let down ; to let go ; to open.

Χαλδαῖος, *ου, ὁ*, a Chaldean.

χάλεπαινω, *f. άνω, (χαλιπτός, harsh,)* to be angry, to take ill.

χάλιπός, *ἡ, ὅν*, cruel, morose, severe, ruinous ; hard.

χαλιτός, *οῦ, ἡ*, a bridle, bit, reins.

χαλκιδόμοφος, *ου, ὁ, ἡ, (χάλκιος, brazen, and γόμοφος, a nail,)* brass-nailed, secured or fastened with nails of iron or brass.

χάλκιος, *οῦς, ἱη, ἡ, ιον, οῦν, and χάλκιος, ου, ὁ, ἡ, (χαλκός, brass,)* brazen, made of brass, of copper.

χαλκίεύς, *ἰος, ὁ, (χαλκός, brass,)* a brazier.

χαλκίεύω, *f. έύσω, (χαλκίεύς, a brazier,)* to be a brazier ; to make of brass ; to work brass, to forge.

Χαλκηδών, *ἰνος, ἡ*, the name of a city, Chalcedon.

Χαλκίς, *ἰδος, ἡ*, the name of a city, Chalcis.

χαλκόπους, *ποδος, ὁ, ἡ, (χαλκός, brass, and ποῦς, foot,)* brazen-footed.

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χᾶμαδι, and χαμάδι, *adv.* on the ground, to the ground ; upon the ground.

χαμαί, *adv.* on the ground, upon the ground.

χανδόν, *adv.* (χαῖνω, to gape,) with open mouth ; abundantly.

χᾶρά, *ας, ἡ, (χαίρω, to rejoice,)* joy, gladness.

χαρίεις, *ἴσσα, ἱν, (χάρις, grace,)* graceful, elegant, gay.

χαρίζομαι, *f. m.* χαρίζομαι, *p. pas.* κηχάρισμαι, (χάρις, grace,) to gratify, to do a pleasure ; to obey ; to indulge.

Χαρικλής, *τους, ὁ*, a proper name, Charicles.

Χαρίνος, *ου, ὁ*, a proper name, Charinus.

χάρις, *ἴστος, ἡ, (χαίρω, to rejoice,)* grace, elegance ; a kindness ; benevolence, friendship, love ; gratitude, thanks, joy ; Χάριτις, *ων, αι*, the Graces.

Χαρμίδης, *ου, ὁ*, a proper name, Charmlides.

χᾶροστός, *οῦ, ὁ, ἡ, or χαρωστός, (χαίρω and ὤψ, the eye,)* joyous-looking, of a joyful countenance ; serene ; lovely to the sight, gay ; azure.

Χάρων, *οντος and νος, ὁ*, a proper name, Charon, the ferryman of the lower world.

Χάρωψ, *επος, ὁ*, a proper name, Charops.

χάσμα, *άτος, τό, (χαῖνω, to yawn,)* a gaping or wide opening ; a chasm.

χιῖλος, *ιος, τό*, the lip.

χιμαίζω, *f. άσω, (χιῖμα, winter,)* to winter, pass the winter ; to raise a tempest, to toss or trouble with tempests.

χιμεινός, *ἡ, ὅν, (χιῖμα, winter,)* belonging to winter, wintry.

χιμών, *ωνος, ὁ*, winter ; a storm.

χιερός, *ἡ, pl. χιῖρις, dat. pl. χιῖρις, gen. and dat. dual, χιερίν, the hand.*

Χιρίστροφος, *ου, ὁ*, a proper name, Chirisophus.

χιριστός, *superl. of κακός, bad, comp.*

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- χείρων, and χειρίων, *superl.* χειρότεος, worst.
- χειρόμαι, εὔμαι, (χειρίω, to put under the hand, from χεῖρ, the hand,) to to bring under the hand, to conquer, reduce under one's power.
- χειροποίητος, ου, ὁ, ἡ, (χεῖρ and ποίω, to make,) made by the hand; artificial.
- χειροτέχνης, ου, ὁ, (χεῖρ, hand, and τέχνη, an art,) a handicraftsman, a mechanic, a laborer.
- χειροτονία, f. ἡσω, p. πεχειροτόνησα, (χεῖρ and τείνω, to stretch,) to raise up and extend the hands; to elect by hand, vote.
- χειρίω, ᾶ, f. ὠσω, (χεῖρ, the hand,) to overcome by force of hand; to subjugate, conquer.
- χείρων, ὄνος, ὁ, ἡ, *comp.* of κακός, bad; worse, inferior.
- Χείρων, ὄνος, ὁ, a proper name, Chiron, the centaur.
- χειρωναξία, ας, ἡ, (χεῖρ, hand, and ἀναξ, master,) the trade or business of a mechanic; manual labor.
- χειλιδών, ὄνος, ἡ, a swallow.
- χειλώνη, ης, ἡ, a tortoise.
- Χίμις, ιος, ἡ, the name of an island, Chemmis.
- Χιμίτις, ου, ὁ, the name of an Egyptian district, Chemmites.
- Χερσόνησος, or Χερσονήσος, ου, ἡ, a peninsula; the Chersonesus.
- χέρρος, or χίρρος, ου, ὁ, ἡ, desert, uncultivated, rude, rough, savage; dwelling on the continent.
- χίω, an *Epic pres.* for χίω, to pour out.
- χίω, and χύω, f. χίσω, and χύσω, 1. a. ἔχια, to pour, pour out; to empty.
- χληή, ῆς, ἡ, the claw, the hoof; a cloven foot.
- χρηύω, f. ἰύω, (χῆρα, a widow,) to be widowed, to be destitute; to live a widowed life; to be in want.
- χῆρος, χῆρα, χῆρεν, widowed; forsaken; deprived of any thing.
- χθίς, *adv.* yesterday.

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- χθών, ὄνος, ἡ, the earth; the ground.
- χιλίαρχος, ου, and -χης, ου, ὁ, (χιλῖος and ἀρχος, a leader,) commander of a thousand men.
- χιλῖα, αι, α, a thousand.
- χιλιόναυς, ιως, ὁ, ἡ, (χιλῖος, a thousand, and ναῦς, a ship,) consisting of a thousand ships.
- χιλιοστός, ὄνος, ἡ, the thousandth part; a thousand soldiers.
- Χίμαιρα, ας, ἡ, (χίμαρος, a goat,) Chimæra, a fabulous fire-breathing monster, formed of a lion before, a dragon behind, and a goat in the middle.
- Χίω, ου, οι, the Chians.
- Χῖος, ου, ἡ, the name of an island, Chios.
- χιτών, ὄνος, ὁ, a body garment, an under garment, a tunic; a cuirass.
- χλαῖνις, ἰδος, ἡ, a cloak, mantle, or tunic.
- χλωρός, ᾶ, ὅν, green, verdant, fresh, delicate.
- χολόμαι, εὔμαι, f. m. ὄνομαι, p. πας. πεχόλωμαι, (χόλος, anger,) to be angry, to be incensed.
- χόος, χόος, οὔ, ὁ, (χίω, to pour,) rubbish, earth heaped up, a mound.
- χορδή, ῆς, ἡ, an intestine; χορδαί, the strings of a musical instrument.
- χορευτής, οὔ, ὁ, (χορός, a dance,) a dancer.
- χορεύω, f. ἰύω, (χορός, a dance,) to lead the dance; to dance.
- χοροποιός, ου, ὁ, ἡ, (χορός, dance, and ποίω, to make,) forming a chorus, dancing, accompanied by the dance.
- χορός, οὔ, ὁ, a choir or chorus; a company of singers and dancers.
- χόρτος, ου, ὁ, hay, grass, fodder.
- χρᾶμαι, ᾶμαι, f. ἡτομαι, to use, make use of.
- Χρέμων, ὄνος, ὁ, a proper name, Chremon.
- Χρέμυλος, ου, ὁ, a proper name, Chremylus.
- χρεῖος, χρεῖος, -ίους, τί, *nom.* and *acc.* pl. χρεῖᾶ, *Alt.* χρεῖᾶ, *Epic nom.* χρεῖος, *Att.* χρεῖος, a debt; a loan;

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an obligation, duty, charge, business.
χρεία, *ίος*, *ούς*, *ή*, a necessity ; an indispensable business.
χρεώμιμος, *Ion.* for *χρεάμιμος*, *part. pres. m. of χρεάμαι*, to use.
χρηζω, *f. χρήσω*, to want, have need of ; to wish for.
χρημα, *άτος*, *τό*, (*χρεάμαι*, to use,) a thing that may be used, money, wealth, merchandise.
χρήσιμος, *ου*, *ί*, *ή*, and *χρήσιμος*, *ίμν*, *ίμων*, (*χρεάμαι*, to use,) useful, advantageous.
χρησμός, *ού*, *ί*, (*χρεάω*, to pronounce an oracle,) an oracle ; the answer of a divinity.
χρησμογδία, *ω*, *f. ήσω*, (*χρησμός* and *γδή*, a song,) to give oracles in verse ; to predict, to be inspired.
χρηστήριον, *ου*, *τό*, (*χρεάω*, to pronounce an oracle,) the place where the oracles were delivered ; the answer or oracle delivered.
χρηστός, *ή*, *όν*, (*χρεάμαι*, to use,) useful ; advantageous, good.
χρίω, *f. ίσω*, *p. πρίξαι*, to touch the surface, to anoint, besmear, grease ; to scratch the skin, to wound, to pierce, to sting.
χρῶα, *ας*, *ή*, color, surface.
χρόνιος, *ία*, *ιον*, or *χρόνιος*, *ου*, *ί*, *ή*, (*χρόνιος*, time,) of long duration ; seasonable ; long delaying.
χρόνιος, *ου*, *ί*, time, duration.
χρός, *-ους*, *ού*, *ί*, the skin ; the body of a man.
χροῦς, *gen. χροός*, *dat. χροί*, *acc. χρέα*, *ί*, the skin ; the surface of the body.
Χρυάντας, *ου*, *ί*, a proper name, Chrysantas.
χρύσιος, *ίη*, *ιον*, (*χρυός*, gold,) golden, made of gold, adorned with gold.
χρυσάλκτος, *ου*, *ί*, *ή*, (*χρυός* and *ιλκύω*, to drive,) gold-driven, wrought, hammered, or wrought with gold.
χρυσίον, *ου*, *τό*, (*χρυός*, gold,) gold, gold coin.
χρυσός, *ού*, *ί*, gold.
χρυσοχόϊα, *ω*, (*χρυός* and *χίω*, to

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pour,) to fuse or melt gold.
χρυσοχόος, *ου*, *ί*, (*χρυός*, gold, and *χίω*, to pour,) a goldsmith.
χρῶμα, *άτος*, *τό*, (*χρῶζω*, to color,) color.
χῶμα, *άτος*, *τό*, (*χίω*, to pile,) a heap, a mound.
χωνύνω, or *χώννυμι*, and *χίω*, *f. χῶσω*, (*χίω*, to pile,) to make a bank or mole ; heap up.
χώρα, *ας*, *ή*, *Ion.* *χώρη*, *ης*, *ή*, (*χῶρος*, country,) a region, district, country, situation.
χωρίω, *ω*, *f. ήσω*, *p. πχωρήκα*, (*χώρα*, region,) to go, come, set out ; advance towards.
χωρίζω, *f. ίσω*, *p. πχωρίκα*, (*χωρίς*, separately,) to separate, set apart, divide.
χωρίον, *ου*, *τό*, a place, a region, a fortress.
χωρίς, *adv.* apart, separately, singly ; except, without ; besides.
χῶρος, *ου*, *ί*, a place ; a field, a farm.

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ψαιστόν, *ού*, *τό*, a cake made of barley.
ψάμαθος, and *Poet.* *ψάμμαθος*, *ου*, *ί*, sand ; the shore.
Ψάμμις, *ίος*, *ί*, a proper name, Psammis.
Ψαμμίτιχος, *ου*, *ί*, a proper name, Psammitichus.
ψάω, *f. σω*, *p. ψαυκα*, to touch, handle ; feel.
ψίγω, *f. ψίξω*, *p. ψίχηκα*, to censure, blame.
ψιδνός, *ή*, *όν*, (*ψίω*, to rub,) rubbed off, thin, spare.
ψικάζω, *f. άσω*, (*ψικάς*, a drop,) to drop, to trickle, to water.
ψίλλον, or *ψίλλιον*, *ου*, *τό*, a bracelet.
ψιυδής, *ίος*, *ί*, *ή*, (*ψιύω*, to lie,) false, lying.
ψεύδομαι, *f. m. ψεύσομαι*, to lie, deceive, impose on.
ψεύδης, *ίος*, *τό*, (*ψιύω*, to lie,) a lie ; a falsity.
ψηλάφάω, *ω*, *f. ήσω*, to handle, touch,

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feel of, scrutinize, examine.

ψήφιζω, *f.* ἴσω, *π.* ἐψήφισα, (ψῆφος, a little stone used in voting,) to reckon with pebbles; to calculate, compute; *in the mid.* to decree, determine, to pass a vote.

ψηφίς, ἴδω, ἡ, a little stone, pebble.

ψήφισμα, ἄνω, τό, (ψηφίζομαι, to vote,) a resolve, decree, or statute.

ψήχω, *f.* ξω, to shave, rub, scrape; to curry a horse.

ψιλός, ἡ, ὅν, thin, slender, naked, smooth, bald; unarmed; light-armed.

ψιλέω, ᾤ, *f.* ὠσω, (ψιλός, thin,) to make thin, small, slender; to make bare, to deprive of; to spoil.

ψόγος, ου, ὅ, (ψίγω, to censure,) blame, reproach, reproof, reprehension.

ψόφος, ου, ὅ, noise, sound.

ψυχᾶγωγία, ᾤ, *f.* ἴσω, (ψυχή, soul, and ἄγω, to lead,) to conduct souls; to raise up ghosts from the shades; to attract the soul, to entice, to enchant.

ψυχή, ἦς, ἡ, the soul; life.

ψύχος, ιος, ους, τό, (ψύχω, to chill,) cold; cold weather.

ψυχρολογία, ας, ἡ, (ψυχρός, cold, and λόγος, discourse,) coldness of discourse, frigid speaking, dullness.

ψυχρός, ρά, ῥόν, cold, icy.

ψυμός, οῦ, ὅ, a mouthful, fragment, piece.

Ω.

ὦ γαδί, *Dor.* for ὦ ἀγαδί, my good man, my good fellow.

ὠδεῖον, ου, τό, the Odeum, a public building in Athens, particularly devoted to musical exhibitions, but sometimes used for assemblies of the people, and for the courts.

ὠδή, ἦς, ἡ, (αἶδω, to sing,) an ode, a poem, a song.

ὠδίνω, *f.* ὠδινῶ, (ὠδός, pang,) to be in the pangs of childbirth, to be in

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labor; to suffer pains like those of childbearing.

ὠδός, ἴναι, ἡ, (ὠδύνη, pain,) the pains of travail or childbirth.

ὠδίσω, and ὠδύω, *f.* ὠδήσω, and ὠδύω, to push or thrust violently; to expel.

ὠκεανός, οὔ, ὅ, and *gen. Ion.* ὠς, the name of an ancient deity, Oceanus, son of Uranus and Gæa, the god of the great primitive water, from which flowed the rivers and seas; the ocean.

ὠπύς, ἴας, ὅ, ὠπύα, ὠπύ, swift, quick, prompt; active.

ὠμος, ου, ὅ, the shoulder.

ὠμός, ἡ, ὅν, raw, unripe; stern; savage, inhuman.

ὠν, *Ion.* and *Dor.* for ὄν, therefore.

ὠνόμααι, ὠμαι, *ful. mid.* ὠνόμααι, *perf. pas.* ὠνημαι, and *Att.* ἰώνημαι, to buy, purchase, to redeem.

ὠόν, οὔ, τό, an egg.

ὠπις, δας, ἡ, the name of a city, Opis.

ὠρα, ας, ἡ, time; an hour; beauty.

ὠρεῖος, αῖα, αῖον, (ὠρα, time,) seasonable, happening opportunely; in the prime of life, beautiful.

ὠρεῖός, *Dor.* for ὠρεῖός· ὠρεῖῶν, *gen.*

ὠρεῖος, ου, ὅ, ἡ, or ὠρεῖος, ἰα, *ion.* (ὠρα, time,) seasonable, at a suitable time.

ὠρεος, ου, ὅ, a proper name, Orus.

ὠρός, ιος, τό, *Dor.* for ὠρεός· ιος, τό, *Ion.* for ὠρεός, a mountain.

ὠς, *adv.* thus, in this manner.

ὠς, *Att.* for πρὸς, to.

ὠσαύτως, *adv.* (ὠς and αὐτως, so,) in the same manner.

ὠσπερ, and ὠσπεροῦν, *adv.* (ὠς and πῆρ,) as if; in the same manner as if.

ὠστε, in the same manner as; so that;

so; that; thus; as; wherefore;

therefore; because; seeing that,

since.

ὠφελεια, ας, ἡ, (ὠφελῖα, to benefit,) utility, advantage, profit.

ὠχρός, ρά, ῥόν, pale; yellowish.

ERRATA.

** The following errors, most of which relate merely to accents, have been detected since the sheets were printed.

Page.	Line.	For,	Read,
27.	2.	ἴτι	ἴτι
"	26.	προκικρίσθαι	προκικρίσθαι
30.	3.	ισχύι,	ισχύϊ,
41.	21.	παρρησίαν,	παρρησίαν,
48.	30.	ποιών	ποιῶν
53.	29.	ἀπῆμ	ἀπῆμ
58.	12.	ἔξωληφθήσεται,	ἔξω ληφθήσεται,
75.	3.	ἀπῶν	ἀπῶν
83.	26.	ποιῖν.	ποιῖν.
"	35.	πιστίον	πιστίον
84.	31.	σφῶδρα	σφῶδρα
87.	20.	ποιούσι	ποιούσι
"	33.	ναύταις	ναύταις
89.	24.	ἔραι	ἔραι
91.	10.	αὐτῇ,	αὐτῇ.
"	28.	ἠπέρου,	ἠπέρου,
93.	6.	ἰνιχωρεμ	ἰνιχωρεμ
94.	5.	Λιοντῖνοι,	Λιοντῖνοι,
98.	24.	ἠκαθίζετο.	ἠκαθίζετο.
103.	6.	ιδίωξαν	ιδίωξαν
116.	5.	ἰρῶν	ἰρῶν
120.	10.	τοιούτων	τοιούτων
"	15.	ἰβδομήκοντά	ἰβδομήκοντά
123.	14.	τοισίδι	τοισίδι
128.	24.	διασφάγας,	διασφάγας,
"	31.	Νεπῶ	Νεπῶ
138.	25.	οὐδὲ	οὐδὲ
140.	3.	δ'	δ'
143.	6.	ποσοῦτο	ποσοῦτο
145.	27.	μηνύσαι	μηνύσαι
149.	13.	ζῶσι	ζῶσι
152.	4.	ἰηῖ	ἰηῖ
164.	17.	ῶν	ῶν
165.	10.	καθελών	καθελών
166.	4.	φίλιος	φίλιος
"	8.	μίν	μίν
"	19.	νητὸν,	νητὸν,
179.	13.	πατρώας	πατρώας
181.	4.	Τρωικῶν	Τρωικῶν
186.	23.	Οὐκ	Οὐκ
193.	3.	αἵτιον,	αἵτιος,

In the Lexicon.

312.	ἄληθις,	ἄληθις,
342.	δορυάλκτες,	δορυάλκτες,
372. after καθικετιύμ,	(κατά and ἰκίτης) a suppliant,	(κατά and ἰκίτης, a suppliant,) to supplicate.



